

GREEK PAPYRI

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VOL. IV

THE APHRODITO PAPYRI

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VOL. IV

THE APHRODITO PAPYRI

EDITED BY

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ASSISTANT IN THE DEPARTMENT OF MANUSCRIPTS

WITH AN APPENDIX OF COPTIC PAPYRI

EDITED BY

W. E. CRUM, M.A.

PRINTED BY ORDER OF THE TRUSTEES

SOLD AT THE BRITISH MUSEUM

AND BY LONGMANS AND CO., 39 PATERNOSTER ROW

BERNARD QUARITCH, 11 GRAFTON STREET, NEW BOND STREET

ASHER AND CO., 14 BEDFORD STREET, COVENT GARDEN

AND HENRY FROWDE, OXFORD UNIVERSITY PRESS, AMEN CORNER, LONDON

1910

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PREFACE

THE present volume of the Catalogue of Greek Papyri differs from its predecessors in the fact that whereas the papyri published or described in the latter were miscellaneous in character, of various periods and from various parts of Egypt, the present volume is concerned with a single collection, all from one village and all falling within a period of little over twenty years. Another point of difference is the inclusion of Coptic as well as Greek texts. This innovation is due to the fact that the Coptic papyri belong to the same collection as the Greek ones, concern the same subjects, places, and persons, and constantly illustrate, or are illustrated by them ; and it therefore seemed advisable to include the whole collection in the same volume and amalgamate the indices.

The general principles followed in this volume are the same as those adopted in the previous ones, which were explained and justified in the introduction to vol. II. There are, however, certain changes, which require a brief notice. As announced in the introduction to vol. III, the method of numbering the texts by their inventory numbers only has been abandoned in favour of a numerical sequence of catalogue numbers, the inventory numbers being of course added in each case. The catalogue numbers begin with 1332, the last number contained in the previous volume having been 1331. This change has involved certain others. The references in the index are now not to the pages of the catalogue but to the papyri themselves ; and moreover, since all the Greek papyri of the present collection are included in the volume, either among the texts or among the descriptions, the previous 'table of papyri' has been omitted. A numerical index, in order of inventory numbers, has been added for the purpose of enabling readers to find any papyrus previously referred to by its inventory number. The numbers of papyri contained in this volume are given in heavy Arabic numerals, according to the principle adopted in the volumes of the Egypt Exploration Fund ; those, on the other hand, which occur in previous volumes are referred to, as before, in ordinary type.

There is, however, an exception to the foregoing rule. The Coptic papyri of the collection were not finally arranged for publication, and consequently did not receive their catalogue numbers, until almost the whole of the Greek portion of the catalogue had been printed off. Consequently most of the references to them in the commentary on the Greek texts are to their inventory numbers only. Since they are included in the numerical index at the end, documents thus referred to can, however, be identified without much trouble.

Both the Greek and the Coptic parts of the volume have been divided according to the nature of the texts contained in them. In the Greek portion there are three main divisions, letters from the Governor to the pagarch, letters from the Governor to the tax-payers (*ἐντάγνια*), and accounts and registers ; and the last section has been subdivided according to the subjects dealt with. The letters in which the dating clause is preserved are arranged chronologically ; those in which the

indiction number is lost, according to subject. After the texts are given descriptions of such of the papyri in the collection as are not worth publishing in full.

As the volume, owing to its value to students of the history of Egypt under the early Khalifate, may be studied by scholars other than professed papyrologists, it seems well to recapitulate the principles followed in editing the texts which it contains. As before, no accents or breathings are given, and abbreviations are left unextended. An index of abbreviations (in which for the most part only a few references, to serve as specimens, are given for each abbreviation) will enable the reader to interpret any word about which he is in doubt. Words are separated and proper names printed with capital initials. Square brackets [] indicate words or letters supplied by the editors, double brackets [] words or letters deleted in the MS., short strokes ' ' before and after words or letters an insertion above the line in the MS. Corrections are usually recorded in the notes, but in the case of certain documents, where corrections or additions are more numerous or important, they are marked in the text by the use of thicker type. In the notes and index, round brackets indicate extensions of abbreviations, the signs < > a correction of an orthographical blunder. Dots indicate letters visible but not read, dots between square brackets the estimated number of letters lost in lacunae or places where the ink has entirely disappeared. Since, however, the spacing in the letters is very irregular, and the frequency of abbreviations in the accounts causes constant separation of words in the MSS., such estimates are more than usually uncertain. Another difficulty, peculiar to this volume, is the not infrequent insertion of dots in the MSS. To avoid confusion, such instances are always indicated in the notes. In referring to Coptic words or names, when Roman type is used, the following transliterations are adopted, both in the commentary and in the index :— $\xi = h$, $\sigma = g$, $\psi = sh$, $\alpha = j$. It is to be noticed (see Mr. Crum's introduction) that the name $\sigma\alpha\mu\omicron\gamma\lambda$ (= Gamoul) is transliterated in Greek $\tau\zeta\alpha\mu\omicron\upsilon\lambda$. As $\tau\zeta$ is the usual Greek equivalent for α , this seems to indicate a j pronunciation for σ , at least in this name; and it is possible that through a misapprehension the name *Gamoul* appears once or twice in the commentary to the Greek texts as *Jamoul*.

Each of the previous volumes has been accompanied by an atlas of facsimiles, but since the Aphrodito Papyri fall within so short a period of time and consequently display but few varieties of script, no such atlas seems necessary this time. Facsimiles of several of the papyri have been published elsewhere, and references are given to these in the volume.

The collection dealt with in this volume was acquired, as regards its main portion, in the year 1903, some further fragments being subsequently acquired in 1906. Most of the papyri contained in it were exceedingly fragmentary, and as the fragments were jumbled together in endless confusion, the work of piecing them together has been a somewhat difficult and laborious one. Even after much time and trouble had been expended on the task, there remained some fragments whose connexion was only discovered while the catalogue was passing through the press. Even now, it is possible that further connexions may be discovered by other students of the texts. There are a large number of small fragments, none of them possessing any importance, over which it seemed scarcely worth while to spend much time, and these will be found summarily described as **1493**.

The problems raised by the collection are numerous, and many still await solution. Of the attempted solutions it is likely that not a few will be found unsatisfactory by scholars of wider experience and greater knowledge of the period covered; but as some extenuation of any shortcomings may be pleaded the magnitude of the editor's task and the novelty of the evidence

afforded by the collection. The texts contained in the volume will at least afford material for correction of the introduction and commentary, and will no doubt be a necessary starting-point for any future historian of Arab Egypt.

One or two books useful to the student of these texts appeared during the printing of the catalogue. One of these was Mr. Crum's catalogue of the Rylands Coptic Papyri; the references to those texts in the earlier part of this volume were supplied by Mr. Crum privately. The second part of Wessely's *Griechische Papyrusurkunden kleineren Formats*, containing the indices and many new texts, appeared after the Greek catalogue had been completed but before the greater part of it had been printed off. The valuable *Studien zur byzantinischen Verwaltung Ägyptens* of M. Gelzer was published after the Greek texts had been entirely printed off, but in time to be used for the general introduction; and J. Maspero's second series of *études* on the Cairo papyri from Kôm Ishgau was received when the introduction had been completed but not yet sent to press. Before the proofs of the introduction had been received the first fasciculus of Maspero's catalogue of Byzantine papyri at Cairo appeared; and the new instalment of B. Evetts's edition of the *History of the Patriarchs of the Coptic Church of Alexandria* (*Patrologia Orientalis*, v. 1), which was brought to the editor's notice by Prof. Becker, furnishes valuable material for the period covered by these papyri and has been utilized in correcting the proofs. Lastly, the publication of two facsimiles of Aphrodito Papyri in the 1909 portfolio of the New Palaeographical Society came too late for one of them (that of 1413, f. 8) to be noted at the proper place.

It remains to express sincere thanks to all who have given assistance in the preparation of the catalogue—first and foremost to Mr. Kenyon, who, besides much help during the actual editing of the texts, particularly in regard to the financial problems raised by the accounts, has read through the whole volume, both in MS. and in proof. The numerous improvements due to his help are not separately acknowledged. Mr. Crum has supplied many references from his Coptic texts, and has, like Mr. Kenyon, read through the whole Greek portion of the volume, making many suggestions. The whole of the proofs have moreover been read by Prof. C. H. Becker, whose knowledge of Arabic and special study of the early history of the Khalifate have made his assistance peculiarly valuable. The earlier sheets were also read by Messrs. Grenfell and Hunt. Mr. A. G. Ellis, late of the Oriental Department in the British Museum, is responsible for the readings of the Arabic minutes, protocols, etc.; and in addition he has given much assistance in the identification of Arabic words and names, and on bibliographical points. Since his retirement, and previously during temporary absences, Mr. E. Edwards has read the Arabic portions of the proofs and given help on several matters. The index of the Arabic minutes, etc., in the Greek portion of the catalogue has been made by Mr. Harley. Help given on single points by various scholars is acknowledged in the body of the work. Lastly, special thanks are due to the readers and staff of the Clarendon Press for their care and accuracy in the printing, particularly of the very difficult accounts.

H. I. B.

ADDENDA ET CORRIGENDA

- Page xxviii, l. 7 *from bottom*. Cf., however, 1412, 531, which perhaps indicates more than one *μερισμός* in the year. But the passage is obscure.
- Page 4, 1334, 1, *note*. *ἐπικείμενον* is much more likely to go with the name, as usual in these papyri. Perhaps it is for *ἐπικειμένον*, in which case there was more than one architect.
- Page 13, 1341, 12, *note on Μαρτ^α*. See, however, 1600. *Note on π^ι/*. See now also W. Ashburner, *The Rhodian Sea-Law* (1909), pp. 86, 93 f.
- Page 14, 1343, 7, *note*. *χρόνον* probably refers not to age but to the time spent in the pagarchy; see p. xl.
- Page 21, 1348, 4, *note*. The abbreviation *τυ^λ* is hardly likely to be *τύλαι* or *τυλεία*, since in 1434, 116 *τυλλ^α* is found.
- Page 25, 1350. Mr. Crum has subsequently found in the Oriental Department a small fragment which clearly formed part of the Arabic minute at the head of this letter. It reads:—[نواينة أفريقيا من سلف أب اشقوة فيما] *i. e.* to the *Ṣāḥib* of Ashkūh, as to that which has happened regarding the sailors of Africa [. The fragment has been transferred to 1350.
- Page 27, 1352. In the minute *μ' M^x ιε* and *Σαιιδ* are no doubt to be read, since this letter was written on the same day as 1351 and 1353, and would therefore be delivered by the same messenger.
- Page 29, 1354, l. 16 *of introduction*. Probably *ἀποτελῶν* is to be taken, not as 'paying' but 'performing the work'; *i. e.* the clause is a warning to Basilius not to shift his duties on to other people. This removes the difficulty in explaining the line.
- Page 30, 1354, 12, *note*. Delete the last sentence of this note; cf. the note on 1412, 365.
- Page 34, 1358, 8. The second bracket should be reversed.
- „ 1359, 4, *note*. See, however, Addendum to 1412, 117, *note*.
- Page 35, 1360, 5, *note*. For *O* . read *Or*.
- Page 43, 1369, *introduction*, l. 12. For *μάζιον* read *μαζιον*.
- Page 50, 1376, 7. For *ἐπικειμ[ενον]* should perhaps be read *ἐπικειμ[ενου]*, which is of course the correct case, but cf. 1379, 8, *note*. The accusative after *ὑπό* is not uncommon where Arab names are concerned.
- Page 52, 1379, 5, *note*. For *'amil* read *'āmil*.
- Page 52 f., 1379 and 1380. The very early instances of the commencement of indictions in 1413 and elsewhere (cf. note on l. 13 there) make it not unlikely that these letters belong to the beginning, not the end, of the 9th indiction, *i. e.* to A. D. 710.
- Page 58, 1384, 44. For *α]ποδεξαμ[ενου* read *υ]ποδεξαμ[ενου*.
- Page 59, 1385, 4. For *α]ναμελλητι* read *ν (qu. ανων?) αμελλητι*.
- Page 60, 1386, 10, 11, *note*. The reason for prohibiting Basilius so strictly from giving *ναῦλον* was probably that local officials were apt, in collusion with the captains of transport vessels, to pay them *ναῦλον* even when this was to be paid on delivery (cf. 1351, 10); hence the captains received the sum twice over, and pocketed one of the payments.
- „ 1386, 14. For *παρεξελενσιν* read *επεξελενσιν*.
- Page 63, 1391, 3. For *χρεοποιουμε[ν]* read *probably χρεοποιουμε[θα = χρωποιοῦμεθα*, 'we are in need of' (cf. Soph. s. v.), and delete the note.
- Page 64, 1392, *introduction*, l. 4. For 710 read 711.
- Page 77, 1406, 5. *νοτι^{ον} στ[*. The second word is probably to be completed as *στ[αυλου* or *στ[αβλου*; cf. 1414, 22.
- Page 87, l. 5 ff. Since this was printed a Rainer papyrus of the Arab period has been published as UKF. 1184, which reads [ἐλαχέ σ]οι (ὑπέρ) (πρώτου) θέμ(ατος) τοῦ (τρίτου) μέρου(ς) δημο(σίου) κανό(νος) (ἐνδεκάτης) ἰ(ν)δ(ικτιόνος). This 'third part' may perhaps = *τρίτη καταβολή*, in which case we get an instance of three, instead of two, payments of the *δημόσια* in the year; but more probably the phrase is analogous to the *διμοιρόμερος* of 1380.
- Page 91, 1412, 117, *note*. *ἐξάγιον*. Prof. Postgate has called attention to his article, *The ultimate derivation of Essay* in *Am. Journ. of Phil.*, vi, p. 462 ff., from which it may be concluded that *ἐξάγιον* here is merely a (hitherto unknown) use of the word given by Sophocles as *ἐξάγιον*, a weight, and derived by him from *ἐξάς*. Postgate shows that *ἐξάγιον* is the right form, that the word is probably derived from Lat. *exagium*, and that the meaning *weighing* (as well as *weight*) occurs in Greek as well as in Latin. The transference from *weighing* to *payment* is easy, and there can be little doubt that the word here is the same. This makes the conjecturally formed *κατάγιον*, 1359, 4, on the analogy of *ἐξάγιον*, unlikely.
- Page 104, 1413, 21, *note*. This note should read: *μείονος* denotes the credit balance (in hand), *πλείους* the excess of payments to the treasury over receipts for the canon.
- Page 110, 1413, f. 8. *Published with facsimile in New Pal. Soc., pl. 153.*
- Page 129, 1414, 12, *μασζεpt, note*. Mr. Crum refers for this word to Hyvernat, *Actes des Martyrs de l'Égypte* (Paris, 1886), p. 102, where a martyr is bound with a ship's *μασζεpt*, hauled up, and then dropped on to red-hot nails, set up on end. The sense seems, therefore, to be *cable*, but the etymology is still obscure. The word also occurs in RKT. CCXL, 1, where it appears to have to do with building work (Crum).
- Page 160, 1416, 12 (c), *note*. The sign *Θ* occurs also in Cairo Papp. 67039, 5, 67053, 9, and is there doubtfully explained by Maspero as *δμου*, a conjecture which seems to be confirmed by 67055, ii. 5, where *δμου* is written in full. Perhaps, therefore, the signs *Θ* and *Θ* should be explained as *δμου* rather than as *δλον* in the present collection also; but in 1433, 87 λ^ο, which suggests *δλον* (it certainly denotes a total, not a remainder, *λοιπόν*), is found in a corresponding position.
- Pages 171, 172. For 1478 read 1479 and for 1479, 1480.
- Page 172, l. 10. Delete the sentence beginning 'In other fragments.' These fragments have been transferred to 1427; cf. the introduction to the latter.

- Page 176, *note*. See, however, Addendum to p. 194, 1419, 439, *note*.
- Page 178, 1419. Among a collection of miscellaneous papyri, chiefly of the Roman period, which were recently in the hands of a dealer but whose ultimate destination is at present unknown, were seen by the editor, after the first half of 1419 had been finally printed off, a number of additional fragments of this account. They came, by the alphabetical order, from the middle and later portions of the book, and contained the initial letters K, Λ, Μ, Σ, Τ, Φ. Probably several of them formed part of some lost sheets between ff. 22 and 23, where at present the alphabetical order jumps from I to M. One contained part of the first two lines of the protocol, very difficult to read but clearly different from the usual formula. The first line was perhaps ?μεγισ[το]ς Σ προτο[ς] Σουλ[ε]ιμαν, *i. e.* the Khalif. This protocol was written from bottom to top (on the right side) of a page containing part of the account, and on the opposite page of the same folio the names all began with K. This proves that the fragment numbered f. I really belongs to the middle of the book, a position quite unique.
- Page 181, 1419, 75. Θεοδο[ρου]. Perhaps Θεοδο[κου] (= Θεοτόκου) is preferable, as that church occurs in l. 530.
- Page 182, 1419, 114. For]ωμανω^τ read Πρ]ωμανω^τ. This name occurs on one of the new fragments of this account; *cf.* also the forms Προμαύως, 1419, 992, Πρωμάως, 1449, 90.
- Page 191, 1419, 373. For Ρου^θ read Ρουθ.
- Page 194, 1419, 439, *note*. *Cf.*, however, Cairo Pap. 67045, etc., where payments are made (6th cent.) for the ἀστικά of Antaeopolis, an impost contrasted with κωμητικόν (Cairo Pap. 67060, 5). Both payments seem to be a sort of δαπάνη, and it is perhaps likely that in 1419, 439, etc., ἀστικῶν is the plural, not of ἀστικός, but of ἀστικόν, a payment for Antaeopolis. This is indeed somewhat doubtful, since Aphrodito was now financially quite independent of Antaeopolis, but an earlier tax might be continued, even when the relations of the two places had changed.
- Page 200, 1419, 641. For Φιλι^ρ read Ψιλι^ρ.
- Page 209, 1419, 865. Read probably Π[α]κ[ο]ς.
- Page 219, 1419, 1151, *note*. For 33 read 26.
- Page 227, 1419, 1341. Read Κουμουτα; *cf.* 1481. Κουμιτα in 1420, 186 seems to be another form of the same name.
- Page 244, 1421, 75. For Λεων[τι]ος read Λεων[ο]ς; *cf.* 1422, 61, 1431, 53.
- „ 1421, 83. In 1431, 65 appears an Ἀπολλῶς Καλανσαρ, also from Τρεῖς Πεδιάδες. The last letter visible here looks more like ς than Ϸ, but perhaps the same name is intended. If so read [δ/ Απολλω Κα]λανσας (or —αρ).
- Page 245, 1421, 91. Read Παμ[ουν]. This person occurs in 1469.
- Page 248, 1422, *introduction*. This μερισμός seems to relate to Τρεῖς Πεδιάδες, as there are a number of names which are common to it and 1421. Presumably it was earlier than it, since in 1421, 112 the heirs of Philotheus son of Macarius, who occurs in 1422, 20, are mentioned.
- Page 262, 1427, 9. For ας read δς.
- Page 267, 1429, *fragm.* 3. This fragment is certainly in the same hand as fragm. 2 of 1426, and may probably be part of the same leaf. It seems quite likely that the whole of 1426 and 1429 belong to the same book, 1426 representing only that portion of it which relates to οἱ ἀτελεῖς.
- Page 276, 1431, 73, *note*. The name is Παμ(ας). The man occurs also in 1495, 9, etc.
- Page 279, 1432, 39, *note*. Πτικ^α is the same as Πδικαν in 1430, 82. The same person is intended.
- Page 282, 1433, 5. For ك read ك. The omission of the *alif* (certainly in the protocol) seems a misprint in Becker's edition.
- Page 287, 1433, 62, *note*. The chaff may of course have been used for fuel (*cf. e.g.* the instances of chaff as fuel given by Wilcken, *Ostr.* I. 163); but elsewhere in these papyri fuel seems to be ξύλα.
- Page 294, 1433, 247, *note*. σινδόνιον is the most likely extension; *cf.* 1610, 38; *cf.* too Oxy. Pap. 1051, 12, etc. In 1631, col. 6, 12, however, σινδων is found.
- Page 321, 1434, 292. After Βικ^τ/ read probably [πι^τ]/; *cf.* ll. 178, 179. No doubt the Victor son of Theodosius, πιστικός, of 1435.
- Page 336, 1436, 19. A bracket has dropped out at the end of the line.
- Page 342, 1438, 7, *note*. For 79 read 75.
- Page 347, 1441, 103, *note*. *Cf.*, however, 1517, where the same phrase seems to recur, but with Σ (= καί) after πλιω^θ. Perhaps Σ is an error. If not, Σ has been accidentally omitted here, and αλ^ε can hardly be Ἀλεξανδρείας.
- Page 364, 1447, 121. For an account of this Al-Aṣḥbagh, his misdeeds and death, see *Hist. Patr.*, p. 50 ff.
- Page 370, 1448, 37, ομαδερων, *note*. This word may occur also in Wessely's newly published *Studien*, x. 62, 9-11, συν^θ κωδικ/ομαδερα χρονικων δημμ (*cf.* 120, κωδικ^ο/ομαδερων *i. e.* gen. plur.). Wessely takes ομαδερα as a name, but it does not look like one, and is almost certainly our ομαδερων. The word seems to be connected with account-keeping.
- Page 373, 1449, 43. The concluding letters should have been in the same type as the rest.
- Page 376, 1449, 92. For ?διοικ^τ/ read σ]κ^τ/ (= σκνεύς) and delete the note; *cf.* 1431, 17.
- Page 387, 1453, 6. Π. [. Read probably Πα[μια]. Ouersenuphius son of Pamiar occurs frequently.
- Page 388, 1454, 5. Perhaps Πακ[ομ]ις should be read; *cf.* 1558, 28.
- Page 396, 1458, 2. Read Πκομυς. In l. 6 read Πκομυς. If the readings are right the name is probably = Πκωμης, as suggested in the note (υ for η).
- Page 422, 1462 (u). This protocol fragment has been identified by Mr. Crum, who prints it with 1611. It will be noticed that his reading of the Greek is different from that given in the text. Either reading seems possible, but the preceding Arabic formula makes in favour of his.
- Page 459, 1534, *note*. For 1576 read 1579.
- Page 469, 1552, 13. For [Ανθερ]^υ read [Ανθερι]^α (*i. e.* Ἀνθερίας). *Cf.* 1420, 8, etc.
- Page 472, 1553 *verso*, 2. For Ανο υπ read Ανοπη.
- Page 497, 1586. After l. 5 insert]ο ητρκωογ αγω και[τοο]γ ηρολοκ^τ, επεποικιοη ηηκλαντοογ αγ[ω]. *Cf. note to 1553, 31.*
- Page 498, 1589. For Or. 6220 (8) read Or. 6220 (12).
- Page 509, 1611. See Addendum to p. 422.

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LIST OF ABBREVIATIONS

The following are the most important abbreviated references :—

- Aeg. Z.* = *Zeitschrift für ägyptische Sprache u. Alterthumskunde*.
Amh. Pap. = B. P. Grenfell and A. S. Hunt, *The Amherst Papyri*, vol. ii, 1901.
Archiv = *Archiv für Papyrusforschung*.
Ar. Pal. = B. Moritz, *Arabic Palaeography*, Cairo, Leipzig, 1905.
 Becker, *Beiträge* = C. H. Becker, *Beiträge zur Geschichte Ägyptens unter dem Islam*, Strassburg, 1902, 1903.
 BGU. = *Aegyptische Urkunden aus den kön. Museen zu Berlin. Griechische Urkunden*.
 Cairo Pap. = *Catalogue général des antiquités égyptiennes du musée du Caire: Papyrus grecs d'époque byzantine*, par M. Jean Maspero, Cairo, 1910.
 CIG. = A. Boeckh, *Corpus Inscriptionum Graecarum*.
 Crum, *Catalogue* = W. E. Crum, *Catalogue of the Coptic Manuscripts in the British Museum*, London, 1905.
 —, *Ostr.* = —, *Coptic Ostraca*, London, 1902.
 Ducange = C. du Fresne, Dominus du Cange, *Glossarium ad Scriptores Mediae et Infimae Graecitatis*, Lugduni, 1688.
 Eutych. = *Contextio Gemmarum, sive Eutychii Patriarchae Alexandrini Annales*, in Migne, *Patrologia Graeca*, tom. 111.
 Gelzer, *Studien* = M. Gelzer, *Studien zur byzantinischen Verwaltung Ägyptens* (*Leipziger Historische Abhandlungen*, xiii), Leipzig, 1909.
 Goodsp. Pap. = E. J. Goodspeed, *Greek Papyri from the Cairo Museum*, in *Decennial Publications of the University of Chicago*, First Series, vol. v.
Hist. Patr. = B. Evetts, *History of the Patriarchs of the Coptic Church of Alexandria*, iii (*Patrologia Orientalis*, v. 1).
 JHS. = *Journal of Hellenic Studies*.
 Karabacek, *Ar. Papyrusprotokolle* = J. v. Karabacek, *Die arabischen Papyrusprotokolle* (*Zur orientalischen Altertumskunde*, ii), in *Sitzungsberichte der kais. Akademie der Wissenschaften in Wien, Philosophisch-Historische Klasse*, 161. Band, 1. Abhandlung.
 L. and S. = Liddell and Scott's *Greek-English Lexicon*, 8th edition.
 Leyd. Pap. = C. Leemans, *Papyri Graeci Musei Antiquarii Publici Lugduni-Batavi*, 1843, 1885.
 Oxy. Pap. = B. P. Grenfell and A. S. Hunt, *The Oxyrhynchus Papyri*, Parts i-vi.
 PAF. = C. H. Becker, *Arabische Papyri des Aphroditofundes*, in *Zeitschrift für Assyriologie*, xx.
Pap. d'Aph. = J. Maspero, *Études sur les Papyrus d'Aphrodité*, i, in *Bulletin de l'Institut français d'archéologie orientale*, t. vi, p. 1 ff.
Pap. d'Aph. (2) = continuation of the above (ii-v) in the 7th volume of the *Bulletin*, p. 47 ff.
 Pap. Fior. = G. Vitelli, *Papiri Fiorentini*, vol. i, 1906.
 Pap. Grenf. II = B. P. Grenfell and A. S. Hunt, *Greek Papyri*, Series ii, 1897.
 Pap. Lips. = L. Mitteis, *Griechische Urkunden der Papyrussammlung zu Leipzig*, Band i, 1906.
 PERF. = *Papyrus Erzherzog Rainer. Führer durch die Ausstellung*, Wien, 1894.
 PERM. = *Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer*.
 PSR. = C. H. Becker, *Papyri Schott-Reinhardt*, i, Heidelberg, 1906.
 RKT. = *Corpus Papyrorum Raineri*. J. Krall, *Koptische Texte*, Wien, 1895.
 Rylands Copt. Pap. = W. E. Crum, *Catalogue of the Coptic Manuscripts in the Collection of the John Rylands Library*, Manchester, 1909.
 Soph. = E. A. Sophocles, *Greek Lexicon of the Roman and Byzantine Periods*, Mem. Ed., New York and Leipzig, 1893.
 Tebt. Pap. = B. P. Grenfell, A. S. Hunt, and E. J. Goodspeed, *The Tebtunis Papyri*, Part ii, 1907.
 UKF. = *Studien zur Palaeographie u. Papyruskunde*, iii, viii. C. Wessely, *Griechische Papyrusurkunden kleineren Formats*.
 WD. = *Denkschriften der Phil.-Hist. Classe der kais. Akademie der Wissenschaften*, xxxvii. C. Wessely, *Die Pariser Papyri des Fundes von El-Faijûm*.
 Wellhausen, *Ar. Reich* = J. Wellhausen, *Das arabische Reich u. sein Sturz*, Berlin, 1902.
 Wilcken, *Ostr.* = U. Wilcken, *Griechische Ostraka aus Aegypten und Nubien*, Leipzig u. Berlin, 1899.
 WS. = *Wiener Studien*.
 ZA. = *Zeitschrift für Assyriologie*.

GENERAL INTRODUCTION

SINCE the papyri contained in this volume are all part of one collection, and that falling within so short a period of time,¹ a period too which up to the present has been almost wholly unrepresented by Greek papyri, it seems worth while to preface the texts and descriptions with a general introduction gathering together some of the more important historical and other conclusions to be drawn from the collection. Some of the problems connected with the Aphrodito Papyri have been already dealt with by Becker in his PSR., in ZA. xx. p. 68 ff., xxii. p. 137 ff., and in *Klio*, ix. 2, p. 1 ff., and by the present editor in JHS. xxviii. p. 97 ff.; and the conclusions there arrived at do not require more than a brief recapitulation here.

§ 1. *Aphrodito and its Subdivisions.*

The collection, as is well known, was found in 1901 at Kôm Ishgau, the village since rendered famous by the discovery there of the papyrus codex of Menander. Portions of the collection are at Cairo (see *Ar. Pal.* plates 100–105), at Heidelberg (PSR.), and at Strassburg (PSR., p. 105 ff.); but the great majority of the papyri are in the British Museum. The collection includes documents in Greek, Coptic, and Arabic. The Arabic and several of the bilingual Arabic-Greek documents have been published by Becker in PSR. and ZA. xx. p. 68 ff. The present volume contains texts or descriptions of all the Greek documents in the Museum and of the most important of the very fragmentary Coptic papyri. It should be mentioned that no Coptic documents of the collection have yet come to light except in the British Museum.

The ancient name of Kôm Ishgau was, in Coptic, ⲭⲱⲱⲟϥ (Jkôw), in Arabic, أشقوة (Ashkūh), and in Greek, Ἀφροδιτώ, the last being a late form of the earlier κώμη Ἀφροδίτης, which is the name of the village in a large collection of sixth-century documents found subsequently to the discovery of the present one, and now divided between Cairo (*cf.* J. Maspero, *Pap. d'Aph.*), Florence (*cf.* Vitelli, *Ausonia*, ii. p. 137, Ferrari, *Atti del Reale Istituto Veneto di Sc., Lett. ed Arti*, lxvii. 2, p. 1185 ff.), and the British Museum.² The major part of this collection is at Cairo, and is being edited by M. J. Maspero in his *Papyrus grecs d'époque byzantine (Catalogue général des antiquités égyptiennes)*. It is of considerable value for a study of the history of the village and district, and indeed of Byzantine Egypt generally.

There can be no doubt that this κώμη Ἀφροδίτης of Byzantine times was the earlier Aphroditopolis hitherto identified with Itfu or Edfa some distance further south, and in the latest (1908) edition of Baedeker (p. 228) the new identification Kôm Ishgau = Aphroditopolis is

¹ It seems clear that the whole collection falls within about the years A.D. 698–722. The letters probably fall within the years A.D. 708–711.

² These documents will probably be published in the fifth volume of this catalogue.

substituted for the old one. This Ἀφροδίτης πόλις was a μητρόπολις, the capital of the 10th nome of Upper Egypt,¹ and it is therefore somewhat surprising to find the place described as a κώμη in Byzantine and Arab times. In the sixth-century papyri, indeed, it is always referred to as in the Antaeopolite nome; from which it appears that, owing to its decline in importance, it and its nome had been incorporated in that of the neighbouring Antaeopolis. As the nome had by this time ceased to be an administrative unit, though it still existed as a geographical division,² it seems clear that the change in the position of Aphroditopolis must have been brought about before the abandonment of the organization by nomes, about A. D. 307–310.³ The papyri published by Maspero show that the position of the village in the Antaeopolite nome was peculiar. There were in the sixth century, as Gelzer has shown from *Pap. d'Aph.*, the codes, and other sources, three distinct constituents of the nome; the πόλις with its *curiales*, the pagarchy, called after the πόλις but comprising only the villages of free (as opposed to *adscripticii*, ἐναπόγραφοι) peasants, and such of the inhabitants as enjoyed *autopraxia*, i.e. the right of paying their taxes themselves direct to the χρυσώνης or treasurer of the eparchy. The last class was divided into (1) the great landowners with their dependent villages, ἐποίκια, and κτήματα of ἐναπόγραφοι, (2) certain villages with their ἐνορίαί. To this class of village Aphrodito belonged, as appears from *Pap. d'Aph.* The rights of the villagers had, as they allege in *Pap. d'Aph.* i, been invaded by Menas, the pagarch of Antaeopolis, and they therefore appealed to the *dux* and the Emperor for redress.⁴ Their appeal would seem to have been eventually successful.⁵

¹ For Pharaonic times see Brugsch, *Dict. géogr. de l'Égypte ancienne*, p. 390. For the Roman period see Ptol. iv. 5. 65, *Plin. Hist. Nat.* v. 9. 49.

² Cf. on this subject M. Gelzer, *Studien*, especially pp. 61–63.

³ Gelzer, *Studien*, p. 62.

⁴ For the date of *Pap. d'Aph.* i see Gelzer, *Studien*, p. 24, and Maspero, *Pap. d'Aph.* (2), p. 51 ff. Gelzer shows, from the names of the *duces* of the Thebaid mentioned, that the papyrus and Justinian's edict xiii must belong to different indiction-periods; and he regards the edict as written in 538–539 and the papyrus, at the earliest, in 552. Maspero in *Pap. d'Aph.* (2) abandons his previous date for the papyrus (537–538) in favour of a still earlier indiction-period, viz. 522–523. This, however, seems very improbable for the following reasons. The pagarch in *Pap. d'Aph.* i is Μηνᾶς ὁ λαμπρότατος σκρινιάριος καὶ πάγρχος τῆς Ἀνταιοπολιτῶν. In *Pap. d'Aph.* iii, on the other hand, probably of 551, the pagarch is called Julian. It is clear from *Pap. d'Aph.* i that Menas had only just become pagarch (i. 1, 10 f., ἀπὸ προοιμίων τῆς ἐναγχοῦ διαδραμοῦσης πεντεκαδεκάτης ἐπιμεμήσεως, ἀφ' ἧς ἀντελάβετο τῆς παγαρχίας Ἀνταίου); consequently, if the 15th indiction there mentioned is 551–552, Julian was the predecessor of Menas. Now in B. M. Pap. Inv. No. 1547, which is dated in 553, certain ἀπαιτῆται τῶν λειτουργιῶν κώμης Ἀφροδίτης address Φλ(αυσίω) Ἰουλιανῶ τῷ μεγαλοπρεπεστάτῳ ἀπὸ ἀρχόν-τ[ω]ν καὶ Μηνᾶ λαμπροτάτῳ σκρ[ι]νιάρῳ καὶ παγάρχῳ τῆς Ἀνταιοπολιτῶν, where παγάρχῳ seems to go with both the names, implying either that the two men were at this time holding office jointly or (perhaps more likely) that the ex-pagarch and present pagarch are named together. It seems extremely unlikely that we should find two persons of the name of Menas holding the two positions of *scriniarius* and pagarch of Antaeopolis within forty years; and it may without much hesitation be concluded that the Menas of B. M. Pap. Inv. No. 1547 is also the Menas of *Pap. d'Aph.* i. If he is, then that document must be later than the end of the 15th indiction, 551–552. This con-

clusion seems supported by other considerations also. Gelzer has made it very probable even on grounds independent of *Pap. d'Aph.* i that Justinian's edict is to be assigned to 538–539. That edict gave the *dux* of the Thebaid equal rank with the Augustal; and since the *dux* of *Pap. d'Aph.* i is called δοῦξ καὶ Αἰγυονστάλιος, the document should date from after, not before, the edict. Maspero, indeed, assumes that the title may have been unofficially applied to the *dux*, or temporarily conferred on an individual holder of the office, even before the edict; but this is a pure conjecture, unsupported by other evidence, and is not in itself likely. Again, most of the papyri of this collection which can be dated fall in the reign of Justinian at the earliest. The only earlier dated document in *Papyrus grecs d'époque byzantine* i is Pap. 67001 (A. D. 514).

On the other side, Maspero's arguments for his earlier date are not conclusive. The chief is that Marianus is once or twice called *dux* and Augustal τῆς Θηβαίων ἐπαρχίας (instead of χώρα). He argues from this that the Thebaid was not yet divided into two eparchies, Upper and Lower, and consequently Marianus must be earlier than 535, since Hierocles, who wrote before that date, mentions an Upper and a Lower Thebaid. Gelzer, however (*Studien*, p. 10 ff.), has shown that the Thebaid was already divided in the period 425–450; and he suggests (p. 14) that 'der *dux* habe die Gesamtverwaltung der ganzen alten Provinz unter sich gehabt, sein Immediatbezirk für die Zivilverwaltung sei nur die Oberthebais gewesen, wie Aegyptus der des Augustalis.' This may perhaps account for the mention of the 'eparchy of the Thebaid' in the Cairo papyri; the reference was to the particular eparchy under the immediate civil authority of the *dux*; but it is more satisfactory to suppose that, since the supreme authority over the whole Thebaid was in the hands of the *dux*, and the functions of the *praeses* had much declined in importance, the sense of a division in the Thebaid had been more or less obliterated and the whole district might be called simply 'the eparchy of the Thebaid.' It is a somewhat stronger

In Roman times, then, we find Ἀφροδίτης πόλις the μητρόπολις of a nome, whereas in Byzantine times it appears as κώμη Ἀφροδίτης, a village included in the Antaeopolite nome, but enjoying the right of *autopragia*, and thus financially independent of the pagarch of Antaeopolis. In the Arab period, as illustrated by the present collection, we find yet another change in its status. Κώμη Ἀφροδιτώ is now an entirely independent unit, never described (except in one instance for which see § 2, p. xxii ff.) as in any nome, communicating immediately with the Governor at Fustāt,⁶ and paying its tax-quotas direct to the treasuries at Babylon and Alexandria,⁷ having too its own representative at Fustāt. Though it is regularly described in the letters as a διοίκησις, it is abundantly clear as well from Greek as from Coptic evidence⁸ that it was a pagarchy and its διοικητής a pagarch.⁹ There is in the whole collection no evidence of any subjection to Antaeopolis¹⁰; indeed that place would seem to have declined in importance, since in place of the old Antaeopolite nome we hear now of the παγαρχία Ἀνταίου καὶ Ἀπόλλωνος; and whereas this pagarchy (which was evidently formed by the amalgamation of the old Antaeopolite nome with the territory formerly included in the nome called Ἀπολλωνοπολίτης Ἑπτακωμίας¹¹) is often described simply as παγαρχία Ἀπόλλωνος, it only once (1438, 7) occurs as Ἀνταίου alone. Aphrodito, in fact, though still called κώμη, has again become the capital of a self-contained unit, directly responsible to the Governor at Fustāt, and apparently in all respects on an equality with Panopolis, Coptos, Antaeopolis, Hypsele, and the other old nome-capitals.

There is, indeed, in 1508 and 1509 mention of a certain Theodosius, described as ζῦγος, *i. e.* ζυγοστάτης, weighing-officer or officer of taxes, who resided at Shôtep, *i. e.* Hypsele, and appears to have had some sort of authority over Aphrodito; but since it seems clear that the taxes of Aphrodito were, at all events usually, paid direct, through the pagarch, to the central Treasury, or perhaps rather to the pagarchy's representative at Fustāt (1360, etc.; *cf.* § 2, p. xxv), who paid

argument that the later date for *Pap. d'Aph. i* makes this appeal to the *dux* later than that to the Emperor, of which we learn in *Pap. d'Aph. ii, iii*, and that in it no reference is made to the Emperor's rescript. B. M. Pap. Inv. No. 1547 shows, however, that in 553 Aphrodito was still financially subject to the pagarch of Antaeopolis. There was presumably some delay in settling the matter of *autopragia*; or possibly, if *Pap. d'Aph. iv-x* are of earlier date, we may suppose the decision to have gone against the villagers; or finally, in view of Maspero's 5th 'Étude' (*Pap. d'Aph. (2)*, p. 88 ff.), the rescript may be spurious, though *Pap. d'Aph. ii* proves that the villagers had secured some order from the Emperor. At any rate, the non-mention of any order by the Emperor cannot weigh against the arguments on the other side. It is to be noticed that in *Pap. d'Aph. i* Menas is represented as having seized the property of a certain Dioscorus, who, therefore, as Maspero suggests, was presumably a person of some importance. He is probably the Flavius Dioscorus, son of Apollôs, who is mentioned in B. M. Pap. Inv. No. 1547 along with Apollôs, son of John, as εὐδοκίματος πρωτοκωμήτης. These two persons were parties to the deed drawn up at Constantinople (*Pap. d'Aph. ii*), and possibly Menas's action was due partly to pique at the action of Dioscorus in defending the rights of the village before the Emperor. [In the Addenda to *Papyrus grecs d'époque byzantine*, Maspero seems to accept Gelzer's date for *Pap. d'Aph. i*.]

⁶ In *Pap. d'Aph. iii*, an imperial rescript, the Emperor orders the *dux* to investigate the case and to secure the village against the usurpations of the pagarch ἐν ταῖς ἀληθείαις μηδέποτε

τοὺς τὴν αὐτὴν κώμην οἰκοῦν[as] ὑπὸ παγαρχίαν τελέσαντας εὐροῖς. The answer to the question as to whether or not the result of the investigation was favourable to the village depends on the date of *Pap. d'Aph. iv-x*. These are tax-receipts issued to the village by the χρυσῶναι of the eparchy, showing that the payments had been made directly to the provincial treasury, not through the pagarch of Antaeopolis. If they are of later date than *Pap. d'Aph. i-iii*, it follows that the village had established its right; but since they are dated only by the indication, they might also be of earlier date, since the village was not claiming a new right, but asserting an old one. By the terms of the Emperor's rescript the previous enjoyment of *autopragia* should have secured them in the right, and the only reason for doubt as to their success is that, as mentioned in the previous note, in B. M. Pap. Inv. No. 1547, dated in 553, two years after the Emperor's rescript and probably nearly, if not quite, a year after the petition of the villagers to the *dux*, the village is still financially subject to the pagarch of Antaeopolis. Maspero's new date for these receipts (before 535, see *Pap. d'Aph. (2)*, p. 75) rests on the phrase ἡ Θηβαίων ἐπαρχία, and is therefore not proved (see preceding note).

⁶ See below, p. xviii.

⁷ See, however, below, and p. xiv¹.

⁸ See JHS. xxviii. p. 100 f.

⁹ For the nature of the pagarchy at this time and its relation to the old nome see below, § 2, p. xxi ff.

¹⁰ Except perhaps in one respect; see Addenda, to p. 194.

¹¹ See *Archiv.* iv. pp. 163-165; v. pp. 245, 246.

them into the Treasury, his authority was perhaps either temporary only or limited to a general supervision of the financial business of the eparchy.¹

It remains to discuss the subdivisions of Aphrodito, all of which can be discovered from this collection, and most of which occur also in a Strassburg papyrus published by Becker as an appendix to PSR. The best evidence for them is **1412-1414**, from which, the tax-quotas being constant from year to year, it is possible to determine the relative size and importance of each place. From a combination of these three accounts we get the following places, with their quotas of χρυσικά δημόσια :—

Place.	Yearly quota of χρυσικά δημόσια in <i>solidi</i> and carats.
1. κώμη Ἀφροδιτώ	6951 s. 15 c.
Subdivided into :—	
(a) ἡ ἰδία κώμη	[e.g. 1225 s. 0 c. to the Treasury]
(b) ἄνθρωποι (or οἱ) ὄντες ἐν Βαβυλῶνι	[e.g. 432 s. 4 c. „]
(c) Πέντε Πεδιάδες τῆς ἀνατολικῆς	[e.g. 355 s. 6 c. „]
(d) Τρεῖς Πεδιάδες τῆς δυτικῆς	[e.g. 331 s. 8 c. „]
(e) Δύο Πεδιάδες τῆς δυτικῆς	[e.g. 189 s. 16 c. „]
(f) τὰ μοναστήρια	[e.g. 79 s. 6 c. „]
(g) ἄνθ(ρωποι ?) Ἀγίας Μαρίας	[e.g. 33 s. 0 c. „]
2. ἐποίκιον Πακαύνεως	371 s. 8 c.
3. ἐποίκιον Ἐμφυτευτ(ῶν)	399 s. 22 c.
4. ἐποίκιον Βουνῶν	40 s. 5 c.
5. ἐποίκιον Κεραμίου	50 s. 19 c.
6. ἐποίκιον Ποιμῆν	102 s. 5 c.
7. ἐποίκιον Ψύρου	70 s. 21 c.
8. ἐποίκιον Ἀγίου Πινουτίωνος	49 s. 17 c.
9. ἐποίκιον Σακοορε	12 s. 19 c.
10. μοναστήριον Ἀββᾶ Ἐρμάωτος	
11. μοναστήριον Φαρόου	
12. μοναστήριον Ταρόου	
13. μοναστήριον Βαρβάρου	
14. μοναστήριον Ἀγίας Μαρίας	

In the above list the main divisions are given in the order most usual in the accounts, not according to the amount of their quotas. The subdivisions of Aphrodito itself are arranged, on the contrary, according to the amount of their payments to the Treasury; but it is impossible to classify them by their quotas. In **1413** and **1414** they are none of them given separately, their quotas being lumped together as κώμη Ἀφροδιτώ; in **1412** they are indeed specified in detail, but only as regards the amounts paid by them to the central Treasury (*cf.* p. 81 ff.). Their *quotas* are given in combination, as in **1413** and **1414**, under the general heading κώμη Ἀφροδιτώ, and under the separate places only the amount paid to the Treasury is entered. Since this varies

¹ It is possible that the money mentioned as paid to him but in order that it might be tested. See, however, § 2, had been sent, not that he might pass it on to the Treasury, p. xx.

from year to year, it is not possible to give a fixed amount, nor is the amount for any place likely to have equalled the full quota. The figures given are therefore a specimen only, being those for the 14th indiction (A. D. 700-701). The proportions here exemplified hold good, however, for every indiction recorded in 1412.

Several of the names require some explanation. The 'men who are in Babylon' would appear to be natives of Aphrodito residing in Babylon, perhaps for the performance of various *λειτουργίαι* there. Their number does, indeed, appear to have been surprisingly great, since the amount of their payments reserved for the Treasury is always larger than the corresponding amounts for any other of the places classed under *κώμη Ἀφροδιτώ*, and usually larger than the total quota of any of the *ἐποίκια*. It should be remembered, however, that, to judge from these papyri, a considerable number of workmen, sailors, etc., were drafted from Aphrodito, and many of these, particularly sailors and workmen intended for the *κοῦρσον Αἰγύπτου* (see below, § 4), would have their head-quarters at Babylon; and that such conscripts ranked, for taxation purposes, as residents in the *διοίκησις* of Aphrodito appears, for example, from 1427, 20*. Even so the amounts are rather large, and possibly the persons concerned were not only such as had been drafted for public *λειτουργίαι* but included voluntary settlers in the capital. We know that there was a great influx of Copts into the towns, especially to Fustāt;¹ and since the peasants were, as far as possible, confined to their own districts and allowed to leave them only by special permission,² it may be that such permission was sometimes given on condition that the person in question, though allowed to settle, for example, in Babylon, should continue to pay his taxes as an inhabitant of his native place, thus preventing the burden on the tax-payers there from becoming too heavy. The wording of a pass contained in *Ar. Pal.* pl. 106 and read by Becker, *ZA.* xx. p. 103, seems not inconsistent with this supposition; and perhaps we may interpret in the same direction the fact that in the letters of the present collection it is expressly stated that the *φυγάδες* allowed to settle in the pagarchy shall pay their proportion of the taxes there. It was necessary to give special permission for this; possibly in some cases settlers in another district were ordered to continue paying taxes in the pagarchy they had left. In any case the *ἄνθρωποι ὄντες ἐν Βαβυλῶνι* were clearly so numerous that it is not likely that they consisted entirely of natives of *κώμη Ἀφροδιτώ* itself; no doubt all inhabitants of the *διοίκησις* who removed to Babylon but continued to pay taxes through Aphrodito were classed together, for convenience, under *κώμη Ἀφροδιτώ*. In several cases, e.g. 1434, where the other subdivisions of Aphrodito are separately specified, *οἱ ὄντες ἐν Βαβυλῶνι* are tacitly included under *κώμη Ἀφροδιτώ*; 1435 is an account specifying the division of tax-quotas between them and *ἡ ἰδία κώμη*. It should be added that in 1574 'we, men of Babylon,' seem³ to be joint authors with others of Aphrodito in a contract concerning the distribution of 14 *solidi* in arrear between *Πέντε Πεδιάδες* and *Τρεῖς Πεδιάδες*.⁴

¹ Cf. Becker, *Klio*, ix. 2, p. 8, 'Diese Tatsache (the spread of Islām and consequent diminution of the number of tax-payers) trieb immer grössere Mengen von Kopten aus ihren Gemeinden, in denen sie oft schwer bedrückt wurden, hinaus in die grossen Städte, vor allem nach Altcairo, dem grossen Militärlager.' Cf. too the *φυγάδες* of these papyri (§ 5). [Prof. Becker refers also to PSR. ii, where the statement (ll. 27-29) that 'Getreide ist leicht verkäuflich in el-Fustāt. Niemand bringt Getreide, ohne es an den Mann zu bringen' is further proof of the increase in the population.]

² Cf. e.g. Becker, *ZA.* xx. p. 102 f., *Klio*, ix. 2, p. 8.

³ The document is, however, very obscure (Crum).

⁴ For 'the men of Babylon' cf. Rylands Copt. Pap. 321, where we learn that 'the most glorious governor hath commanded to inscribe all the men of Babylon, from small to great.' This was perhaps simply part of a periodic register or census; or it may have been a special measure connected with the practice, illustrated by the present texts, of assessing residents in Babylon from provincial districts in the places from which they came. Mr. Crum refers also to 1628, where mention is made of two witnesses described as 'men of Jkōw, κατὰ εὐκαιρίαν' now in Babylon.' The document would therefore be drawn up at Babylon.

As regards the expressions *τῆς ἀνατολικῆς* and *τῆς δυτικῆς* which several times follow the names of the *πεδιάδες*, they perhaps refer to the two banks of the Nile, Πέντε Πεδιάδες being on the right or eastern bank, and the other two on the left. This would prove that the pagarchy of Aphrodito included land on both banks.¹ Naturally the main part of the pagarchy would be on the left bank.

The identity of *τὰ μοναστήρια* is somewhat uncertain, as it might be thought that they are the same as the named monasteries given lower in the list (nos. 10-14), and there is some evidence which seems to favour this. Thus, in 1412, where *τὰ μοναστήρια* occur, the named monasteries do not; and in 1413, where the latter occur, the former are not mentioned. The explanation of this is no doubt that in 1413 all the subdivisions of *κώμη Ἀφροδιτώ* are tacitly included under the village itself, and the reason for the non-occurrence of the named monasteries in 1412 is that that account relates to the *χρυσικά δημόσια*, taxes which in 1413 and 1414 none of the named monasteries pay. As, however, these named monasteries did pay *χρυσικά δημόσια*, and St. Mary's also *embola* (PSR. vi and Anhang), and appear also in 1419 among the payers of the land-tax, which formed part of the *δημόσια*, it might be suggested that while they paid the *διανομαί* (1413, 1414) independently, yet for the purpose of the *χρυσικά δημόσια* they were lumped together as a subdivision of *κώμη Ἀφροδιτώ*. That this was not the case, and that *τὰ μοναστήρια* are really to be distinguished from the named monasteries, is proved by 1416 (F) and 1445, where *τὰ μοναστήρια* occur as well as the named monasteries. Why the latter do not appear in the accounts of *χρυσικά δημόσια* in the present collection as paying these taxes is obscure, since, as already observed, they clearly did pay them.

The *αν^θν^θ Ἀγίας Μαρίας* are the last of the subdivisions of *κώμη Ἀφροδιτώ*. *αν^θν^θ* is the regular contraction of *ἄνθρωποι*, and is probably so to be extended here. The most likely explanation of the phrase, as the *ἄνθρωποι Ἀγίας Μαρίας* were clearly distinct from the *μοναστήριον Ἀγίας Μαρίας*, is perhaps that it refers to the priests and other persons connected with the *ἐκκλησία Ἀγίας Μαρίας τῆς κώμης*, i. e. probably the principal church of the village, which in 1419, 533 appears as paying the land-tax and *embola*. It must be confessed, however, that the amounts of their tax-payments are larger than one would expect.

As regards the principal divisions of the *διοίκησις* other than *κώμη Ἀφροδιτώ*, it is not absolutely certain whether the *εποικ/ Εμφυτευτων* which appears in the headings of accounts is to be read *ἐποικίων Ἐμφυτευτῶν* or *ἐποικίου Ἐμφυτευτῶν*, i. e. whether the phrase refers to more than one *ἐποίκιον* in a state of *emphyteusis*² or means 'the *ἐποίκιον* of the *Emphyteutae*,' referring to the inhabitants, who held their land by *emphyteusis*. The latter explanation is much the more probable, since if *ἐποίκια* were intended the abbreviation would probably be *εποικ/κ/*.

Κεραμίου is the invariable form in the Greek texts. In Coptic, on the other hand, Mr. Crum states (see his introduction) that the word is always in the plural.

Ποιμην is always so written, except that sometimes it has a dot over the *ν*, as if for a sign of abbreviation; but since no other form occurs, and a dot over the final letter of a word ending with a consonant (especially *ν*) is not uncommon, it is more likely that the common noun *ποιμήν* is used as an indeclinable name than that the word stands for *ποιμένος*.

¹ For an instance of a pagarchy extending across the Nile see JHS. xxviii. p. 107, note 36, where *τὴν περὰ τῆς Πανοσπόλεως* no doubt means, not (as there taken), 'the Panopolite pagarchy opposite (to Aphrodito),' but 'the portion of the Panopolite

pagarchy on the opposite side (to Panopolis),' i. e. on the western bank.

² Cf. J. B. Moyle, *Imp. Inst. Inst. libri quattuor*, 4th ed. (1903), pp. 323-325, Becker, ZA. xviii. p. 308 ff.

Σακοορε is often spelt with only one ο. As it is more likely that in writing the word a vowel heard in pronunciation should be omitted than that a superfluous one should be arbitrarily inserted, Σακοορε is probably the correct form.

The named monasteries were presumably detached monasteries sufficiently large (or sufficiently far from any of the ἐποίκια) to be treated as separate divisions of the pagarchy. It is to be noticed that in PSR. Anhang (*f*) there occurs a μοναστήριον Ταυρίνου. No such monastery is mentioned in the present collection; and since Ταρόου is not included in PSR. Anhang, it seems certain that Ταυρίνου is either a scribe's mistake or a variant form for Ταρόου.¹ Βαρβάρον appears in PSR. vi, twice over and quite clearly, as Βαρβαρίου. As in the present collection it is *always* Βαρβάρον, in both Greek and Coptic, the spelling of PSR. vi is perhaps a mistake at headquarters. It should be added that several of these monasteries also appear as ὄρος, the word being used as a synonym of μοναστήριον (= 'desert monastery').²

The above are the main divisions of the διοίκησις, but there are also others which deserve mention. In 1446, 28 and 1469 occurs a μερίς Ἀγίου Βίκτωρος; in 1469, 1476, and 1491 (*e*) a μερίς Ἀγίου Φιλοθέου; and in 1572 are μερίδες of SS. Enoch, Victor, and Philotheus. The context in each case seems to indicate that by μερίς is meant a territorial division, not simply 'share,' *i. e.* the quota of taxes assigned to these places. The evidence does not, however, show of what nature these μερίδες were, though we may doubtless infer, from their tax-payments being entered in the account-books of Aphrodito, that they were in the διοίκησις. The word may well refer, as suggested by Mr. Crum (introduction to 1572), to administrative quarters (perhaps for taxation purposes only) of κώμη Ἀφροδιτώ or other χωρία, called after certain monasteries included under τὰ μοναστήρια, or perhaps to the domains of these monasteries; it is to be noticed that tax-payments by a monastery or church of St. Victor occur in 1419, 1012, 1459, 7, 9, 11, 26; by a St. Philotheus in 1459, 26; and a St. Enoch occurs in 1419, 1151, 1459, 26, 1485. In 1555, 23 the μερίς of St. Enoch might be in, or a subdivision of, Pakaunis.

The smaller divisions are τόποι, γήδια, οὐσίαι, and κτήματα, as to which see 1419, introduction (p. 177). They were no doubt small land-units into which the ἐποίκια were divided.³

§ 2. *The Organization of Egypt as a Province of the Khalifate.*

It is not only on the single pagarchy of Aphrodito that the collection throws light, but also on the organization of the province of Egypt itself and, in a less degree, of the Khalifate generally. The naval organization of the Khalifate, on which these papyri furnish the most information, is important enough to be reserved for a separate section of this introduction; but the references to naval matters show us also something of the provinces into which the Khalifate was divided. There are several references to Ἀφρική, which was clearly, in essentials, identical with the old Roman and Byzantine province of Africa,⁴ and was at this time governed by the

¹ It should be noticed that in 1419, genitive forms Ταροούτος, Φαροούτος occur, suggesting a nominative Ταροούς, Φαροούς or Ταροου, Φαροου (Coptic); see note on 1419, 1292. In the recently published Cairo Pap. 67003, 5, the latter name appears as Φαραούτος. Presumably, therefore, the original form was Ταροούς, Φαροούς, not Τάροος, Φάροος.

² So commonly in Coptic literature (Crum); also in Cairo Pap. 67003, 5. So too πέτρα in Rylands Copt. Pap. 124, etc.; see Crum's note there. Cf. the somewhat analogous use of *desertum*,

Irish *desert*, among the Celts to denote an anchorite's cell in connexion with a monastery; W. Reeves, *Life of St. Columba* (Dublin, 1857), p. 366.

³ For κτήματα and ἐποίκια in Byzantine times see Gelzer, *Studien*, p. 86.

⁴ The bilingual ἐντάγιον published by Becker in ZA. xxii. p. 150, and since republished in *Archiv*, v. pp. 189-191, seems to prove that Pentapolis (= Cyrenaica), which in Byzantine times formed part of the *diocesis* of Aegyptus, had now been trans-

famous Mūsā b. Nuṣair; and still more to Ἀνατολή. That Ἀνατολή is the Byzantine Oriens (so much of it, that is, as had been added to the Arab Empire) and not merely a general word, 'The East', seems almost certain from the evidence. Thus in Pap. 32 (vol. I. p. 230, JHS. xxviii. p. 111 f.) Ἀνατολή is used side by side with Αἴγυπτος as if, like the latter, it denoted a definite division or province. So too in 1374 the Governor writes concerning certain sailors who had gone εἰς Ἀνατολήν and had remained ἐν αὐτῇ Ἀνατολή. It is quite unlike the style of the letters to refer vaguely to the sailors as being 'in the East,' and the inference seems irresistible that the allusion is to a province so called.¹ But in 1434, 241, 242, 1435, 64, 65, we hear of certain sailors from Aphrodito σταλέντων εἰς τὴν Ἀνατολήν λόγῳ ναυτικοῦ ἀκατίων καὶ δρομοναρίων κούρσου ἰνδικτιόνος ιβ καὶ ἐξελθόντων ἀπὸ Λαοδικίας, from which it seems clear that Laodicea (no doubt the Syrian Laodicea, on the coast) was in Ἀνατολή, and was one of the chief naval centres for the province. Thus, Syria (or at any rate the parts near the coast), which was in the old Oriens, formed part also of the Arab Ἀνατολή, and hence it may be concluded that Ἀνατολή was the Arab province of Syria and a survival of Oriens or ἡ ἀνατολικὴ διοίκησις.²

The capital of the province of Egypt was now, instead of the old Alexandria, Fustāt, τὸ Φόσσατον, with which, in this collection, Babylon seems to be practically identified;³ the difference probably being that Fustāt was more especially the name of the new official⁴ quarter as the seat of the Government, whereas Babylon, properly the name of the old fortress with its storehouses and arsenal, was applied loosely to the whole city as a place of residence.⁵ As the seat of Government, Fustāt was also the residence of the Governor, and we hear frequently in these papyri of an αὐλή or palace of the Khalif (*amīr al-Mu'minīn*) which was built there during the Governorship of Qurrah. This was doubtless a kind of Government House or official residence for the Governor as the Khalif's representative.⁶

The Arabs, then, seem to have taken over without very much modification the Byzantine *dioceses* of Africa, Egypt, and the Orient; and it is clear besides that within Egypt itself they left much of the existing organization intact. Under the Byzantine Empire the country was divided into several provinces or eparchies,⁷ and these again into smaller units. The question naturally arises whether the division into eparchies or some corresponding organization continued under the Arabs; and the evidence seems clearly to prove that it did.

In 1332, 1333, we find that the commission appointed to search for fugitives was divided into

ferred to Africa. In *Hist. Patr.* p. 12 Pentapolis goes with Egypt under a single government, but that was before the conquest of the Roman province of Africa. [There were, however, frequent changes in the organization of North Africa. For a short time in the middle of the 7th century Africa was a separate province, but was afterwards once more united to Egypt. For the most part, according to Prof. Becker, Pentapolis (Barka) belonged to Egypt, and the Arabic *Ifrikiyyah* denoted specifically the northern half of the old *Africa Proconsularis*, whose capital was Carthage. These notes are taken from Prof. Becker's sketch of the history of North Africa for the *Cambridge Medieval History*, kindly sent in MS.]

¹ Cf. too 1496, verso of fragm. I, κατὰ σπράταν ('en route') εἰς Ἀνατολὴς, a phrase which seems certainly to imply a definite district.

² For the provinces of the Khalifate at the time of Mu'āwiyah (A.D. 661-680) see A. von Kremer, *Culturgesch. des Orients*, I. 162 f.

³ Cf. 1378 with 1433, 33, etc.

⁴ This may be inferred from the fact that the *Muhājirūn* or Arab settlers are always alluded to as 'of Fustāt,' never as 'of Babylon.' The arsenal, on the other hand, is always 'the island of Babylon,' the granaries 'the barns of Babylon.'

⁵ Babylon is said to have been practically on the site of the old Memphis (see S. Lane-Poole's *Egypt in the Middle Ages*, p. 3, and note 3), but Memphis is still mentioned at this period (1433, 180, etc.), and Prof. Becker writes that he takes Memphis to have lain 'auf der anderen Seite des Nil, ziemlich weit von Babylon-Fustāt entfernt.' See also A. J. Butler's *Arab Conquest of Egypt*, p. 221. Fustāt (Old Cairo) continued to be the capital till 969, when Cairo was founded as the capital of the new Fātimid dynasty (Lane-Poole, p. 103).

⁶ 'Zweifelloos ein sogenanntes *dār el-imāra*' (Becker).

⁷ For these and their development see Gelzer's *Studien*, chap. i. The earlier eparchies in the *diocesis* of Egypt were later themselves *dioceses*.

three parties, intended respectively for Arcadia, the Thebaid, and τὸ λῆμιτον. Neglecting for the moment the last, the two first are the names of old eparchies, and the inference is obvious that these still continued to exist. It has, indeed, been suggested by Becker (ZA. xxii. p. 141) that the names may in this case have been used merely geographically, without reference to any official divisions; and without further evidence that would no doubt be a quite possible view; but such evidence as there is points certainly to the continued official existence of the eparchies. We hear not infrequently, both in the present collection and in other documents of the Arab period, of the *dux*, who, as proved by 1412, 16, etc., was (1) not the head of a pagarchy or διοίκησις, since the pagarch is also mentioned, (2) a definite official, probably of higher rank than a pagarch. In other cases, though not in the present collection, we find *duces* in connexion with eparchies. The following are clear instances:—BGU. 750 ('aus arabischer Zeit'), εὐ]κλεεστάτῳ δονκὶ ταύτης τῆς Ἀρκάδων ἐπαρχίας; L. Stern, *Aeg. Z.* xxii. p. 153 ff. (a Coptic contract from Jême, datable, as Mr. Crum states, about A. D. 755), 'nach langer Zeit giengen wir nach Antinoe und . . . den Dux für jenes ganze Land' (i.e. the Thebaid); Wessely, WS. xxiv. p. 127, R. NN. 56 (A. D. 699), Φλαουίῳ Τίτῳ εὐκλεεστάτῳ δονκὶ Ἀρκαδίας καὶ Θηβαΐδος.¹

This evidence shows that the eparchies had still an official existence, and the *dux* mentioned fairly often in the papyri of the present collection may no doubt be taken as the *dux* of the Thebaid. There is, indeed, just possibly some evidence for the use of the title *dux* as a general, honorary, title, but it is very doubtful,² and certainly the *dux* of the Aphrodito Papyri must be a definite official. He is always referred to as ὁ δοῦξ, and always in connexion with official transactions. Frequently, e.g. in 1412, 129, he is mentioned as making payments on behalf of the διοίκησις. He is twice referred to in 1438, once in connexion with articles ordered for the fleet, and once in connexion with a fine on runaway sailors. From 1440, 6, though the reading is conjectural only, it would appear that the *dux* of the Thebaid was an Arab.³

It seems clear then that the eparchies still existed, in some form or another, and that at the head of each was an official known as the *dux* and always described officially as εὐκλεέστατος, the pagarch's title being on the contrary ἐνδοξότατος. The exact function of the *dux* is not so clear. In earlier times the taxes of the smaller administrative units were paid to the ἐθνικὸς χρυσώνης of the eparchy and by him sent on to head-quarters. Here, on the contrary, they seem clearly to have been sent direct to the central Treasury or elsewhere, at least in most cases. Thus we hear in 1412 of taxes sent to Babylon or Alexandria, without any mention of an intermediate stage; and so too in 1433, 122 is a charge ὀνόματι ναύλου πλοίου βαστάσαντος τὴν

¹ PERF. 553 cannot be used as evidence, since it dates from the time of the conquest, before the Arabs had had time to introduce any innovations.

² Crum (*Ostr.* p. 69, note on 356) refers for this to Leontius's Life of St. John of Alexandria, cap. xxx (ed. Gelzer, p. 62), δοῦκά τινα τῶν μεγιστάνων, but the inference is not necessary. At the time of *Not. Dignitatum* there were 13 *duces* in the Empire, two of them in Egypt (Or. I. 38-56), and there were probably more later. So too in Pap. Grenf. ii. 100 the suggestion of the editors that the title 'cannot have been more than honorific at this date' seems unwarranted. In UKF. 271 B (sixth cent.) occurs a πανευφύημον καὶ εὐκλεεστάτου π[ρεσβυτέρου] Σενουθίου δονκὸς καὶ φροντιστοῦ [τῆς α]ὐτῆς ἀγίας ἐκκλησίας Ἐρμουπάλεως. Here δονκὸς (if the reading is right) is of course to be taken by itself, not with τῆς ἀγίας ἐκκλησίας, and it is perhaps

not impossible that even the *dux* of the eparchy may in addition have been φροντιστής of a church. The reading πρεσβυτέρου may be doubted. In UKF. 1314 and PERF. 588 a certain Atias, elsewhere in the Rainer papyri described as the pagarch, is called *dux*; but it is possible that the description of him as pagarch is an error; it is to be noticed that in the text of UKF. 1314 he does not so describe himself. See, however, Gelzer, *Studien*, p. 30 f., where it is suggested that the title *dux* may have sunk greatly in importance; but the evidence is not conclusive.

³ Arabs also occur as pagarchs as early as this, e.g. 1383, 17, UKF. 260 (perhaps, too, the person referred to in PAF. xiv was a pagarch), but these were pagarchs of the Fayum (and not described as pagarchs, but only as ἐπικείμενοι παγαρχίας), which, by its size and importance, occupied a somewhat exceptional position.

πρώτην καταβολὴν τετάρτης ἰνδικτιόνος (καὶ) μισθοῦ βερεδαρίου ἐλθόντος χάριν τῶν αὐτῶν δημοσίων καὶ μισθοῦ ἀνθρώπου σταλέντος μετὰ (τῶν) αὐτῶν δημοσίων εἰς Βαβυλῶνα. Again, in the Governor's requisitions the pagarch is usually ordered to send the money or articles required by his subordinates (or bring them himself), and there is no mention of any payment through the *dux* or *ζυγοστάτης*; e.g. **1375**, 9 ff. δεχόμενος οὐ[ν] τὰ παρόντα γράμματα τὸ τοιοῦτο χρυσίον ἀνύων . . . ἔκπεμψον κατὰ πρόσβασιν[ν] δι' ἀνθρώπων σου πιστῶν τῶν ὀφειλόντων καταβαλέσθαι ἐν τῇ σακέλλῃ καὶ κομίσασθαι τὴν ὑπὲρ αὐτοῦ ἀπόδειξιν; **1354**, 21 f., τὸ δὲ ὄσπριον καὶ τὸ ὀξέλαιον . . . ἔκπεμψον ἐν Ταμιάθ(ε)ι; **1338**, 4 ff., κατάλαβε τὰ πρὸς ἡμᾶς (= 'come down to us') μ[ε]τ[ὰ] τ[ῆ]ς συμπληρώσεως ὡς εἴρηται τῶν χρυσικῶν δημοσίων καὶ ἐκστραορδίνων καὶ λοιπῶν στίχων ἐπιζητουμένων διὰ τῆς διοικήσεως. On the other hand, we hear in **1508**, **1509**, documents already referred to, of money paid to the *ζυγοστάτης* at Shôtep (Hypsele), and so too in **1412** the *ζυγοστάται* are frequently mentioned as paying Aphrodito's contributions to the Treasury. Moreover, as already mentioned, the *dux* occasionally makes prepayments on behalf of Aphrodito. It seems clear then that the *dux* had some connexion with the financial organization of the eparchy, his financial representatives being the *ζυγοστάται*, of whom, to judge from **1412**, 14, 15, etc., there were at least two. Possibly all the money sent to the Treasury was submitted first to them for inspection, and after being weighed was returned to the messengers in charge of it and by them taken down to Fustât.¹ In some cases the *dux* may have been charged with the task of collecting and forwarding the contributions of the various pagarchies; and in case of emergency he may have been called on to furnish money in advance, collecting the equivalent from the local centres later. The 'notaries of the *dux*' are frequently mentioned as messengers; and **1444**, 20 shows that he had soldiers under his command. If the Arabs mentioned in **1332**, **1333** are to be taken as *duces*, it follows (as is indeed *a priori* likely) that the *dux*, besides his supervision of the taxes, had also general administrative functions, in this case the task of searching for fugitives. But these Arabs may have been a special commission.²

The eparchies of Arcadia and the Thebaid are well known, but what is τὸ λίμιτον? In JHS. xxviii. pp. 108⁴² and 120 some suggestions were made, but Becker has since³ conjectured that the Nubian frontier is intended, and he shows that the flight of fugitives into Nubia was specially guarded against by the Arab Government. The conjecture is therefore a very probable one. At a time of unrest and disturbance it was natural that Christian fugitives should make for the border districts adjoining the Christian and unconquered kingdom to the south. This fact and the somewhat ambiguous relations existing between the Khalifate and the Nubian kings would give an added importance to this border country, so that the Government may even have constituted it a separate eparchy, side by side with the Thebaid; but the mention of τὸ λίμιτον in **1332**, **1333** along with Arcadia and the Thebaid does not necessarily imply that it, like them, was an eparchy.⁴ It probably represents the southern portion of τὸ Θεβαϊκὸν λίμιτον (the two Thebaid), which appears in Justinian's Edict xiii. iii. 1, and G. Lefebvre's *Recueil des Inscr. grecques-chrétiennes d'Égypte*, Nos. 592, 598, 599, 600, which are *stelae* from Philae, all of the Byzantine period.⁵

¹ **1405**, however, seems to concern money of inferior value actually paid into the Treasury and rejected by the officials there.

² This seems not unlikely. The Arab mentioned in connexion with τὸ λίμιτον seems at all events to have been a travelling official; cf. Crum's note on **1542**. Prof. Becker suggests, as

a mere conjecture, that the *dux* may be the same as the 'Postmeister' of PAF. xiii, who was certainly an official of considerable importance.

³ ZA. xxii. p. 141.

⁴ Cf. note 2 above.

⁵ The last reference was supplied by Mr. Crum. J. Maspero in

There are indications of still larger divisions than the eparchies. Thus in 1447, 137, 138, etc., we hear of notaries of the *chartularius* intended respectively εἰς τὰς διανομὰς τῆς ἄνω χώρας and εἰς τὰς διανομὰς τῆς κάτω χώρας. It appears from this that the clerical staff at the seat of Government was divided into two departments, one for Upper and one for Lower Egypt; and since in 1379 money is requisitioned in connexion with a barn which was being built at Fustāt λόγω τοῦ παραδιδομένου γενήματος ἀπὸ τῆς κάτω χώρας, it would seem that the grain warehouses, and consequently perhaps the whole financial organization, were similarly divided.¹

The *chartularii* mentioned in 1447, 137, 138, etc., would seem, even without other evidence, to be definite officials and presumably fairly high ones, since they have the title ἐνδοξότατος² which was given to pagarchs, and they have a number of notaries under them.³ In earlier times χαρτουλάριος seems to have denoted simply 'secretary,' whether of the state⁴ or of private persons,⁵ and the *chartularius* mentioned in 1445, 6 may probably have been a mere local official; but that those in 1447, 137, 138, etc., were officials at the head of the Government's clerical staff is confirmed by *Hist. Patr.* p. 12, which also proves that the two *chartularii* mentioned in 1447 were the only two;⁶ but ll. 137, 138 show that they did not each take charge of one of the two divisions ἄνω and κάτω χώρα, but held office jointly.

The eparchies were subdivided into pagarchies, and the question now arises what exactly these were and what their relation to the old nomes. The question was discussed in detail in the article in JHS. xxviii referred to at the beginning of this introduction, where an attempt was made to show that at this time and perhaps earlier the pagarchies were substantially identical with the nomes. It is not necessary now to repeat the arguments there brought forward,⁷ but since the publication of that article some fresh evidence has come to light which further complicates the question. This new evidence is (1) J. Maspero's *Pap. d'Aph.*, (2) M. Gelzer's *Studien*, in which a great deal of material is brought together from various sources, and a valuable account given of the evolution of Egyptian government in the Byzantine period, (3) a Coptic document, here numbered 1614.

Pap. d'Aph., as already said in § I, shows that within the old nome there were in the sixth century certain communities enjoying *autopraxia*, i.e. the right of paying their taxes direct to the ἐθνικὸς χρυσώνης or Treasurer of the eparchy. Aphrodito was one of these communities. Thus the authority of the pagarch was not (in Byzantine times) coextensive with the boundary of the nome, since places within the nome were out of his jurisdiction.⁸

Pap. d'Aph. (2), p. 58, suggests that 592 dates from A.D. 584. See too Leyd. Pap. Z, 14, 15, τὸν μεγαλοπρ[εσ]β[υ]τέ[α]ρον καὶ περί-βλεπ[τον] κ[ο]μίτα καὶ δοῦκα τοῦ Θηβαϊκοῦ λιμήνου, in a petition to Theodosius and Valentinian. In Cairo Pap. 67076, 13 τὸ λίμνον is used absolutely of the *limes Thebaïcus*. On τὸ λίμνον see also Kornemann in *Klio* ix. p. 502 (Becker).

¹ Cf. 1447, 137, note, which mentions evidence of the same system in later times. To that reference may now be added *Hist. Patr.* p. 52, 'Peter, Governor of Upper Egypt,' p. 56, 'the provinces of Lower and Upper Egypt.' These are contemporary with the Aphrodito Papyri. The former would seem to imply the existence of governors administering the two districts.

² In RKT. cxiii. 2, BGU. 304, 5 a *chartularius* is called περίβλεπτος.

³ 20 notaries of Athanasius are mentioned in 1447, 139; 44 in 1447, 141.

⁴ e.g. BGU. 304, 5.

⁵ e.g. UKF. 72, p. 24.

⁶ It is to be noticed that in *Hist. Patr.* the very same men who occur in 1447, Athanasius and Isaac, are mentioned. They were appointed on the arrival of 'Abd-al-'Azīz as Governor. A brief account of them is given on p. 12; cf. also pp. 48 (Athanasius called 'president of the Divān') and 54. The agreement of *Hist. Patr.* with 1447 is of some importance as it strengthens confidence in the former as an historical authority.

⁷ To the list of pagarchies bearing the same names as former nomes there given (p. 105) must now be added the following:—Μέμφ(εως), UKF. 960, verso; Λάτω(ν), 1435, 8; Δι(ο)σπόλ(εως?), 1460, 158; and probably Κός (= Cusae?), 1460, 87.

⁸ Maspero's theory as to the evolution of the pagarchy is not satisfactory. He supposes that at the beginning of the Byzantine period, when the old organization of the nomes under στρατηγοί was given up, 'le pagus ou la pagarchie, en tant que territoire, équiva-

M. Gelzer, in the book referred to, throws further light on the evolution, and shows that, in the later Byzantine period, not only were the communities possessing *autopragia* outside the pagarch's jurisdiction, but that the great landowners also, with their numerous dependent villages, possessed the right; though, since the pagarchs were usually men of the landowning class, the distinction between villages dependent on the landowner and villages under the jurisdiction of the pagarch tended to become rather a technical than a real one. Lastly, though the pagarchy is always called after a πόλις, the pagarch does not seem to have exercised any authority in the city itself, which, with what remained of its ἐνορία, was controlled by the *curiales*, οἱ πολιτευόμενοι.

Thus it is clear that the pagarchy of Byzantine times did not by any means correspond with the old nome. On the one hand, we do not find any pagarchies bearing names other than old nome-names, so that clearly the pagarchy may be regarded as *potentially* coextensive with the nome; but on the other hand, owing to the institution of *autopragia* and the exemption of the cities from the pagarch's authority, it was actually of much more limited extent.

The third piece of new evidence is 1614, where the text reads '[men of] Pagowne (Pakaunis), in the πεδιάς (sing.) of the village of Jkôw, (in) the τοῦ [of ?, We address the Governor] through you, most glorious lord, master (κῦρις) Apa Epi[machus, pagarch of Jkô]w, with its fields and homesteads (ἐποίκιον).' Mr. Crum observes that the word τοῦ is a somewhat vague and indeterminate one.¹ Originally it was simply geographical, 'border,' 'neighbouring district,' and most often it means 'episcopal see'; but it also occurs as the Coptic equivalent of νομός, and it is not likely to mean anything else here. Even so the lacuna might contain some such phrase as 'of the same place,' but this does not seem very likely, and the most probable reading, since Aphrodito was formerly in the Antaeopolite nome, is 'of Tkôw' (Antaeopolis). This seems at first sight conclusive evidence that the pagarchy was not equivalent, even in the popular acceptance of the term, to the nome.

The conclusion is not, however, so necessary as it appears. In 1601 are two small fragments, which read respectively 'in the παγαρχία of Tk[ôw,' and 'in the τοῦ of Tk[ôw.' This suggests that παγαρχία and τοῦ were synonymous, but the conclusion, especially on the evidence of such small scraps, is not necessary, for in the one case the reference may be to the old (geographical) nome and in the other to the new (official) pagarchy of Antaeopolis and Apollinopolis, which were clearly not exactly the same, since Aphrodito, which was in the nome, is now a separate pagarchy. Sometimes, however, τοῦ does seem equivalent to παγαρχία. Thus in W. M. F. Petrie's *Gizeh and Rifeh*, p. 39, Crum mentions that the monastery of Dêr Balyzeh is several times described in Coptic documents as 'in the νομός of the πόλις of Sbeht.' Now Sbeht (modern Kôm Esfaht) was Apollinopolis Parva, formerly, as already mentioned (p. xiii), a separate nome, Ἀπολλωνοπολίτης Ἐπτακωμίας; but it had ceased to be one before Ptolemy's time, since he does not mention it in his *Geogr.*, and there is no evidence that it ever became a nome subsequently.

lait au nome, le pagarque héritait du stratège' (p. 28), but that in course of time these pagarchies became to some extent subdivided, and autonomous units, like Aphrodito, were formed within them. This view is disproved by the fact that in early Byzantine papyri numbered *pagi* (at least 17 in the Hermopolite nome, Pap. Fior. 71, ll. 71, 370, 548, etc.; in l. 2 occurs the number ιη, but the ι is supplied in a lacuna) occur as subdivisions of the nome, but never in later (sixth, seventh centt.) papyri. As a matter

of fact, the very reverse of Maspero's theory seems to be true; that the pagarchy was a larger unit and more nearly corresponded with the nome than the *pagus*; the *pagus* (πάγος) and pagarchy (παγαρχία) were quite different divisions, and whereas the head of a *pagus* was called *praepositus pagi* (πραιπόσιτος πάγου), the head of a pagarchy was a pagarch (πάγαρχος, παγάρχης).

¹ See his note on 1601.

'The νομός of the πόλις of Sbeht' must, therefore, since these documents are of about the same period as the Aphroditō Papyri, be the pagarchy of Antaeopolis and Apollinopolis; unless perhaps it is that portion of it round the city of Apollinopolis. Again, Hermonthis is often called a pagarchy; cf. Revillout, *Actes et Contrats des Musées du Boulaq et du Louvre*, I, Μαμετ αμιρα ευκλ/ αμιρα της παγαρχίας Ερμονθεος, B. M. Or. 4884, 'Justinus, pagarch of the city Ermont,' etc. On the other hand, according to Mr. Crum, the following expressions are also found in Jême documents:—'the κάστρον of Jême in the νομός of the πόλις Ermont' (constant), 'X (a village) in the τοῦ of Ermont' (once or twice), 'the πόλις of Ermont and its τοῦ (sing.).' Rylands Copt. Pap. 319 makes in the same direction. There 'Flavius Senuthius, by God's will pagarch,' writing to the headmen of various villages and to the 'men of Psoi,' threatens that he will punish any one who is 'disobedient in this nome (τοῦ),' clearly implying that his jurisdiction extends over the whole nome. The conclusion would seem to be that τοῦ and νομός were synonymous and both practically equivalent to παγαρχία, but that there was one difference; the nome (τοῦ, νομός) was a merely geographical division, the pagarchy an official one. Thus, while nome and pagarchy were usually coextensive, there was a technical distinction between them, so that wherever we have reference to the official unit we get the words πάγαρχος, παγαρχία, the pagarch of Tkôw, of Jkôw, of Ermont, the amir of the pagarchy, ἐπικείμενος παγαρχίας, etc., whereas in cases where the geographical situation of a place is to be emphasized, we have mention of the nome, in the nome of Sbeht, of Tkôw, of Ermont.

This conclusion is borne out both by the account of the pagarchies given by Gelzer and by the evidence collected in JHS. xxviii. pp. 104–106. Gelzer shows clearly that the break-up of the nome in late Byzantine times was both the effect and the cause of the weakness of Byzantine administration. It was because the Government could not enforce its authority that it consented to recognize the institution of *autopragia*; and on the other hand that right and the power it gave the great landowners afforded the latter the means of setting the Government at defiance. Moreover, the cities stood outside the pagarchy because the old constitution still continued; and the authority of the *curiales* was a survival of the time when the πόλις with its ἐνορία was the representative of the old nome. Both these factors appear to have ceased to operate after the Arab conquest. For the bankrupt Byzantine administration, with its endless subdivision into small units, was substituted a government at once more centralized and far more efficient; and we may infer that the power of the landowners, now no longer a privileged class but, in contrast to the Arab settlers and *mauwālī*, more or less merged in the general body of subject Christians, was greatly diminished. It is likely, therefore, even *a priori*, that the right of *autopragia* was abolished; and as a matter of fact we have no evidence of its existence under the early Khalifate. Moreover, the *curiales* seem to have ceased; we hear of them no longer, and there is no evidence whatever that the city stood any longer outside of the pagarch's jurisdiction.¹ It has already been remarked that the pagarchies of Byzantine times, since they always bore the names of nome-capitals, may be regarded as potentially coextensive with the nomes. Consequently, in the Arab period, the αὐτόπρακτοι and πόλεις having ceased to stand apart, this potential extension of the pagarchy became actual.

¹ Gelzer, *Studien*, p. 97 f., shows good reason to believe that this extension of the pagarch's powers had already begun *de facto* in Byzantine times. Cf., too, the tendency, referred to on

p. xxii, to the *de facto* extinction of the difference between dependent villages and villages under the pagarch.

The evidence collected in JHS. xxviii still holds good, and gives very strong reasons for believing the Arab pagarchy to be substantially equivalent to the nome.

We are now in a position to estimate more justly the evidence of 1614. Aphrodito was, in the Byzantine period, in the Antaeopolite nome. When the chaotic administration of Byzantium was swept away by the Arabs, the right of *autopragia* was probably abolished, as already suggested. Now Aphrodito, formerly a separate nome, enjoyed this right; it was not a pagarchy but a *κοινότης* of free peasants, in the nome of Antaeopolis but independent of the pagarch. The Government therefore could take one of two courses; it could deprive Aphrodito of its *autopragia* and allow it to be merged in the Antaeopolite pagarchy, or it could leave it the right of *autopragia* by erecting it into a pagarchy itself. This latter course was actually chosen.¹ Aphrodito became a pagarchy, and the rest of the nome, perhaps with some additions, became the pagarchy of Antaeopolis and Apollinopolis. Aphrodito had recovered the independence it had once possessed as a nome, side by side with Antaeopolis; but since the nome of Tkôw still continued as a geographical memory, it was not unnatural to refer to Aphrodito occasionally² as 'in the nome of Tkôw.' Thus 1614 cannot seriously weaken the strong arguments adduced for considering the pagarchies of Arab times to have had as a rule more or less the same boundaries as the old nomes.

The general scheme of Arab administration is then the following:—first, the great provinces, Africa, Egypt, Oriens, etc., under Governors, *σύμβουλοι*; then, within the province of Egypt itself, a division, for financial and secretarial purposes, into Upper and Lower Egypt; below that the eparchies, under *duces* exercising an authority still far from clear, but specially connected with finance; then the pagarchies, each with its *πόλις* or *κόμη* as capital, each under a pagarch, corresponding directly with the Governor and paying taxes directly to the central Treasury; lastly the village communities with their *μείζονες* or *πρωτοκομηῆται*, and, in many cases, the monasteries as separate units.

The Civil Service for the administration of the province of Egypt was evidently a highly organized one. The extraordinary centralization³ of government, which, as these papyri show, extended so far that every single requisition, even of a few *solidi*, required a special letter in two copies, Arabic and Greek, from the Governor to the pagarch, besides the *ἐντάγνια* (see below, § 3), must have necessitated an enormous staff of clerks, both Arabs and Christians,⁴ at head-quarters. The *dux* evidently had his own staff of clerks and messengers⁵ and the pagarch his.⁶ The letters from the Governor to the pagarchs were sometimes brought by special couriers, *βηρεδάριοι* or *σύμμαχοι* (letter-carriers; see 1416, 64, note) but sometimes also by other persons, *e.g.* a *στρατιώτης* in 1379. Since the time taken to convey letters varied so greatly, and letters written on different dates were sometimes brought by the same messenger and received on the same day (*cf.* 1346, 1350, 1351), it is clear that they were not always dispatched immediately but were kept until a courier or some other responsible person happened to be starting from head-quarters;

¹ That such a course was not often adopted seems indicated by the non-occurrence of pagarchy-names which had not been nome-names. Aphrodito was in a special position, having once been a nome itself.

² It must be remembered that there is only one instance of this.

³ For this centralization Becker further refers to PSR. x and

xi, where the Governor writes to the pagarch on petty legal cases.

⁴ *Cf.* 1375, 7 and 1447.

⁵ *Cf. e.g.* 1412, 16, etc., 1440, 6.

⁶ *Cf. e.g.* 1434, 229, 230, 1435, 117. From the last passage it would appear that the pagarch had also soldiers under his authority, like the *dux* (*cf.* p. xx above).

and no doubt the same messenger would take many letters addressed to various pagarchs and other officials along his route. Of the *βερεδάριοι* the majority were apparently Arabs. Clerks or *νοτάριοι* were also much employed as messengers, and we even find instances of a special charge on the tax-payers for the maintenance of horses for notaries, both Greeks and Arabs.¹ This shows that they travelled by land as well as by water, but no doubt the usual method of transit, wherever possible, would be by the Nile or one of the canals, and since *ναῦλον* is so often charged for, it seems probable that as a rule use was made of ordinary boats in private hands rather than vessels belonging to the Government.² Travelling by land was provided for by regular posting stations maintained by the Government and under its control; for them, see the introduction to **1347**. The conveyance of the taxes, both in money and in kind, from the local centres to head-quarters was also entrusted to various persons, frequently to notaries, sometimes to the pagarch himself or an official called *διοικητής*, perhaps the church official so called.³

Regular visits seem to have been made by the pagarchs to head-quarters, not only to Fustāt but even to Alexandria⁴; and sometimes the presence of the village officials also was required.⁵ In addition, each pagarch had his agent (*ἀποκρισιάριος*) permanently stationed at Fustāt, and this agent was responsible for the pagarchy which he represented; to him the taxes were sent, at least in many cases, and by him paid into the Treasury.⁶

§ 3. *The Taxes.*

Some of the principal problems relating to taxation are dealt with in the body of this catalogue, notably in the introductions to **1412**, **1414**, and **1419**, but a general discussion of the financial organization of Arab Egypt seems advisable here.

The taxes may be divided into two main classes, those paid in money and those paid in kind. Another division, not coextensive with the preceding, is that into ordinary or 'public' (*δημόσια*) and extraordinary (*ἐκστραόρδινα*) taxes. The public taxes are divided into the money-taxes, *τὰ χρυσικὰ δημόσια*, and the corn-tax or *embola*, paid in kind. It is clear from a comparison of the texts in the first two sections of accounts, *i. e.* **1412–1430**, that the former consisted of three taxes, the land-tax, poll-tax, and *δαπάνη*. Of these, which are discussed in detail in the introduction to **1419**, the two first were by far the most important, the last being no doubt a charge for the salaries and maintenance of the tax-collectors and other local officials. The poll-tax, *ἀνδρισμός*, *διάγραφον*, *διαγραφή*, was levied upon men only, not women,⁷ the land-tax, *δημόσια γῆς* or *δημόσια* simply, upon land-holders irrespective of sex; and there is some evidence that, to equalize matters between artisans, holding no land, and the land-holding peasantry who paid the land-tax, special trade-taxes were imposed on the former, these taxes not forming part of the poll-tax but corresponding to the land-tax.⁸

¹ **1434**, 229, 301. Cf. too RKT. iii, where a beast is ordered to be supplied for a notary to get to another village (Crum).

² Cf. **1448**, 2, 17, 36, where the notary Horuonchius, among his other expenses, seems to pay for his own passage from Aphrodito to Babylon and back to Aphrodito (see note on l. 2). Since he twice pays for the voyage from Babylon to Aphrodito, but only once for that from Aphrodito to Babylon, the second voyage down the river may have been made in a government boat.

³ Cf. UKF. 271 B, Cairo Pap. 67021, *verso*, 16. But there was

probably, even at this period, a civil official called *διοικητής*; *f.* JHS. xxviii. p. 104.

⁴ For this, cf. **1433**, 73.

⁵ **1338**, **1339**.

⁶ Cf. the introduction to **1360**, with the references there given. Cf. also **1529**, **1542**, **1638**.

⁷ Cf., in addition to the evidence of this collection, Rylands Copt. Pap. 322.

⁸ Cf. note on **1419**, 1215.

The *embola* seems to have differed little from the similar tax of Byzantine times. It was doubtless in the main a tax upon the land; but there are indications that even persons holding no taxable land were sometimes required to pay it.¹ Though a tax in kind, it might be compounded for in money (*ἀπαργυρισμός*²); but the Government discouraged this as much as possible. Probably such money payments would be counted in the *embola*, not in the *χρυσικά δημόσια*, though this is not certain.³ The quotas of corn-tax seem (though the evidence is not quite conclusive) to have varied in amount, whereas those of the gold-taxes were constant. This may be due to *ἀπαργυρισμός*, the money (even supposing it to have been included in the *embola*) being separately specified instead of being represented in the accounts by an equivalent amount of corn; but a tax in kind is more likely to have varied in amount from year to year than one in money. The *embola* included both wheat and barley, but the payments of barley are very small in amount. There was a special official called *ἐμβολάρχης* in connexion with this tax.⁴

In 1413 and 1414 occur a number of taxes in addition to the *δημόσια*; taxes which, therefore, may be regarded as the *ἐκστραόρδινα*.⁵ The evidence of the two accounts referred to (see the introduction to 1414) shows that, though additional to the public taxes, they were, not less than they, regular in amount from year to year. Except the tax known as *τετάρτια*, probably somewhat like the earlier *προσδιαγραφόμενα*, they were requisitions for the cost of articles (provisions and miscellaneous supplies) intended for such public needs as the allowances to officials and Arab settlers, provisions for workmen and sailors, naval construction, the erection of public buildings, and the like. It appears probable from 1414 that in the assessment for these taxes (though they are called *ἀπαργυρισμός*) no formal distinction was made between requisitions in kind and requisitions of a money equivalent; see below and the introduction to 1414.

Lastly, in addition to these taxes in money or kind, the Government required from the tax-payers personal services of various descriptions.

On the method of assessing and raising the taxes no less than on their nature the collection throws much light. It is clear that, as explained in the introduction to 1419 (p. 168), the taxes are those of Byzantine times and entirely distinct from the Arab *jizyah* and *kharāj*; and the methods of assessment and collection were also, in essentials, the same as under the Byzantine Empire.⁶ The principles of Arab jurists, therefore, do not apply to them, and their actual assignment as land-tax, poll-tax, etc., was determined, not by the central Government, but by the local officials. It was the duty of the latter, as appears *e.g.* from 1338, 1339, 1356, to keep a register for each *χωρίον*, specifying all the tax-payers, with the amount of each man's holding and the proportion of taxes to which he was liable. Vine-land was specified separately.⁷ RKT. iii⁸ shows

¹ See 1426, where *οἱ ἀτελεῖς*, who paid no land-tax, pay *embola*. This is illustrated by Rylands Copt. Pap. 188, where 'M. had then agreed to pay 3 carats yearly as their tax (*δημόσιον*), representing both *ἐμβολή* and *χρυσικόν*, since they produced no corn.' Here land-tax (*δημόσιον*) is indeed paid, but since the fields produced no corn, the payment of *embola* seems to be on a par with the case of the tax-payers in 1426. But in 1426 corn is paid, not money (unless the sums there entered represent a translation of money-payments into the corresponding amount of corn).

² *ἀπαργυρισμός* (*adaeratio*) is the regular term for payment in money of taxes properly payable in kind.

³ Cf. 1434, 173, *ὑπὲρ ἀπαργυρισμοῦ σίτου ἐμβολῆς ἰνδικτιόνος δωδεκάτης νομίσματα κ β/*. This suggests that the *ἀπαργυρισμός*

for *embola* was kept distinct from the ordinary gold-taxes, but it is not conclusive.

⁴ 1441, 60, 64.

⁵ Cf., however, 1470, where *ἐκστραόρδινα* would seem to be distinct from these other taxes. But the fragment is very small, and the other evidence appears inconsistent with such a supposition.

⁶ For the method of taxation in Byzantine times see, *inter alia*, O. Seeck, *Die Schatzungsordnung Diocletians in Zeitschr. f. Social- u. Wirtschaftsgesch.* iv. pp. 275-342, and Gelzer, *Studien*, chap. ii. The general scheme is well and clearly given in the last work, p. 61. Cf. Seeck, p. 332.

⁷ 1339. See also the references there given.

⁸ For this document see Mr. Crum's introduction.

that the date-palms and acacias were also specified in detail,¹ and also that all craftsmen (τεχνῖται) were entered in the register, the craft (τέχνη) of each man being set down, and apprentices separately registered. The actual preparation of these registers was not carried out by the officials themselves but by persons specially appointed (ἐπιλεχθέντες) by them or, more exactly (1356), by the μείζονες and πρωτεύοντες (i. e. the leading *possessores*). The assessors performed their task under oath to make the assessment impartially, and were liable to a fine in case of any unfairness; in RKT. iii the fine is to amount to the enormous sum of 100 *solidi*. Doubtless any tax-payer or χωρίον too heavily assessed had the right of appeal direct to the Governor. No such appeal is extant, but PAF. ii refers to an accusation of unlawful distraint addressed to the Governor by a private person against the official of his village.

On the basis of these registers would be determined the fixed yearly quota of all taxes, ordinary and extraordinary, to be demanded both from each pagarchy in general and from each village or other administrative unit within the pagarchy. That this was done by the officials of the central Treasury at Fustāt and not within the eparchy is clear from the fact that the registers were regularly sent up to head-quarters;² and further precautions against error or unfairness were taken by the practice of summoning at times the pagarch or even the officials of the χωρία to confer with the central authorities.³

It was no doubt possible from time to time, if good reason could be shown, to alter the yearly quota; but apart from such occasional alteration the quota remained constant from year to year.

But though the quota was a fixed one, the collection of taxes was not automatic. The Governor made a requisition for each collection as required, the procedure being as follows. For the χρυσικά δημόσια there were two⁴ yearly payments, each of which might be made in two or more instalments. A separate calculation as to the amount required at head-quarters from each pagarchy and each χωρίον was made every year by the officials of the Treasury; and in accordance with this the Governor wrote to every pagarch stating the amount required from his pagarchy and enclosing for each χωρίον within it a separate ἐντάγιον or order for payment, addressed to the inhabitants and specifying the amount required.⁵ On the receipt of the ἐντάγια it appears from 1420 ff. that persons were chosen (ἐπιλέγομαι), presumably by the same method as the assessors who drew up the standing register, to make an assessment; and it was these men who determined how the total quota should be made up. The basis of their assessment would doubtless be the κατάγραφον or register of inhabitants. The Governor's ἐντάγια specify only the lump sum of δημόσια and ἐμβόλα; it therefore rested with the assessors to divide this total between land-tax, poll-tax, and δαπάνη, and to decide who should pay each tax and what should be the amount of each tax-payer's contribution.⁶ They may also have determined the rate at which

¹ Cf. 1631, where the φοίνικες (or φοινικοδόκια? The MS. seems to have φοινικῶν) ἄκαρποι are entered.

² RKT. iii, 1338, 1339, 1356.

³ Cf. 1338, 1339, 1340, 1365, 1370, 1433, 73, etc. (to Alexandria), and the various cases in 1412 and 1413 where the pagarch conveys tax-payments to the Treasury. The instances are so numerous that the visits of the pagarchs to head-quarters must have been frequent.

⁴ Not three at this period; cf. p. 87; also 1570. Oxy. Pap. 144, 5, Cairo Papp. 67021, verso, 13, 67056, iii, 1-4, etc., show that in Byzantine times there were three collections.

⁵ In UKF. 1085, PERF. 586 we find ἐντάγια addressed by

pagarchs to τοῖς ἀπὸ α place, but in the present collection it is always the Governor who sends the ἐντάγια. The fairly numerous instances, outside this collection, of ἐντάγια addressed to individuals do not count, as, while it may have been customary for the pagarch or *dux* to send separate orders to individuals, the Governor would hardly communicate with anything less than a χωρίον. PERF. 550 is before the Arab conquest. PERF. 587 is not, apparently, quite on a par with the ἐντάγια in PSR. and the present volume, and even UKF. 1085 referred to above is differently worded from the ἐντάγια of the Aphrodito collection.

⁶ Cf. Seeck's remarks on the similar practice in Byzantine times; p. 297 of the article referred to on p. xxvi⁶. Examples of

each kind of land and each individual person (ὄνομα) should be taxed, but it is perhaps more likely that this was specified in the standing κατάγραφον, though doubtless periodic revisions of it were necessary.¹

It is not quite certain whether the amount required for the whole year was specified in one sum or whether a separate requisition was made for each of the two annual payments, but the former supposition is much the more probable. The ἐντάγια in PSR. and the μερισμοί in the present collection mention the taxes 'of the x indiction,' never those 'of the x καταβολή of the y indiction.' It is true that none of the amounts in the PSR. ἐντάγια (except that for Bounoi) agree, even allowing for the difference between ἀρίθμια and ἐχόμενα νομίσματα,² with the permanent quotas established by the present collection; but since it appears clearly from the evidence discussed in the introduction to 1412³ that only part of this quota was demanded for the central Treasury, that fact does not make against the supposition that the requisitions in the ἐντάγια were the whole yearly requisition for the Treasury. It is to be noticed that in PSR. Anhang Pakaunis, as several times in 1412–1414, pays more than the whole quota,⁴ and Bounoi a sum which, allowing for the difference between the two standards of *solidi*, was almost equal to, but slightly larger than, the normal quota;⁵ the remainder pay less. If the requisition were for a καταβολή only, it would hardly be for more than the whole annual quota. The ἐντάγιον of the Arsinoite pagarch, PERF. 586, makes in the same direction:—'Der Pagarch des arsinoitischen Gaues, Flavius Atias, verkündet den Bewohnern von Pantikos, dass auf sie als Repartitionsquote *der in Gold zu entrichtenden Grundsteuer der VII. Indiction* 20 Goldstücke entfallen seien, *zahlbar in drei Raten zu 16, 1 und 3 Goldstücken.*'

It would seem then that only so much of the δημόσια as was required for the central Treasury was specially requisitioned by a letter and ἐντάγια from the Governor. What happened in the case of the remainder is not clear. So much of it as was required for special purposes like the fleet may have been called for by requisitions such as 1374, etc., and that required for local needs was perhaps collected without special instructions by the pagarchs and their subordinates. It is not quite clear whether the μερισμοί published in this volume refer to the whole δημόσια for the year or only to the portion called for by the Treasury, but the wording of the headings would suggest the latter, and this conclusion seems to be to some extent supported by the amounts.⁶ It must be confessed, however, that the foregoing conclusions, as regards the relation between the Treasury payments and the residue of the δημόσια, are not altogether satisfactory. The fact that the Governor's ἐντάγια were only for the amount required by the Treasury and that the μερισμοί also would appear to refer only to this might suggest that so much of the normal quota as was

such assessments (μερισμοί) are 1420 and following texts. See also 1552 ff., where the declarations of the assessors as to their assessments are given after the statement of the individual quotas. The assessments there are not for the ordinary public taxes but for ξένιον (see 1433, 20, note, and Crum's introduction to 1552). In 1543 we have a guarantee-declaration by sureties for persons appointed to make an assessment. It is to be noticed that a separate assessment was made for *embola* from that for χρυσικά δημόσια; cf. 1434, 51–53, where the assessors are named. In the case of χρυσικά δημόσια a separate assessment was made for each χωρίον; in the case of *embola*, on the contrary, there was apparently one assessment for the whole διοίκησις, the various χωρία being represented by deputies.

¹ For the varying rates of land- and poll-tax see especially pp. 170–172.

² For this, see p. 84 ff.

³ See p. 81 ff.

⁴ 498 s. ἀρίθμια. In 1414, 63 the normal quota is given as 371 s. 8 c. ἐχόμενα = 399 s. ἀρίθμια.

⁵ PSR. Anhang 47½ ἀρίθμια. 1414, 140, 40 s. 5 c. ἐχόμενα, 43½ s. ἀρίθμια.

⁶ These questions are of some importance for the explanation of the non-payment of poll-tax by certain persons (cf. p. 172 f.) If the μερισμοί refer only to part of the δημόσια, it is possible that persons against whom no poll-tax is entered did pay poll-tax, though not for that μερισμός.

not requisitioned by the Treasury was not collected at all; but the evidence discussed in the introduction to **1412** seems conclusive against this.

A similar procedure to that described above seems to have been adopted with regard to the *ἐκστραόρδινα*, except in one respect. As already said, the quota of these taxes, assuming them to have been those given in **1414**,¹ was no less a constant one than that of the *δημόσια*; but since they were intended for special purposes and consisted partly of provisions or their cost, they were requisitioned as required, not in a lump sum. Their quota seems in fact to have corresponded roughly to our naval or other estimates; a fixed sum of money was taken, and portions of this called for as need arose. In some cases, perhaps, the actual expenditure would be less than the estimate; sometimes it was more, since in **1470** we find an entry [ἀρίθμια νομίσματα] κδς γ' ἰβ' δανεισθέντα καὶ δαπανηθέντα κατὰ πλεόν τῆς διασταλείσης δαπάνης πρώτης ἰνδικτιόνος, ἰ. ε. '24 $\frac{1}{2}$ s. borrowed and expended in excess of the estimated (ordered) expenditure for the first indiction.' This possibility of exceeding the estimates, the excess in cost being doubtless requisitioned from the tax-payers, will perhaps explain some of the difficulties to be mentioned presently in connexion with the taxes in kind.

The division of the requisitions between the *χωρία* was made, as in the case of the *δημόσια*, at head-quarters; and the payments of the individual tax-payers were determined locally.²

It was suggested above (p. xxvi) that there was no formal distinction, in the case of the extraordinary taxes, between taxes in money and taxes in kind. The only difference would seem to be that the former were requisitions of money for the cost of articles bought outside the *διοίκησις*, whereas the latter were requisitions of articles themselves, which, however, were bought (not collected as a tax in kind) within the *διοίκησις*. Thus in either case money was paid by the *tax-payer*; but in the one case the contribution of the *pagarchy* was money, in the other, articles, εἶδη.³ The conclusion is not, however, certain, and the evidence must be briefly discussed. In favour of the supposition is the fact that in **1414** the articles whose cost is included in the taxes regarded as the *ἐκστραόρδινα* are divided into those bought within the *διοίκησις* and those bought elsewhere (ἀπὸ ἀγορᾶς τῆς διοικήσεως or ἀπὸ διοικήσεως and ἀπὸ ἀγορᾶς ἔξωθεν διοικήσεως); for it is difficult to see what the former could have been except articles ordered by the Government in kind, ἐν εἴδει. The evidence of other documents, however, is somewhat confusing. Some of the letters, *e.g.* **1353** and **1354**, seem to imply that the articles requisitioned were not bought in the market but supplied by the tax-payers in kind like the *embola*, since the Governor speaks of collecting ἀπαργυρισμός from the individual tax-payer; ὁ(ς) δὲ ἀδύνατός ἐ[σ]τ[ιν] δοῦναι ἐν εἵδεσιν ἀνύων τὸν ἀπαργυρισμὸν αὐτοῦ (**1353**); λοιπὸν μὴ γνωσθῇ ἡμῖν ὡς ἡνύσθη ἐκ τῶν τῆς διοικήσεώς σου ἀπαργυρισμὸς δαπάνης τὸ καθόλου (**1354**); for the ἀπαργυρισμός here spoken of would appear to be, not a money-tax levied on the *διοίκησις* to defray the cost of articles bought elsewhere, but an individual payment by the tax-payer in lieu of articles demanded from him. A similar inference is suggested by some entries in **1434**, a register of requisitions, *e.g.* l. 112 f. (probably in substance a quotation from the Governor's letter), λόγῳ χρείας καράβων καὶ ἀκατίων καὶ ἄλλων ἐν τῇ νήσῳ Βαβυ-

¹ See, however, above, p. xxvi⁵.

² A *μερισμός* of this kind is **1446**. It may, indeed, be a record of actual payments, but the collection would doubtless be made on the basis of a previous *μερισμός* or assessment. Cf. **1356**, 10 f., [πειρῶντα ἐξ]ισῶσαι τὸν μοιρασμὸν δι' οὗπερ διαστέλλονται [τὰ ἐκστ]ραόρδινα καὶ ἀγγαρεῖαι τοῦ δημοσίου.

³ Cf. the procedure in regard to workmen, sailors, etc. (below, p. xxxi f.). See especially **1508**, **1509**, and the introduction to the former.

⁴ It is possible, however, that we ought to read ὁ δὲ ἀδύνατός (ν), referring to the *χωρίον*, but the context makes this very unlikely.

λῶνος ὑπὸ Ἀλκασεμ υἱοῦ Χααπ ἐπικειμένον ἐπὶ τῆς παρούσης ἰνδικτιόνος τεσσαρεσκαίδεκάτης κούρσου δὲ ἰνδικτιόνος πεντεκαίδεκάτης, χαλκωμάτων κύπρου κεντηνάρια β, καὶ ἐὰν δῶσιν ἀπαργυρισμὸν ἐκ τοῦ κεντηναρίου νομίσματα η γ. Again, in such registers as 1433 ff. certain requisitions are stated in kind, without any price in money. Moreover, in 1414, where the articles comprising the *διανομαὶ ἄνευ τιμῆσεως* and *διανομαὶ τῇ τιμῇσει* are specified, certain articles which we know were ordered in kind, *e.g.* palm-trunks (*φοινικοδόκια*), do not occur. A possible conclusion from these facts would be that the taxes in kind specified in 1413, 1414 (which are described as *ἀπαργυρισμοί*) represent merely certain money-taxes appropriated to particular purposes, and that requisitions of articles in kind formed a special kind of tax, which might, however, if necessary, be compounded for by money-payments. The evidence of 1414 is, however, as remarked, against this conclusion; and the following further considerations may be adduced against it. Certain articles which are known to have been at least sometimes requisitioned in kind from Aphrodito are found in the accounts followed by sums of money for their price, for example *χαλκώματα*, 1434, 224 ff., etc. (*cf.* 1368), *φοινικοδόκια*, 1442, 4; and in 1371 and 1392, which are requisitions for articles in kind, Basilius being specially forbidden in the second to accept *ἀπαργυρισμός*, the price is specified.¹ This suggests that they were to be bought, and that the Government fixed a standard price, above which the owners had no power to sell articles required for the Government service.² Since the taxes, under the early Khalifate as under Byzantium, were levied by the central Government in a lump sum on the villages, not on the individual tax-payers, it was a matter of indifference to the officials at head-quarters whether any particular tax-payer paid in money or in kind. The object, where articles instead of money were requisitioned, was to get the articles from the *pagarchy*; and it seems best therefore to suppose that the passages quoted above have a merely general sense, and do not necessarily imply that taxes in kind were paid in kind by the single tax-payer. The Government requisitioned the articles in kind from the *pagarchy*, specifying the proportion of the whole requisition to be supplied by each *χωρίον*; and it rested with the local officials to raise the articles as they could, whether by collecting them direct from the tax-payers or by buying them in the *ἀγορὰ τῆς διοικήσεως* and then collecting the amount paid for them. If this supposition is correct, the money-quotas specified in 1413, 1414 will consist of two elements, (1) *sums of money* requisitioned from the *pagarchy* to defray the cost of articles bought elsewhere, (2) the *value* of articles supplied by the *pagarchy* in kind.

The *δημόσια* were, as we have seen, paid in part to the central Treasury (*σάκελλα*), but such payments did not exhaust the whole quota. Part (the *λογίσμα* of 1414 and the payments specified in 1416 *recto*) was expended for certain special purposes, naval or otherwise, the money being apparently sent direct to the officials responsible, not through the medium of the Treasury.³

¹ Possibly 1400 may also be interpreted in the same direction; but unfortunately its mutilation renders it somewhat obscure. If we may translate ll. 3-7, 'and if you think fit to take *ἀπαργυρισμός* for it in accordance with the rate given in our instructions and to buy the said *χάλκωμα* wherever you can find it, if not in your own *pagarchy* then in some other place,' the distinction is perhaps between a *χάλκωμα* bought in the *χωρίον* (*ἐν εἵδει*) and one bought elsewhere (*ἐν ἀπαργυρισμῷ*), but this is doubtful. If *ἀγοράσαι* in l. 10 depends on *εὐρεῖν* ('if they are unable to find means to buy it'), *ἀπαργυρισμός* in l. 11 is clearly contrasted, not with payment in kind but with the buying of the article in the *χωρίον*.

² It is to be noticed that, as remarked on p. 126, the rates for most articles were higher within the *διοίκησις* than without. The

reason does not appear, but the apparent preference of *pagarchs* and other local officials for payments in money rather than in kind may have been due to this difference in rates. Thus the rate for oil in 1414 was 1 s. per 12 *xestae* in the *διοίκησις*, $\frac{1}{2}$ s. per *metron* (10 *xestae*) outside. Consequently the burden on the tax-payers would be less if they paid *ἀπαργυρισμός* for oil bought elsewhere than if it was bought in the *διοίκησις*.

³ This was not the invariable rule. Thus in the Berlin *Qurrah ἐντάγιον* in *Archiv*, v. p. 189 f. it is stated that the wages and maintenance of the sailors were being paid out of the Treasury. *Cf.* 1336, 1434, 135, 1435, 10. The fact of such deductions from the *δημόσια* as are mentioned above for naval and other purposes shows that Becker's remark, *Klio*, ix. 2, p. 6, 'mit dem

Even after the λογίσμα and Treasury quotas had been paid there was usually a remainder. Part of this was probably required for local expenses, the salaries of officials and the like; doubtless all that portion of the δημόσια known as δαπάνη was intended for this purpose, though the fact that sometimes the whole quota of δημόσια or even more was demanded by the Treasury shows that it was not always so used.¹

The *embola* was divided into two parts, that intended for transport to the barns at Babylon and that for δαπάνη, which was no doubt the allowance to local officials.² As the *embola* payments of single tax-payers are thus divided, it follows that the two purposes were kept distinct throughout.

In the case of both the *embola* and the δημόσια a considerable (probably the greater) portion of that part which was paid to the barns of Babylon and the central Treasury, whether at Babylon or Alexandria, was expended on the allowances in money and corn to the Arab settlers in Egypt.

As regards the taxes other than the purely money-taxes δημόσια and τετάρτια, it is not clear what was the distinction between the portion deducted for λογίσμα and the remainder; see the introduction to 1414.

It remains to consider the question of personal service. The procedure with regard to this was in the main identical with that in the case of taxes. Here too the requisitions of the central Government were addressed to the community, not to the individual; here too it was the central authorities who divided the quotas between the χωρία, every letter to a pagarch being accompanied by ἐντάγια to the people of each χωρίον contributing to the requisition; and here too, finally, the assignment of the service between the tax-payers seems to have been performed locally in accordance with a register prepared by assessors.³

This personal service, though apparently compulsory, was not exactly *forced labour* in the ordinary sense, since the persons requisitioned, whether as sailors or workmen, received wages. It was in fact conscription. Here too there was a distinction between service in kind and ἀπαργυρισμός, the requisitions being sometimes for men and sometimes for their wages. The difference was that in the one case the men were obtained elsewhere and their wages only demanded from the διοίκησις, whereas in the other they were hired within the διοίκησις itself.⁴

Leiturgiewesen werden also alle öffentlichen Bedürfnisse des Heeres wie der Verwaltung bestritten, während die Erträge der Steuern von den Staatspensionen verschlungen werden,' requires modification.

¹ For this whole question of the δημόσια see p. 81 ff.

² Cf. 1434, 314, where corn from the *embola* is used for an official allowance.

³ Cf. the passage quoted above, 1356, 10, 11, [πειρῶντα ἐξ]ισῶσαι τὸν μοιρασμὸν δι' οὗπερ διαστέλλονται [τὰ ἐκστ]ρυόρδυνα καὶ ἀγγαρεῖαι τοῦ δημοσίου; also 1338, 21 ff., οὐ μὴν ἀλλὰ καὶ κατάγραφον κατὰ χωρίον τοῦ ὄντος ἀνδρισμοῦ ἐν αὐτῷ καὶ τί ἐστὶ δι' αὐτῶν διάγραφον καὶ τί ὑπάρχει ἐκάστῳ ἐν γηδίοις καὶ τί ἐχορήγησ[εν] δι' ἐνταγίων καὶ ἀνεὺ ἐνταγίων, where ἐχορήγησ[εν] seems to refer to personal service, since the Governor can hardly have wanted particulars of each tax-payment of every inhabitant. The two previous questions refer to poll- and land-tax respectively.

⁴ See especially 1433, 16, note, and 1508, 1509. See also 1449, 12, where Pakaunis and Keramion provide a man jointly. In 1337 Kurrāh writes that owing to Basilus's neglect to send sailors ordered in person from his διοίκησις he has been compelled to hire them elsewhere, and he tells Basilus to send money for their wages. Becker's remark, *Klio*, ix. 2, p. 6,

'jeder einzelnen der von den Gemeinden zu leistenden Leiturgien wird der ἀπαργυρισμός, die Ablösung in Geld, beigelegt, und wenn einer Ortschaft 2½ Matrosen auferlegt werden, so ist eo ipso klar, dass die Leiturgie wenigstens zum Teil schon Geldsteuer geworden ist,' is misleading. The requisition of a fraction of a sailor or workman does not necessarily imply ἀπαργυρισμός. In several cases in 1433 (e.g. in l. 16, ἐν σώματι ναύτου τρίτον) fractions of men are demanded expressly for *personal* service. The explanation was apparently as follows:—The required number of men was demanded from the διοίκησις as a whole (there are no instances of fractions in requisitions addressed to a pagarch); the διοίκησις then provided these men and paid their wages; and when, in the division of the requisition between the χωρία, fractions were assigned to any of them, the meaning was that the χωρία in question should join one another in the expense. The Berlin ἐντάγιον already referred to, where 2½ sailors are requisitioned and it is stated that their wages and maintenance were being paid from the Treasury, is no exception, since the tax-payers are expressly told to furnish the amount; this was paid by the Treasury, but the Treasury collected it from the διοίκησις.

This furnishes an analogy, and seems to give some support, to the theory propounded above, that the only difference, as regards the extraordinary taxes, between *εἶδος* and *ἀπαργυρισμός* was that in the one case the articles were bought in the *διοίκησις* itself and in the other elsewhere.¹ It should be added that in some cases in the present accounts, *e.g.* **1433**, 74, **1434**, 71 ff., where labourers are required for work at the village embankments and no wages are mentioned, the work may well have been forced labour in the strict sense, *i.e.* without remuneration. The inference is not indeed necessary, since the wages are not always mentioned even where certainly provided, *e.g.* **1433**, 16, etc.; but there is one clear instance in the volume of personal service without remuneration, *viz.* **1434**, 312, ἀμμάλιτον ὀνόματος ἐνὸς μὴ λαμβάνοντος ῥογάν.

The conscripts, when chosen, had to be guaranteed by sureties; of such guarantees **1494** and the following texts are examples. Women as well as men might be called on to serve;² and it is to be noticed that among the sailors requisitioned were men of all classes.³

To sum up, it will be seen, first, that the principle of the financial organization was throughout that of collective taxation—the taxes were in all cases levied primarily on the community, not on the individual, and the relation of the latter, as a taxable unit, was not to the Government but to the community of which he formed part; and, secondly, if the foregoing conclusions are correct, that we cannot, except in the case of the *embola*, draw any hard and fast distinction between ‘Geldwirtschaft’ and ‘Naturalwirtschaft,’ since articles requisitioned as taxes were, or might be, paid for by the local collectors, and sailors or workmen called on for the Government service received wages. It will be seen too how elaborate was the organization; the fixing of the permanent quotas, the dispatch of separate orders for every requisition, the preparation of registers which had to be continually revised, and the complicated system of account-keeping. The last point is well illustrated by a comparison of the texts in the two series of accounts, **1412–1414**, and **1433–1435**. The accounts comprised in each of these series, though they differ considerably in arrangement, relate to the same taxes, in the one to the *δημόσια* in summary, in the other to the extraordinary taxes in detail, so that, though they relate, except **1434**, **1435**, to different years, it seems probable that accounts of each of these various types were compiled each year; and yet it must be remembered that these are merely the general accounts drawn up in the office of the pagarch on the basis of the accounts of single *χωρία*,⁴ which in turn would be based on the current day-books and the accounts of the tax-collectors.

§ 4. *The Naval Organization of the Khalifate.*

On the subject of the navy we obtain a good deal of light from these papyri. The leading feature of the naval organization was the institution of the *κοῦρσα*. By this word, which is derived from the Latin *cursus*, was denoted the raids which the fleets of the Khalifate regularly undertook against the Empire. The evidence of this collection shows that the raids were made yearly; and certain passages, *e.g.* **1349**, 15, 16, PSR. i. 8, 9, reveal the curious fact that they were dispatched during the winter. The *κοῦρσα* are distinguished throughout not only by the indiction in which they occurred, but also by certain place-names, *viz.* Αἰγύπτου, Ἀνατολῆς,

¹ Cf. the wording of the Arabic in PAF. viii = **1410**, which, taken alone, would quite convey the impression that the choice was between personal service and money-payment, whereas other evidence referred to above proves that wages were paid in any case.

² Cf. **1488**.

³ *e.g.* bathmen (*περιχύται*), **1449**, 73, fullers, **1449**, 90, shepherds, **1449**, 19, etc.

⁴ For such an account see **1418**.

Ἀφρικῆς, and τῆς θαλάσσης. Since the first three, as already shown (above, p. xviii), must be the three provinces of Egypt, Oriens, and Africa, there can be no question of raids *against* these districts, and what is meant must be fleets *starting from* them. Since it is clear from all the evidence that these fleets were distinct in their organization, the requisitions being for the κοῦρσον Αἰγύπτου, the κοῦρσον Ἀνατολῆς, etc., and not for the fleet generally, it follows that each of the provinces had its own separate fleet, to each of which however Egypt, and therefore perhaps the other provinces, had to contribute. κοῦρσον θαλάσσης is obscure; but in 1434, 224 the officials responsible for this are Al-Kāsim b. K'ab and Yazīd b. Abī Yazīd, the former of whom was superintendent of the dockyard at Babylon,¹ and from this it may perhaps be assumed that the fleet was in some way connected with Egypt. A fifth fleet, not apparently forming part of any of these raiding-fleets, is known as παραφυλακὴ τῶν στομίων, and was evidently a squadron occupied in guarding the mouths of the Nile. This precaution was no doubt suggested by the imperial attacks on Alexandria after the Arab conquest.

Reference has already (p. xviii) been made to the passage which speaks of certain sailors of the κοῦρσον Ἀνατολῆς setting out from Laodicea in Syria. This was doubtless one of the naval centres for the province. No reference is made in this collection to the arsenals of the province of Africa. In Egypt the two chief arsenals were the 'Island of Babylon'² and Clysma.³ The references to both are frequent, and it is clear that they were important naval centres. Each was under the charge of an Arab official. From the numerous references to the repair or construction of ships it is evident that in addition to the docks there were extensive shipbuilding yards, and from the fact that sailors are mentioned as being at Babylon, we may gather that there were naval barracks connected with the arsenal. Other places referred to in connexion with the navy are Alexandria, Βολβυθίνη (Rosetta), and Ταμίαθις (Damietta). The first was administered by the Augustal, who is shown by 1392 to have been a Christian,⁴ and it was clearly still a very important centre, since one of the state Treasuries was there situated, the Treasurer being an Arab, Al-Ḥārith b. 'Abs (1412, 279); and in one case at least (A. D. 702-703, 1412, 456, 457) the whole of the Treasury-payments from the διοίκησις of Aphrodito were sent to that Treasury. From 1392 it appears that Alexandria was a starting-place for κοῦρσα; and similarly in 1353 sailors, artificers (τεχνῖται), and supplies are ordered to be sent thither *via* the 'canal of Alexandria.'⁵ The mention of τεχνῖται shows that there were shipbuilding yards there. Finally, in 1433, 73, etc., the pagarch is mentioned as having gone down in person with companions, probably the local officials of the χωρία, to Alexandria; the visit was presumably to the Treasurer. Rosetta

¹ This makes it doubtful whether the fleet was the one stationed at Clysma and 'the sea' referred to the Red Sea, a supposition which in itself is not unlikely. But a raiding-fleet scarcely seems required in the Red Sea at this time. [Becker, however, favours the explanation of this κοῦρσον as that stationed in the Red Sea. He remarks: 'Vielleicht handelt es sich um Sicherstellung des Getreidetransportes nach den heiligen Städten oder um Expeditionen in Südarabien oder am persischen Golf.']

² For this cf. PAF. viii. 10, note, and the references there.

³ See above, note 1.

⁴ It has been assumed throughout that persons bearing Greek or Coptic names were Christians. This is not perhaps a necessary inference, but it is overwhelmingly probable, since persons expressly described as *mawālī* (converts to Islām) have invariably names of the Arabic type. In this case, however, the supposi-

tion that the Augustal was a Christian seems confirmed by *Hist. Patr.* The person holding the office in 1392 (Theodore) is mentioned on p. 57, where he is called 'the president of the divān of Alexandria'; probably the same person is intended on pp. 26, 27 (A. D. 689), where he appears as 'the magistrate of the city of Alexandria,' and seems to be a Christian. [Becker remarks that the above conjecture is certain; conversion to Islām seems always to have been followed by a change of name.]

⁵ For this see 1353, 11, note; now also *Hist. Patr.* p. 42: 'He ('Abd-al-'Azīz) commanded also to dig the canal of Alexandria on the north of the city near the pool of Nicetas; and he ordered that milestones should be set up along it as far as Alexandria.'

and Damietta were administered by διοικηταί, who, like the Augustal, were Christians.¹ Supplies are sent direct to the former in 1414, 59, etc. and 1449, 62, 65, to the latter in 1354 and in 1449, 49; in the last case for sailors and troops intended for the κοῦρσον Ἀνατολῆς.

The fleet was furnished with supplies of all kinds by means of the taxes, both δημόσια and ἐκστραόρδινα, as shown in the preceding section. It was manned in various ways. The crews are divided in these documents into μάχοι² and ναῦται, the former being the military part of the crew, the latter the rowers, helmsmen, etc. The μάχοι consisted of two classes, the *Muhājirūn* (Μωαγαρίται) and *mawālī* (μανλεῖς).³ The former were the Arab settlers of full blood; from 1447 it appears that those in Egypt at this period consisted largely of the Anṣār and Ẹuraish. As the Arabs themselves fought chiefly on land, and had a great distaste for the sea, it is a little curious that the *Muhājirūn* should be mentioned only in connexion with the κοῦρσα, and in PSR. i. 9 Becker translates the corresponding Arabic expression 'den Auszug der Heere.'⁴ But κοῦρσον is never in these papyri used in a context which of itself suggests a land-campaign; wherever it is possible to decide at all the reference is always clearly to a naval expedition; and, indeed, since the Empire and the Khalifate were (at this time) nowhere conterminous by land except in Syria, the κοῦρσα, at any rate of Egypt, Africa, and τῆς θαλάσσης, must necessarily have been by sea. Doubtless the *Muhājirūn* serving on the fleet were not so much marines as troops intended for landing in the coast districts of the Empire. They are never certainly mentioned in connexion with the purely naval squadron παραφυλακὴ τῶν στομίων; the μάχοι mentioned in 1435, 87 as serving there may have been *mawālī*.⁵ These last were persons of non-Arab race converted to Islām; in Egypt doubtless chiefly Greeks or Copts. The *Muhājirūn* of Fustāt are several times mentioned as receiving a yearly allowance of money and corn, taken from the χρυσικὰ δημόσια and ἐμβόλα. The *mawālī* do not occur in this connexion,⁶ but 1447, which contains the names of many *mawālī*, shows that they too received an allowance for their maintenance; it is not clear whether any difference in the amount was made between them and the *Muhājirūn*.

The sailors were raised by conscription, though, as stated in the preceding section, they received wages, as well as an allowance of food (ἀποτροφή, δαπάνη). Sailors were requisitioned in Egypt not from the districts near the coast or on the Nile only, but from inland villages like Aphrodito, and not only for the κοῦρσον Αἰγύπτου, but for all the fleets. Moreover, as remarked above (p. xxxii), they were drawn from various classes of the population.

¹ For this, cf. 1414, 59, etc. and 1449, 49; for the name in the latter place, though mutilated, is almost certainly a Greek one.

² See the note on 1351, 5, which is perhaps not decisive enough. It seems highly probable that μάχοι does = μάχιμοι (not *mawālī*) and refer to the military members of the crew, i.e. the *Muhājirūn* and *mawālī* generally.

³ The form is not quite certain. The form μανλ^ε (1441, 61, etc.) in the gen. sing. would suggest μανλεῖς, but the plur. gen. μανλῶν (1447, 184, 1449, 53) suggests a nom. plur. μαῦλοι. Possibly there were two forms, μαῦλος and μανλεῖς; but the most likely explanation is that the form is μανλεῖς throughout, and that μανλῶν is simply the plur. gen. form which in late Greek supplanted the -εων form (Jannaris, *Hist. Gr. Grammar*, 264, 267).

⁴ Becker remarks that though the word naturally suggests a land expedition, the inference is not necessary. He refers also to Wellhausen, *Die Kämpfe der Araber mit den Römern in der Zeit der Umayyiden*, *Nachrichten von der Kön. Ges. der*

Wiss. zu Göttingen, Phil.-hist. Klasse, 1901, p. 418, where Wellhausen remarks that the Arabs 'machten den Uebergang von der Wüste und vom Kamel zum Meere und auf das Schiff erstaunlich rasch.'

⁵ In JHS. xxviii, p. 115 it is stated that 'it appears that *mawālī* were employed in this (παρ. τῶν στ.) as well as in the κοῦρσα.' Since the identification of μανλεῖς and μάχοι seems, as stated in the last note, very unlikely, this statement, which was founded upon the passage referred to, is only conjectural; but for the reason stated above it does seem probable that the μάχοι serving in the squadron at the mouths of the Nile would be *mawālī* rather than *Muhājirūn*.

⁶ From 1447, 32 ff., however, it seems likely that the word Μωαγαρίται may often include *mawālī*; though the latter are sometimes mentioned separately, e.g. 1449, 53. The last and similar passages refer, not to the regular allowance (βουζικόν, βουζά), but to maintenance (δαπάνη) while on service.

The fleets maintained by the Khalifate were clearly of considerable size. Large drafts of sailors are made even from this not very considerable *διοίκησις*,¹ and all the evidence points to an extensive naval organization. In 1450 there seems to be a reference to 200 *κάραβοι*.

§ 5. *The Character of Arab Rule.*²

It is an interesting question what was the character of Arab rule in Egypt, and how it compared with that which it succeeded. We have scarcely the data to decide the matter very definitely, but there is at least some material bearing on it in the present volume. In one respect the evidence has a decided negative value. The Governor during part of the period covered, who was responsible for practically all the letters, was Ẓurrah b. Sharīk. This person has become almost a proverb for cruelty and oppression,³ and Arab historians have given many instances of his evil-doing. The accounts which we have of him suggest no ordinary measure of oppression, and we should expect, in a collection so large as this, to find some instances at least of his tyrannical conduct. It is therefore a striking testimony in his favour that no such instances occur, and that, on the contrary, he appears on the whole as a Governor sincerely anxious to safeguard the interests of the people. His tone towards Basilus, the pagarch, is often very peremptory, and he frequently threatens him with the severest punishment in case of disobedience; but as none of his threats seems ever to have been carried out, at least within the period covered by this collection, they must not be taken too seriously. Moreover much of this severity was undoubtedly in the interest of the tax-payers. It is a notorious fact that it was necessary to keep a very sharp look-out on the doings of the local officials in Egypt. The pagarchs belonged to the class of larger *possessores* or landowners,⁴ who frequently oppressed the smaller holders and were strong enough during the Byzantine period to set the Government at defiance;⁵ and severity towards them might be so far from being oppression as to be all for the good of the peasantry. The system of taxation described in the last section, with the locally prepared registers and assessments,

¹ 79 for the *κοῦρσον* *Αἰγύπτου* alone in 1433, 48, etc.; 68 for the same in 1450, 5; 46 in 1497, etc.

² The introduction was written and sent to press before the writer had read *Hist. Patr.* This recently published work is of considerable importance for the history of Egypt, and since it gives a very unfavourable picture of Ẓurrah, its evidence must be considered. It is clear that the sources from which the history was compiled (or perhaps one should rather say the lives of which it is a collection and translation) were for the most part contemporary with the patriarchs concerned (*cf. e.g.* pp. 20, 'the writer of this history was with him,' 57, 'Anastasius . . . is still reigning'), and its statements can in some particulars be confirmed; *cf.* what is said of the *chartularii* above, p. xxi⁶, and of Theodore, the Augustal, p. xxxiii⁴. Thus its testimony as to Ẓurrah's tyranny is of considerable weight, and his bad reputation cannot be wholly put down to 'Abbāsid sources. On the other hand there are certainly errors. Thus (p. 67) 'Usāmah, really finance minister, is represented as *Governor*. The prices mentioned on p. 69 are not borne out by the present papyri. [NOTE.—Wheat is represented as sold at 'forty ardebbs (artabas) for a dinar' (*solidus*). It is just conceivable that this is to be compared with 1435, 122, referring to 15 Choiach, 14th indiction = 11 Dec., A.D. 715 (see note). If the passage referred to really does mean 'at 1s. per 40 artabas,' *Hist. Patr.* would be strikingly confirmed; but since the rate on 5 Thoth, 14th indiction = 2 Sept., A.D. 715 was only 20:1 (1435, 71, 72), a drop of 20 artabas seems impos-

sible in the interval. The meaning of the statement that 'silver sank to thirty-five dirhems for a dinar' is not quite clear. If it refers to the relation between nominal and standard *solidi*, it is certainly wrong.] The writers of these lives show an obvious bias against the Arabs, and write with evident exaggeration. It seems likely that any efficient and strenuous Governor would be unpopular in ecclesiastical circles (*cf.* what is said of the pious 'Umar II on p. 72). The evidence of the present collection is not of course in itself conclusive, especially in opposition to *Hist. Patr.*; but weighing the two sources together, it can hardly be said that the picture of Ẓurrah given in *Hist. Patr.* inspires implicit trust.

³ *Cf.* F. Wüstenfeld, *Die Statthalter von Ägypten zur Zeit der Chalifen in Abhandlungen der Kön. Gesellschaft der Wissenschaften zu Göttingen*, Hist.-Phil. Classe, Bd. xx. 2. Wüstenfeld says of Ẓurrah, p. 39, 'Curra war ein ungerechter, gewaltthätiger und ruchloser Mensch.' *Cf.* too the remark of 'Umar b. 'Abd-al-'Azīz quoted on p. 40:—'El-Ḥaǧǧāǧ in Irāk, el-Walid in Syrien, Curra in Ägypten, Othmān ben Ḥajjān in Medina und Chālid el-Casrī in Mekka, o Gott! die ganze Welt ist voll von Tyrannei und Unrecht, gieb den Menschen Ruhe!'

⁴ That Basilus belonged to this class is probably shown by his title *illustris*; *cf.* Gelzer, *Studien*, p. 90.

⁵ See *Pap. d'Aph.* i (= Cairo Pap. 67002), and the misdeeds of the officials there chronicled; see too Becker's remarks, *Beiträge*, ii, p. 118 f. and Gelzer, *Studien*, chap. iii, *passim*.

must have given great opportunities for favouritism and unfairness, and Ḳurrah, who was quite alive to this possibility, repeatedly warns Basilius and his subordinates against such unfairness.¹ In 1356 he reproves him for his indifference to the wishes of the people, and exhorts him in future to be more zealous in attending to their needs. In 1354, if the explanation of that letter given in the introduction to it is correct, we hear of the temporary remission of taxes owing to a partial failure of the harvest or some similar cause; and in PSR. ii he intervenes energetically to put a stop to an attempted 'corner' in wheat, which would have caused much distress to the peasantry. The letters PAF. i, xii, and xiii should also be referred to as evidence of Ḳurrah's anxiety to prevent any oppression of the people by the officials. The many references to fugitives (see below) which occur in the letters might seem to indicate an unusual degree of disturbance and consequently of oppression; but it is clear that the occurrences which led to the flight of these fugitives took place before Ḳurrah's governorship, and that he merely inherited the problem from his predecessors. The punishments ordered by him in 1384 are by no means exceptionally severe (particularly in view of the long continuance of the trouble) for that period and country.

Even more noteworthy perhaps than these definite orders is the general tone of the letters. Particularly important in this connexion are such passages as 1338, 27-30, 1349, 1-10, 28-39, 1380, PSR. i, iii, 62-76, the religious tone of which, as remarked by Becker,² is startling indeed in the impious oppressor whom tradition³ represents as revelling all night in the mosque at Fustāt. The evidence of the papyri is in fact the direct contrary of that to be found in the literary sources, and but for the identity of name one would never suspect that we have to do with the Ḳurrah b. Sharik so infamous in history. It is in fact probable that Ḳurrah has suffered from the general tendency of Arab historians, most of whom wrote under the 'Abbāsīd Khalīfs, to blacken the character of the 'Umayyād house and its supporters.⁴ His cruelty and impiety may well be an entire fiction. It seems evident, indeed, that he was an energetic and capable Governor; and while he frequently warns Basilius against exacting from the tax-payers more than is due, he is resolute not to accept from them any less amount than their full quota. It is possible, therefore, that he came to be regarded by the Copts themselves as an oppressor, not because he was guilty of misgovernment, but because he so efficiently discharged the duties entrusted to him; and the question remains whether, apart from the conduct of any individual official, the taxation and general government of the Arabs in the first century of the Mohammedan era were oppressive or the reverse.

The evidence of the present collection is not very conclusive. It must be remembered that the misgovernment of Egypt during the later Byzantine period was appalling; that the country was exposed to constant attacks from the savage tribes on the south, that the taxation was heavy, the officials frequently corrupt, the wealthy landowners practically a law to themselves, the peasantry miserably poor; that the native inhabitants were almost all Jacobites, and therefore persecuted by the orthodox patriarchs of Alexandria supported by the Byzantine court⁵; that in

¹ See e.g. 1345, 13-16, 19-21, 23-27, 1356, 24-30, 1367, 17-19 (probably), 1400, 15-21, PSR. iii. 31-76; cf. PAF. ii, 'und nicht sollst du deinen Knecht vergewaltigen, [und halte ab] die (den) Beamten von [den Häusern] der Eingebornen aufs strengste.'

² PSR. p. 35.

³ See Wüstenfeld, *op. cit.* p. 40.

⁴ The tradition cannot be wholly put down to this; see above,

p. xxxv².

⁵ Mr. Crum thinks this statement rather too strong. He considers that the power of the Melkite patriarchs, even with the support of the Byzantine court, was too weak to enable them to touch the great mass of the population. But according to Butler (*The Arab Conquest of Egypt*, chap. 13), Cyrus at all events, the last Melkite patriarch before the Arab conquest, carried on a vigorous persecution through the greater part of Egypt. Cf.

fact much of the country was in a state of chronic anarchy.¹ We must remember too that Egypt has at all times been very heavily taxed and has, owing to the richness of the soil, been able to support such taxation far more easily than most countries. It is certain that in many ways the establishment of the Arabs in Egypt was at first a relief to the inhabitants, and this no doubt explains the comparative ease with which they established and maintained themselves there. The land enjoyed peace from external enemies, and the depredations of the desert tribes ceased. The number of fugitives shows that internally there must have been at this period a great deal of unrest and disturbance, but there are no indications of such general anarchy and official oppression as were the normal state of things under the later Byzantine rule. There was clearly no longer any religious persecution. The exemption of Muslims from taxation threw all the burden of the taxes on to the Copts; but the number of aboriginal inhabitants converted to Islām does not seem at this time to have been very large, and, if the Arab historians can be trusted, the new converts were no longer exempt. A large number of important posts were still occupied by Christians. Nearly all the pagarchs and probably all the subordinate local officials were Christians, and so too were the administrators of the naval centres of Alexandria, Rosetta, and Damietta. There are even instances not much earlier than this of Christians in the position of *dux*² (see above, p. xix), the *chartularii* were Christians,³ and there were Christians even in the Governor's household.⁴ It is too a striking evidence of Arab tolerance that even at this period, seventy years after the conquest, the Christian notaries at Fustāt who wrote the Greek versions of the Governor's letters were not required to employ in them any of the distinctively Mohammedan formulae, but used instead the non-committal phrases ἐν ὀνόματι τοῦ Θεοῦ and εὐχαριστοῦμεν τῷ Θεῷ, and that the local officials in their accounts and in the minutes at the back of letters continued to employ the Christian symbol of the cross.⁵

The taxes were certainly somewhat heavy; but it is difficult to determine on existing evidence whether they were oppressive in comparison with those of earlier times. To settle this question it would be necessary to discover, first, the average total amount of taxes paid by the individual tax-payer in proportion to his income in the Arab, Byzantine, and Roman periods, and, second, the average purchasing power of money in these periods. Such an investigation is beyond the scope of this introduction; and in any case the evidence seems scarcely sufficient to justify any positive conclusions. Tax-receipts are by themselves of little use, since they are never for the whole amount of taxes paid by any person, and besides it is clear that in the Arab period at all events the rates of taxes varied (p. 170 ff.), so that unless we know the circumstances which determined the variation (*e.g.*, for the land-tax, the fertility of the land, the nature of the crop, the extent of irrigation, etc.), we cannot decide as to the relation of the tax to the tax-payer's income.

Nevertheless there is some material for forming a conclusion. In the Berlin ἐντάγιον in *Archiv*, v. p. 189 f., the ἀποτροφή or provisions of 2½ sailors during the journey from Antinoopolis

F. M. Esteves Pereira, *Vida do Abba Samuel*, Lisbon, 1894 (Mr. Crum's reference).

¹ Cf. for example Milne, *Egypt under Rom. Rule*, pp. 111, 117, 167; Butler, *op cit.*, p. 3; Gelzer, *Studien*, chap. iii, *passim*.

² Cf. too *Hist. Patr.*, p. 52, where among persons 'forced' by Al-Aṣḥbagh to become Muslims is mentioned 'Peter, governor of Upper Egypt.'

³ 1447, 139, etc. Cf. *Hist. Patr.*, p. 48.

⁴ 1375, 1447, 13.

⁵ *Hist. Patr.* gives many instances of severity and some of actual persecution, but even this strongly biased account does not afford ground for supposing any systematic persecution. The relations between the Governor and the Patriarch were sometimes very friendly; cf. pp. 20 ('Abd-al-'Azīz sends his secretaries to visit Abba John in his illness), 32, 42.

to Pentapolis costs $11\frac{1}{6}$ *solidi*. In 1434, 21 the ἀποτροφή of 4 sailors from Aphrodito to the mouth of the Nile is stated at 2 s., *i. e.* $\frac{1}{2}$ s. per man, and the same rate appears in 1434, 24, etc. In 1414, 304 the cost of provisions (probably only oil and salt) of one man for 6 months is $11\frac{1}{4}$ carats = $\frac{1}{2}$ s.¹ There is abundant material for determining the cost of articles, and a few specimens may be given. In 1375 the following rates are given for provisions bought in the ἀγορὰ ἐξῶθεν διοικήσεως (see p. 125 f.) :—sheep, each $\frac{1}{2}$ s., oil, $\frac{1}{2}$ s. per *metron* (10 *xestae*), boiled wine (ἐψημα), $\frac{1}{4}$ s. per *metron*, dates, $\frac{1}{12}$ s. per artaba, onions, 1 s. per 10 artabas, vegetables (λάχανα), 1 s. per 600 bundles, poultry, 1 s. per 20 birds, *vin ordinaire* (ὄξος), 1 s. per 72 *xestae*, wine, 1 s. per 30 *cnidia*, raisins, $\frac{1}{2}$ s. per artaba, firewood, 1 s. per 16 *centenaria*. This is in the year 711. The following are the prices of wheat which occur :—In A. D. 699 it was 1 s. per 20 artabas,² in 706–707, 1 s. per 12 artabas,³ in 709, 1 s. per 13 artabas,⁴ in 715–716, 1 s. per 10 artabas.⁵ It should, however, be remarked that the price in the third case, and probably in all, included the cost of carriage (ναῦλον) from the local centre to Babylon, and that these are the rates of ἀπαργυρισμός for wheat for the *embola*, which may have been different from the market prices, though the variations show that they depended on the market to some extent. The following rates are established by 1414 (date uncertain) :—ἀγορὰ τῆς διοικήσεως, oil, 1 s. per 12 *xestae*, boiled wine, 1 s. per 3 *metra*, sheep, $\frac{1}{2}$ s. each, poultry, 1 s. per 20 birds, ὄξος, 1 s. per 60 *xestae*; ἀγορὰ ἐξῶθεν, oil, 1 s. per 20 *xestae*, boiled wine, 1 s. per 4 *metra*, poultry as above, ὄξος, 1 s. per 72 *xestae*, salt, 1 s. per 12 *collatha*.⁶

As regards the rates of wages, in 1410 the wages and δαπάνη of a caulker amount to $1\frac{1}{2}$ s. per month, of a carpenter to $1\frac{1}{3}$ s. per month, of a shipbuilder (ναυπηγός) to 2 s. per month. In 1336 a carpenter appears to receive for wages and δαπάνη $\frac{2}{3}$ s. per month. In 1341 the amount for a sawyer, for 6 months, is 11 s., *i. e.* $1\frac{5}{6}$ s. per month. In 1366 the wages of a labourer are 8 s. for 12 months, *i. e.* $\frac{2}{3}$ s. per month, of a carpenter 15 s. for the same period, *i. e.* $1\frac{1}{4}$ s. per month, the δαπάνη for each being 8 s. for the whole period and the ἀποτροφή, *i. e.*, probably, the cost of their maintenance during the journey to Jerusalem, $\frac{1}{2}$ s. for each.⁷

The above figures, which might be supplemented by a good many others, will give some idea as to the cost of living and the rate of wages at this period. The μερισμοί furnish information concerning the amount of taxes. In 1420, 38, a tax-payer who has but one holding pays $2\frac{1}{3}$ s. land-tax, $\frac{2}{3}$ s. poll-tax, $2\frac{1}{3}$ artabas *embola*; 1420, 39 (one holding), 2 s. land-tax, 3 s. poll-tax, 3 artabas *embola*; 1420, 40 (one holding), $1\frac{1}{2}$ s. land-tax, 1 s. poll-tax, $1\frac{1}{3}$ artaba *embola*; 1420,

¹ In most cases we cannot use the amounts of requisitions with confidence, since one requisition was usually divided between several χωρία. In 1448 it is not clear whether the provisions were intended only for Horuonchius himself or for his subordinates as well. In 1375 the sums specified are not the total amounts but merely the quota for Aphrodito. In 1433, 50 (A. D. 706–707) we find the δαπάνη of sailors for 7 months given as follows :—‘per man, per month (see l. 118) 7 artabas of loaves (ψωμία), $1\frac{1}{2}$ artaba of pulse (ὄσπρεον), 7 *xestae* of oil, 7 *xestae* of *vin ordinaire* (ὄξος), $1\frac{3}{4}$ *collathon* of salt.’ Compare these figures with the prices of articles given above.

² PERF. 587.

³ 1433, 119, etc.

⁴ 1335, 11, 12.

⁵ 1434, 128.

⁶ The rates given in *Hist. Patr.* may be added, though it

is not certain how far they can be trusted. There may be some exaggeration. P. 67 (about 714–715), wheat ‘twenty-five ardebbs for one dinar’; p. 69 (before 717), ‘silver sank to thirty-five dirhems for a dinar (see above, p. xxxv²), and wheat to forty ardebbs for a dinar, and wine to forty wineskins for a dinar, and oil to a hundred kists (*xestae*) for a dinar.’ It should be added that the rates in the text are all from official documents, and these prices may have been different from those in the ordinary market.

⁷ In 1433, 36 and the corresponding entries for other χωρία, the wages of an ἀρχισταβλίτης for 12 months amount to $6\frac{1}{2}$ s., but in the last entry (l. 292) the sum (3 s.) includes the price of fodder for the horses; moreover, as the posting-station was not in Aphrodito, the wages, which seem very small, were probably raised in various pagarchies and $6\frac{1}{2}$ s. will not represent the whole amount.

41 (two holdings), $2\frac{1}{2}$ s. land-tax, no poll-tax, 3 artabas *embola*; 1421, 38 (one holding), 3 s. land-tax, no poll-tax or *δαπάνη*, 3 artabas *embola*; 1421, 39 (two holdings), 2 s. land-tax, 1 s. poll-tax, 2 s. *δαπάνη*, 3 artabas *embola*; 1421, 41 (one holding), $\frac{1}{2}$ s. land-tax, no poll-tax or *δαπάνη*, *embola* lost; 1421, 42 (one holding), 4 s. land-tax, 1 s. poll-tax, 1 s. *δαπάνη*, *embola* lost; 1422, 29 (one holding), 3 s. land-tax, 1 s. poll-tax, 5 s. *δαπάνη*, 8 artabas *embola*; 1422, 30 (one holding), 1 s. land-tax, no poll-tax, $\frac{1}{6}$ s. *δαπάνη*, 2 artabas *embola*. There is of course no means of estimating the size of these holdings, but there seems no reason to suppose that the tax-payers here selected were above the class of *parvi possessores*. In the following cases the size of the holdings is known:—1427, 6 (16 arouras), no poll-tax, 4 s. land-tax, no *δαπάνη*, 4 artabas *embola*; 1427, 7 and 8 (4 arouras each), no poll-tax, 1 s. land-tax, no *δαπάνη*, 2 artabas *embola* (the same for each); 1427, 9 (8 arouras), 3 s. poll-tax, 2 s. land-tax, no *δαπάνη* (corr. from $\frac{2}{3}$ s.), $\frac{1}{2}$ s. deducted for wages, no *embola*. There is only one *μερισμός* which takes into account extraordinary taxes, and that affords only a very inadequate idea of these taxes as a whole. The following examples may be quoted:—1446, 15, (a) $3\frac{1}{2}$ s. land- and poll-tax, (b) $\frac{1}{3}$ s. for maintenance of Governor, (c) $\frac{2}{3}$ s. for wages of sailors; l. 16, (a) nothing, (b) $\frac{1}{2}$ s., (c) $\frac{1}{2}$ s.; l. 17 (a) nothing, (b) $\frac{1}{2}$ s., (c) $\frac{1}{4}$ s.; l. 18, (a) nothing, (b) $\frac{1}{2}$ s., (c) nothing; l. 19, (a) 3 s., (b) $\frac{1}{2}$ s., (c) $\frac{1}{6}$ s.

These figures can of course give but a very imperfect idea of the comparative burden of taxation, but they seem to be fairly typical. To the public taxes have to be added the extraordinary taxes, and we must remember that the payments of the single tax-payer were almost entirely in money, a more burdensome system of taxation than taxation in kind. On the whole it seems probable that the taxes, though not perhaps exactly oppressive, were somewhat heavy; and we must remember that other circumstances than the actual amount of the taxes have to be taken into consideration. The financial system, by which an unvarying yearly quota was assigned to each place, was one which might easily lead to hardship; for while the prosperity of a village, its population, the relative number of Christian and Mohammedan inhabitants, and the productiveness of its soil might vary from year to year, its quota remained the same; and even if it could be shown that not the whole quota, but only so much as was demanded by the Government, was raised each year, yet the determination of this proportion at head-quarters, in accordance with the needs of the Government, not with the circumstances of the village, might easily lead to considerable hardship and the imposition on the tax-payers of a heavier burden than they could well bear. Moreover, the method of collective payments was one which easily lent itself to favouritism and injustice. The central Government doubtless exerted itself to the utmost to prevent this, but it may be questioned whether the check it could exercise on the local officials of the remote districts was very effective, and it seems likely that even in the early Arab period the malady from which Oriental and other despotisms have so greatly suffered—the corruption of the officials—was felt.¹ It is clear from 1354 and from the wording of such passages as 1380, 11–16 and PSR. i. 16–20 that in times of distress the Government was ready to make concessions to the tax-payers; but it is equally clear that without strong reason to the contrary it was resolute to exact the last penny of tribute, and not a few Governors may have acted in the spirit of the command which the Khalif Suleimān is said to have given to 'Usāmah b. Zaid:—'Milk till the milk is exhausted and draw the blood to the last drop.'² The evil repute of Kurrāh may perhaps in itself indicate some degree of oppressiveness in the system of taxation.

¹ On this subject, see Becker, *Beiträge*, ii. p. 118 ff.

² Wüstenfeld, *op. cit.*, p. 41.

As we have seen, the evidence gives reason to doubt the statement that he governed unjustly; but if he was a strong and efficient administrator of a severe system, it is easy to understand how he came to be regarded with such hatred. In some cases an efficient central Government is more oppressive, because less easily set at nought, than a weak one. The chief indication that Arab administration did not err on the side of mildness is, however, to be found in the evidence connected with the fugitives.¹ The many references to this subject in the letters of this collection as well as the two registers numbered **1460** and **1461** show both that the fugitives were numerous, and that the unrest which had caused their flight was not confined to one pagarchy only; and there is similar evidence outside this collection.² It is clear that the causes which led to the flight of these fugitives were not confined to any one period, but had operated over a considerable time.³ This seems to be indicated by the expressions which occur both in the present collection⁴ and in Rylands Copt. Pap. 277, namely 'from twenty years and over' and 'from fifteen years and under.' Crum on Rylands 277 (p. 132⁴) took the latter expression as referring to age, which is indeed the natural interpretation; and so it was at first taken by the present editor⁵; but it seems much more probable in view of the evidence that the words have reference to the time spent by the fugitives within the pagarchy. Thus in Rylands 277, where only fugitives 'from fifteen years and under' are referred to, mention is made of 'their children and their wives.' So too in **1460** it would, on the assumption that age is referred to, be curious that those 'from fifteen years and under' should be so numerous, and that they should be separately named; since one would expect persons under fifteen to be classed in the *φαιηλία* of their parents and not specially entered. The reason why there is no reference to fugitives between fifteen and twenty years may be that for a particular period of five years there had been no fugitives, or (more probably) that some special arrangement had previously been made concerning them.⁶

Such disturbances had, then, been going on for over twenty years before Kurrāh's governorship. No doubt, as remarked by Becker, the flight of peasants from their holdings began at the time of the Arab conquest, as a consequence of the disturbances inevitably attending a change of masters; but if the state of affairs after the settlement had been satisfactory we might expect to hear no more of it. The financial system, however, with its fixed quotas, tended to become continually a greater burden, for every conversion to Islām, every flight of a peasant from his district, made the quota of the remaining tax-payers heavier; and it is not to be wondered at if this led to an increasing unrest, to an increasing difficulty in the payment of the taxes, and, at last, to the raising of the tax-quotas and its consequence, the Coptic revolt of A. H. 107 = A. D. 725-726.⁷ The fugitives seem to have been particularly numerous at the time of 'Abd-allāh's

¹ For more detailed discussions of this subject see especially JHS. xxviii. p. 107 ff., ZA. xxii. p. 139 ff., *Klio*, ix. 2, p. 8 f.

² Cf. Rylands Copt. Pap. 277, PERF. 562, UKF. 1180, BGU. 323. The last is assigned to the Byzantine period, but may well date from Arab times. The same flight of peasants was, however, frequent in the Byzantine period; see Gelzer, *Studien*, p. 71 ff., particularly p. 85, with the references there given. B. M. Pap. 1032, Vol. iii, p. 283 gives an instance of a single fugitive. For the fugitives during the period of the present collection, see especially *Hist. Patr.*, pp. 56, 64, 68.

³ *Hist. Patr.*, p. 64, as translated ('men began to flee'), is contradicted by the present collection; but Prof. Becker writes

that the literal translation is rather 'were wont to flee.'

⁴ 1343, 12, 1460, 38, 70, etc.

⁵ Cf. 1343, 7, note, where 'time spent in the pagarchy' a more likely rendering than 'age.'

⁶ From ZA. xxii. p. 140 it appears that Becker had rightly taken the phrases under notice as referring to the length of time spent in the pagarchy. It is perhaps worth while to add that in *Hist. Patr.*, p. 56 'Abd-allāh is represented as commanding 'that of the youths of his country all those should be gathered together *that were twenty years old or under.*' These were, of course, Arabs.

⁷ See e.g. Becker, *Beiträge*, ii. pp. 116, 120.

governorship. That their flight did not begin in his term of office is shown by the evidence discussed above, but the problem seems to have become more serious under his rule, since the Government clearly made a special effort to deal with it. He is well-known as an incompetent and oppressive Governor,¹ and the series of letters dealing with this subject begins during his term of office. Kurrāh seems to have continued the attempt to settle the matter with great vigour; and since the letters relating to it date from the earlier years of his governorship, it seems probable that he succeeded, at least temporarily.

To sum up, while the evidence is not at present such as to justify any very positive conclusion, it seems probable that the Arab government during the first century of the Hegira was on the whole efficient and not noticeably oppressive, but that the nature of the financial system (which, be it remembered, was inherited from the Byzantine Empire) tended to a constant increase in the burden of the tax-payers, and gave exceptional opportunity for the exactions of the subordinate officials. Thus it was not long before the Copts were so heavily taxed that any failure of the harvest or other similar exceptional circumstance made it impossible to pay their quotas; and since every such period of financial difficulty was probably followed by the flight of impoverished peasants, thus increasing the quotas of the remainder, and the Government, owing to its enormous expenses, could not or would not consent to any permanent reduction of the *jizyah*, the state of the country became progressively less prosperous. Thus the economic decay which can be traced, both in the literary tradition and in papyri, through the period of the 'Abbāsīd Khalifate, had already begun under the 'Umayyāds.

§ 6. *Palaeography, Diplomatic, etc.*

The documents of the collection are divided, as regards their contents, into three main classes, letters from the Governor to the pagarch, letters from the Governor to the tax-payers (*ἐντάγια*), and accounts. The same division holds good as to their external form. The Governor's letters are written on rolls of papyrus, usually of very good quality, the writing being across the fibres of the papyrus; *i. e.* the lines are parallel to the breadth of the roll. The hand of these letters differs entirely in style from that of the *ἐντάγια*. It is an easy, flowing, and very clear cursive, with many long strokes, both above and below the level of the line, and many ligatures. τ has always a long downstroke; the stroke of ρ is shorter. The greater part of λ is below the line, and double λ is written as a kind of monogram. η and κ have both of them long upstrokes. ι is sometimes a small letter, at other times a long stroke projecting both above and below the line. α and o , particularly the former, are often very small before certain letters, ρ , ν , and π , and in such cases are not always easy to distinguish. ν and π are written much alike. The first stroke of μ is short as compared with that of the minuscule form. ou is often represented as o with a curved or straight line above it.²

No doubt several clerks are represented in the collection; but the general type of hand is so similar from letter to letter, and the slight dissimilarity between certain of the documents so

¹ Cf. Wüstenfeld, *op. cit.*, p. 38 f., Becker, PSR. p. 15, *Hist. Patr.*, p. 54 ff. Some of the assertions of the Arab historians concerning him may be inventions, and the statement (Wüstenfeld, *l. c.*, cf. Becker, PSR. p. 28) that he commanded 'dass alle Registraturen und Steuerrollen, welche bis dahin in coptischer (this should be *griechischer*) Sprache geführt waren, arabisch

geschrieben werden mussten' is disproved by the existence in this collection of Greek and Coptic-Greek taxation lists dating from his governorship; but the general truth of the tradition is clear from his summary supersession.

² For the hand of these letters see the facsimiles at the end of the Atlas to Vol. iii of this catalogue (plates 96-100).

easily accounted for by differences of pen, of ink, and of the speed at which they were written, that it is exceedingly difficult to distinguish various hands, and it has been thought wiser not to make the attempt. Abbreviations and symbols are exceedingly rare in the letters themselves, and when they do occur are chiefly at the ends of lines.

A curious feature of the letters is the large number of lectional signs, chiefly dots and commas, scattered about them. It is extremely difficult to arrive at the principle which determined their insertion, and no doubt in many cases the clerks used them quite arbitrarily. Some instances seem to be accidental, perhaps owing to the use of a scratchy pen, and these have not been reproduced in the text; and often, as the signs are inserted somewhat at random, it is not certain where, in the printed text, they ought to be placed; *e.g.* whether a dot is intended as a dot over *ι* or is meant to follow the letter, whether a dot or apostrophe over two consonants is meant to come between the two or after the second, and the like. It is clear, however, that in very many cases the insertion of the signs was deliberate, and a certain method may be made out. Thus a dot or apostrophe is very frequently placed between or after (the practice seems to vary) two consonants which come together.¹ Since *ρ* and *σ* are often constituents of such consonantal combinations (*e.g.* *ρχ*, *ρτ*, *ργ*, *τρ*, *πρ*, *στ*, *σχ*, *σπ*, etc.), dots or apostrophes are frequently found following them even where they stand alone, usually at the end, but sometimes (*e.g.* **1332**, 3, *παρ'ουση*) in the middle, of a word. In some cases the dot or apostrophe is placed after the first of two successive vowels, to separate them (*e.g.* **1339**, 7, *τε' εν*), in other cases it seems to be a punctuation mark (*e.g.* **1343**, 43, *ψυχης' μ' Τ' δ ιδ/η*), in others it serves to separate words (*e.g.* **1345**, 31, *υπερ'την*), in one (**1333**, 13) an apostrophe is placed by itself after the end of the line to fill up an empty space. Besides the dot and apostrophe there occurs a sign *;* (*e.g.* **1339**, 3), which is evidently a mark of punctuation. The same purpose is fairly often served by a blank space (*e.g.* **1333**, 1). Lastly, mention may be made of the signs *,*, *ε*, etc. which precede or end letters, replacing the Christian cross, and in some cases (*e.g.* **1356**, 39) enclose the dating clause.

Two copies of each letter were sent, one in Greek and one in Arabic.² As these are never duplicates in wording, it is clear that neither was a translation of the other, but that they were written independently. The general format is the same. Each letter was sealed at the foot; and after it had been rolled up it was no doubt bound with cord and sealed, the address being written on the back, in two parts, the name of the Governor coming on one side of the binding cord and that of the addressee on the other. On receipt of the letter it was, after being read, rolled up again, and a minute was added on the back, stating the date of receipt, the courier who brought it, and its purpose, after which it was no doubt pigeon-holed. The minute enabled the clerks to find any required letter readily, without the necessity of unrolling it. Many letters also have a minute in either Greek or Arabic, or frequently one in each, at the top of the roll above the letter; these were written at head-quarters, and state briefly the purpose of the letter. Some letters have accounts, referring to the requisition made in the letter, at the foot. All these minutes and accounts are written in a different style of hand from the letters themselves, namely that of the

¹ This of course was a common practice much earlier than the date of this collection.

² Since there are many more Greek than Arabic letters, and only very few form pairs, it is only a matter of inference that there were *always* two copies, but the inference seems practically certain, especially from the analogy of the *ἐντάγμα*. It is quite

unlikely that the Governor should write sometimes in Arabic, sometimes in Greek. The reason why the Greek and Arabic letters, unlike the *ἐντάγμα*, were written on separate rolls was no doubt their greater length. For pairs see **1349** = PSR. i, **1359** or **1345** = PAF. iii (?), **1398** = PAF. iii, frag. 4 (?).

ἐντάγια and accounts (see below). Arabic letters begin with the Mohammedan formulae, and end with a phrase translated by Becker 'Heil über den, welcher der Rechtleitung folgt.' In the dating clause the name of the writer is always given. Greek letters begin with the formula ἐν ὀνόματι τοῦ Θεοῦ followed by the names of the Governor and the addressee and then, in most cases, by the formula εὐχαριστοῦμεν τῷ Θεῷ καὶ μετὰ ταῦτα κτλ.; but this formula is not infrequently omitted. The name of the writer is never given, nor is there any formula at the end corresponding to that quoted from the Arabic.

From the linguistic point of view the letters are of great interest and value. Not only do they contain many new or unusual words and many known words used in new or unusual senses, but the grammar and orthography are often very curious, and throw much light on the development of the Greek language. Not a few usages occur which illustrate peculiarities of modern Greek. Among noticeable characteristics of the style may be noted (1) the partiality for compound verbs, *e.g.* ἀποτολμάω, διαμαρτύρομαι, διεγείρω, ἐναπομένω, ἐξαπολύω, καθυποτάττω, καταζητέω, καταπιστεύω, συνεπισχύω, ὑπαναγινώσκω, ὑπαναλύω, etc.; (2) the curious prepositional uses, *e.g.* περί with the simple infinitive, without τοῦ; ἔστι διὰ σοῦ ἐν λοιπάδι (1338, 8-9) = 'you have anything in arrear'; ἀναμείναι πρὸς σε (1339, 12) = 'to remain with you'; πάραντα τοῦ δέξασθαί σε (1386, 6) = 'immediately after you have received'; πρὸ τοῦ as a conjunction; παρ' ὃ ἡς ἐθεματίσαμεν διατιμήσεως (1354, 7) = 'contrary to the rate of prices we ordered'; εἰ μὴ τὸ πρᾶγμα with the genitive (1348, 3) = *àνευ* (probably), etc.; (3) the occasional use of the definite article as a relative pronoun, instead of ὅς; (4) the curious uses of the article, *e.g.* καταλαβεῖν τὰ πρὸς ἡμᾶς (1338, 1, etc.) = 'to come down to us'; τὰ δι' αὐτοῦ (1380, 30) = 'his duty'; τὸ διὰ τῶν ὄντων φυγάδων ἐν τῇ διοικήσει σου (1381, 4) = 'the fugitives in your district' (?); τὰ ἀπὸ δυνάμεως (1382, 31) = 'to the best of their ability.' Among mistakes in orthography may be mentioned the constant interchange of ω and ο and the occasional use of η for υ or ι, showing that the modern pronunciation of these letters was already established in Egypt at that date.

The style too of the letters, apart from their grammar and orthography, is very interesting. Its wordiness and involved constructions are specially characteristic. It is sometimes curiously literary and often very personal in tone; *cf.* the following passages:—συνέφερέν σοι μὴ γεννηθῆναι ὅλως μῆτε φανῆναι ἐν τοῖς ζώουσιν (1344, 9 f.); ἀλλ' ὅμως ἐλπίζομεν εἰς τὸν Θεὸν ὅτι μέλλεις εὐρεθῆναι ἐκ τῶν ἀληθινῶν καὶ γνησίων ὑπουργῶν τῶν σπευδόντων ἀρέσαι ἡμῖν καὶ φυλαττόντων τὰ καταπιστευθέντα αὐτοῖς (1349, 28 ff.); προμαρτυρόμενος [αὐτοὺς εἰ]ς τὸ σchein τὸν φόβον τοῦ Θεοῦ πρὸ ὀφθαλμῶν (1356, 32 f.); καὶ γὰρ οὐκ ἀπεστείλαμέν σε σχολάσαι εἰς τὸ φαγονεῖν, μᾶλλον δὲ ἀπεστείλαμέν σε φοβεῖσθαι τὸν Θεὸν καὶ φυλάξαι τὴν πίστιν σου καὶ ἀνύσαι τὸ δίκαιον τοῦ Ἀμιραλμουμνιν (1380, 9 ff.); ἐπιστάμεθα δὲ ὡς ἀνικανία καὶ ἀχρησιμία φερόμενος ὁ ὑπουργὸς ζητεῖ τὰ πρὸς ἀφορμὴν τοῦ ὑστερέσαι (*sic*) τὰ δι' αὐτοῦ (*ib.*, 28 ff.). Some Biblical uses occur, *e.g.* παραφύλαξαι . . . ἀπὸ τῶν προσφευγόντων (1349, 35 f.); π[α]ραφυλαττόμ[ε]ν[ος] παραφύλαξαι (1344, 16), etc.

The ἐντάγια¹ were, like the letters, in roll-form, and written across the fibres, but there the resemblance ceases. Instead of sending the Greek and Arabic versions as separate rolls, it was the custom to give both on the same roll, the Arabic, at this period, being always written first. The Arabic begins with the *bismi' llāh*, the Greek with ἐν ὀνόματι τοῦ Θεοῦ, but the other formulae are omitted. As in the letters, the name of the clerk is given in the Arabic version but not in

¹ The ἐντάγια were the official orders for payment of taxes; see JHS. xxviii. p. 117 and note 89, and above, § 3. The ἐντάγια here will be found on pp. 78-80.

the Greek. The Greek hand is of a quite different type from that of the letters and like that of the accounts; and, as in the latter, abbreviations are numerous.

Of the accounts some are in roll-form, but the great majority are codices of various sizes.¹ In one case (1419) the original binding of one of these codices is preserved. They were usually made up of quires of two folios or four pages (one folded sheet), but 1419 is an exception to this rule. The protocol is almost invariably on the *verso* of the first folio of the book, *i. e.* page 2, the account then beginning on the second folio or third page.²

The hand of the accounts and *ἐντάγρια* is a minuscule very much like that of ninth-century vellum MSS.; and the collection is very valuable from a palaeographical point of view, since it supplies much more abundant material than has hitherto been available to illustrate the development of the vellum minuscule from the cursive of papyri. In these documents we see already fully developed almost all the characteristic forms of the ninth-century minuscule, and in many cases the hand is of a very regular and almost calligraphic character.³ Abbreviations are exceedingly numerous. Both the earlier system, by which the last letter of the unabbreviated portion is placed above the line ($\alpha\nu^\theta = \acute{\alpha}\nu\theta\rho\omega\pi\omicron\iota$, $\iota\nu^\delta = \iota\nu\delta\iota\kappa\tau\iota\omicron\nu\omicron\varsigma$, $\mu^\epsilon = \mu\acute{\epsilon}\tau\rho\alpha$, etc.) and a new method of contraction, by which some letters are omitted between the last on the line and the over-written one, are found. This last method is practically unknown in papyri of an earlier period, but is common in the present collection. The over-written letter is almost invariably a consonant, usually the next consonant after the letter on the line, but sometimes any important subsequent consonant. Examples of the first kind are $\kappa\alpha\tau\alpha\beta\lambda^\theta = \kappa\alpha\tau\alpha\beta\lambda\eta\theta\acute{\epsilon}\nu\tau\alpha$, $\delta\alpha\pi\alpha\nu^\theta = \delta\alpha\pi\alpha\nu\eta\theta\acute{\epsilon}\nu\tau\alpha$, $\epsilon\pi\iota\zeta^\tau = \epsilon\pi\iota\zeta\eta\tau\omicron\upsilon\mu\epsilon\nu\alpha$, $\tau^\chi = \tau\epsilon\chi\nu\acute{\iota}\tau\eta\varsigma$, $\kappa^\tau = \kappa\alpha\tau\acute{\alpha}$, $\lambda^\pi = \lambda\epsilon\pi\tau\acute{\omicron}\varsigma$, $\gamma\omicron\nu^\chi = \gamma\omicron\nu\acute{\alpha}\chi\iota\omicron\nu$, etc.; of the second, $\delta^\theta = \delta\alpha\pi\alpha\nu\eta\theta\acute{\epsilon}\nu\tau\alpha$, $\phi\omicron\iota^\kappa = \phi\omicron\iota\acute{\iota}\nu\iota\kappa\epsilon\varsigma$, $\kappa\omicron\mu\iota\sigma^\tau = \kappa\omicron\mu\acute{\iota}\sigma\mu\alpha\tau\omicron\varsigma$. Occasionally vowels are given on a similar principle, *e. g.* $\pi\lambda^\omicron\nu = \pi\lambda\omicron\acute{\iota}\omicron\nu$, $\kappa\alpha\tau\alpha\lambda\lambda^\epsilon = \kappa\alpha\tau\alpha\lambda\lambda\alpha\gamma(\eta)\varsigma$, $\iota\nu\delta^\omicron$ (common) = $\iota\nu\delta\iota\kappa\tau\iota\omicron\nu\omicron\varsigma$, to mark the genitive. Occasionally two letters are over-written, *e. g.* $\alpha\nu^\delta\pi = \acute{\alpha}\nu\delta\rho\acute{\alpha}\pi\omicron\delta\alpha$, $\pi\alpha\rho^{a\lambda} = \pi\alpha\rho\alpha\lambda\lambda\alpha\gamma\acute{\eta}$, $\pi\lambda^{o\alpha} = \pi\lambda\omicron\acute{\iota}\omicron\nu$; it will be noticed that in the first of these specimens the over-written consonants are not successive letters in the word. Another method of abbreviation is by an under-written letter, usually not the succeeding one to the letter on the line, *e. g.* $\lambda_\pi = \lambda\omicron\iota\pi\acute{\omicron}\nu$, $\Phi_\omega = \Phi\alpha\omega\phi\iota$. Sometimes a stroke is placed over the last letter, *e. g.* $\delta\iota\alpha\acute{\nu} = \delta\iota\alpha\nu\omicron\mu\acute{\eta}$, $\omicron\acute{\nu} = \omicron\nu\omicron\mu\alpha$, and very often a simple stroke is placed after the letter, *e. g.* $\epsilon\iota/ = \epsilon\acute{\iota}\varsigma$.⁴ Contractions like $\rho\acute{ } = \pi\epsilon\rho\acute{\iota}$ stand alone. There are not a very large number of symbols, but such as do occur are frequent. Over-written α , τ , and sometimes ϵ tend to become a simple line; the intermediate stage is a line slightly thickened at the beginning. Similarly over-written η tends to become a dot, and over-written \omicron a dot or an apostrophe ($\omicron\mu^\circ = \omicron\mu\omicron\acute{\iota}\omicron\varsigma$, etc.). It is, consequently, not always easy to decide, in transcribing a document, whether the line or dot on the one hand or the letter on the other should be given, and there are probably some inconsistencies in the volume. The abbreviation $\nu^\circ = \nu\acute{\omicron}\mu\iota\sigma\mu\alpha$ is naturally often written very rapidly and without raising the pen, so that it becomes at times a mere symbol, closely resembling our comma;⁵ but for convenience it is throughout printed as ν° . To mark the

¹ For the methods of making up codices at this period, see *Early Codices from Egypt* in *The Library*, New Series, x. p. 303 ff.

² 1419 is an exception; see Addenda, to p. 178. For the protocols, see the introduction to 1462.

³ For facsimiles of specimens see PSR. plates v-ix, New Pal. Soc. plates 152, 153. The latter appeared after the portion of

the catalogue containing the page given in the second facsimile had been printed off, so that no reference to the facsimile appears in the description of 1413.

⁴ As an exceptional method may be noted the inverted contraction $\alpha\pi\omicron\pi^\lambda = \acute{\alpha}\pi\omicron\lambda\omicron\acute{\iota}\omicron\nu$, 1428, 22.

⁵ In many cases in 1442 it is simply a dot.

plural, the method of doubling the last letter or letters is adopted ; but not infrequently we find such doubling even when a word is in the singular. Examples of doubling are $\kappa\rho^{\alpha}\rho^{\alpha} = \kappa\acute{\alpha}\rho\alpha\beta\omicron\iota$, $\omicron\nu^{\nu} = \omicron\nu\acute{\omicron}\mu\alpha\tau\alpha$, $\alpha\rho^{\omicron\nu}\rho^{\omicron\nu} = \acute{\alpha}\rho\omicron\upsilon\rho\alpha\iota$, $\gamma\omicron\nu^{\chi}\nu^{\chi} = \gamma\omicron\nu\acute{\alpha}\chi\iota\alpha$.

The letter ι is very frequently dotted ($\dot{\iota}$), the dot often becoming a curved stroke (\imath). In many cases we find two dots ($\ddot{\iota}$), and fairly often in **1419** three ($\ddot{\ddot{\iota}}$). Similarly the symbol $\vartheta^1 = \kappa\epsilon\rho\acute{\alpha}\tau\iota\alpha$ is occasionally dotted ($\dot{\vartheta}$). For this symbol we find in several cases in **1442** two lines ($//$ or \wedge). The diphthong $\omicron\nu$ is frequently written as a monogram over the line, and occasionally the same monogram is found in the line. The diphthong is also represented by \omicron with ν or a line above it (\omicron^{ν} , $\bar{\omicron}$, \omicron°).

Fractions are given as letters with a stroke above them ; $\zeta^{\prime} = \frac{1}{6}$, η^{\prime} or $\bar{\eta} = \frac{1}{8}$, etc. The only exceptions are $\varsigma = \frac{1}{2}$, $\beta^{\prime} = \frac{2}{3}$, and (in **1419**) $\eta = \frac{1}{8}$ (with $\mu\eta = \frac{1}{48}$). The thousands are expressed by letters with a stroke below them, to the left, *e.g.* $\alpha = 1000$. The symbol for 6 has its mediaeval form, ς , in place of the earlier one, ϵ ; ς (90) is written with the loop extended in a straight stroke, high above the line ; and τ (900) not infrequently has the curved line tilted slightly to the right and a short stroke or loop downwards to the left.²

The dating in the Greek letters, $\acute{\epsilon}\nu\tau\acute{\alpha}\gamma\iota\alpha$, and accounts is by the indiction ; but in the later accounts the years of the Hegira are given as well. The earliest year in this collection is A. H. 95 (A. D. 713–714),³ but in most of the $\acute{\epsilon}\nu\tau\acute{\alpha}\gamma\iota\alpha$ in PSR. the year 88 occurs. It is natural that the double system of dating came into use at head-quarters earlier than in the local centres.

¹ In the papyri of this collection always ϑ , but printed ϑ to avoid confusion, since the line ($/$) is so common in these texts in other connexions.

² Specimens of ς , ϵ , and τ will be found in New Pal. Soc.

pl. 153.

³ **1434**, 136 ; but the year was past at the time the account was written. The earliest *contemporary* year is 96.

THE COPTIC TEXTS.

THE extant Coptic texts found in the Aphrodito collection are far less numerous than the Greek, though more so than the Arabic. A large quantity of minute fragments has not been here dealt with at all. None of them presents enough text to justify even the most summary description. Much time was spent in attempts to piece together the more promising fragments; but, it must be owned, seldom with success. Only one MS. (Pap. 1632) was entire when the collection reached the Museum; two or three more (conspicuously Papp. 1494, 1509) it was possible to reconstruct, practically in their entirety. An element in the difficulty lies in the fact that a majority of the texts is written by one and the same scribe: the notary Theodore, whose signature is visible on eighteen of those here published and can be more or less certainly discerned on many of the small scraps not catalogued, while the script of very many anonymous pieces can with certainty be recognized as his¹. The scripts of the remaining MSS., and indeed Theodore's own, are of a flowing and ligatured type, not greatly different from those of the Jême documents of half a century later.

The period covered by the Coptic texts appears to be less extensive than in the case of the Greek, though the doubt as to the dates of Papp. 1593 and 1640 leaves this uncertain. Among the thirty definitely dated pieces, twelve are of the year 709, while the years 708 and 710 claim some three or four each. The pagarchs named are Epimachus, whose last year of office alone (708) occurs, and Basil, his successor, who figures so largely in the Greek documents. One text (Pap. 1592) seems to indicate that these two officials were brothers.

The nature of the Coptic documents is so far uniform that, with scarcely an exception, they represent the response of the local authorities to the demands of the central government. Almost all of them purport formally to address the Muslim governor (δημόσιος λόγος), through the mediation of the pagarch, and almost all—so far as their fragmentary state can tell us—emanate from the petty magistrates and office-bearers of Jkôw and its suburbs, here answering on behalf of their fellow-townsmen. These texts are unique among Coptic documents in that they alone are directly addressed to the government and relate to the administration of the country, contrasting thus with the usual legal and financial material, concerned almost always with private persons or corporations.

Although the actual subjects of the texts are of some variety, the designation of the large majority would appear to be ὁμολογία², whereof ἐγγυητικὴ ὁμολ., διαλυτικὴ ὁμολ., παρακλητικὴ ὁμολ. appear as occasional variants, with differences of meaning not always easy to appreciate.

The texts have been grouped as follows:—

A.—Those relating to the supply of sailors for the ensuing *cursus*, local officials guaranteeing their presence as requisitioned;

Those relating similarly to the workmen required for public buildings, their wages or substitute money (ἀπαργυρισμός);

Those relating to the local contributions in provisions or building materials.

¹ A specimen of his hand is given on Pl. 4 of the Brit. Mus. Coptic Catal. (Or. 6205).

² The title, including this word, is visible in some 60 docu-

ments, while in about 20 more the parallel verb ὁμολογεῖν is extant. It may of course be safely assumed from the phraseology of many others where the actual word is lost.

- B.—Texts concerned with the search for and repatriation of fugitives (*v.* Bell's General Introduction, § 5, p. xl f.).
- C.—Texts giving similar guarantees for the appearance of single persons, apparently not fugitives, or for the due payment of their taxes, and those dealing with fugitives or others escaped or not forthcoming.
- D.—Fiscal documents, whether registers of tax payers¹ or declarations by officials regarding the limits of the payments made or to be made, the appointment or election of local representatives or the incidence of taxation.
- E.—Miscellaneous fragments from texts of all the above classes, including, as apparently the sole private document addressed officially to the governor, an interesting statement regarding a robbery (Pap. 1610), and further, a register of property showing many remarkable words (Pap. 1631).
- F.—Finally, a number of fragmentary letters, none—in contrast to the Greek texts—of a formally official character, though more than one address the pagarch.

It will be remarked, in further contrast to other Coptic documents, that the ecclesiastical and monastic element is, in these texts, conspicuously absent. Not a few of the witnesses are indeed clerics: monks, as such, are not named, though a few monasteries are met with. The other, older series of texts from Jkôw, now in Cairo, appears on the contrary to be mainly concerned with monastic affairs².

The Coptic idiom exhibited by our texts is of course Saïdic, and it may be said that, considering the period and geographical position to which it belongs, none of its features is abnormal. At most the following points might attract attention:—

A tendency to confound and to double certain vowels (ϣωωτ, ϣτωορε, ϣωοοντ, ροοδ), or superfluously to insert one, notably ι (ϣωιιι-, ϣωτιιι, ϣιιπογ); to replace classic ε- by α-, as in the Theban dialect³; to elide a final before an initial ε (ϣισοογ ετααααρε) or to make ñ- do duty for ñne- (πογϣαι νεταρχει), and (rarely) to replace ñ- by ε- (ποογ ερσογ); to confuse ζ and ϣ (κογϣισογ, ρορκε, προζοπον) and, less often, θ and τ (μεριθ, προσειμιον)⁴; to write ϣ for the combination τϣ and (rarely) inversely⁵; frequently to confuse λ and ρ, the latter standing for the former even more often than the former for the latter, so that the phenomenon can hardly be connected with the distinction characterizing Middle Egyptian texts.

A few remarkable forms occur: κτεε=ετθε, ατνε- and πετνε- (2nd plur.), εϣω- = εϣη-, subjunctive prefixes σογ-, τογ-, τεγ-; and a few new or hitherto rare words: εωτε, εατσιϣ, κτηρ, λογβοιε (? Greek), ογοτνε, ϣαλιογ, ϣοκϣερ.

In this connection we may take note of the varying forms under which the native name of Aphrodito itself here occurs. It is found 53 times, whereof 35 in the form (a) τϣκωογ,

¹ These registers (Pap. 1552 ff.), though mainly in Greek, are given here because each contains one or more paragraphs in Coptic.

² So too several of the sixth century Greek texts, now being edited by J. Maspero (Cairo, *Catal. Général*). I owe a slight acquaintance with the Coptic texts to some copies kindly lent me by M. Lacau.

³ *V. Crum, Copt. Ostr.*, p. xix, and Coptic Index.

⁴ Cf. too the form Ταμιαθι in Pap. 1354.

⁵ These texts, together with the proper names in the Greek

texts, offer some material for the elucidation of the problem as to the phonetic values of the letters ϣ, σ. It may be summarized as follows:—ϣ=tsk (ϣογϣαιηη) or tz (Τσεκλουτς) and ts (Τσεκλουτς). But σ likewise=tz (Τζαμουλ); therefore ϣ and σ must be closely similar. Further σ=k (Πακωνις, Τεκρομπιας, Νεκρομ) and ϣ=k (ακογϣτινα). Hence ϣ, σ, κ, and ϣ seem, at any rate in certain conditions, to be interchangeable. The form ϣομ for σομ (Pap. 1630) is the solitary instance here of a confusion indisputably illustrated elsewhere (Petrie, *Gizeh and Rifeh*, p. 43).

16 as (δ) **ⲫⲕⲱⲟϣ**, once as **ⲧⲱⲕⲱⲟϣ** and **ⲫⲕⲱⲟϣ** respectively¹. The form (α) is most often preceded by **ⲡ-** (genit.), the form (δ) by **ⲧ-**, showing that the former is the true spelling. **ⲫⲕⲱⲟϣ** in Pap. 1642 might indeed be taken as a guide to pronunciation, supporting the transcription Jkôw which I have adopted. But the modern form Ishgâu points to a prosthetic vowel and speaks in favour rather of a pronunciation such as Ejkôw for the Coptic.

It may further be noted here that, for certain of the *ἐποίκια* too, these Coptic texts supply the original names, whence the Greek translations were made. The *ἐποίκιον* *Βουνῶν* is a rendering of **ⲡⲕⲣⲟ ⲡⲧⲟⲟϣ** (**ⲡⲕⲗⲁ ⲡⲧⲟⲟϣ**, Pap. 1586, v. Corrigenda), *Κεραμιον* of **ⲡⲓⲕⲉⲣⲱⲧⲉ**, **ⲡⲓⲕⲉⲣⲁⲧⲉ** (Pap. 1553, ro.). Why Sakoore and Pakaunis were retained untranslated is not evident.

One of the documents published by Krall (RKT. no. iii) is so often referred to in this volume, that a fresh attempt at translation here may perhaps be of value :—

(l. 3) ‘. . . and that ye send it (? the *καταγραφή*) us, and that ye subscribe (*ὑπογράφειν*) at the bottom of the list (*καταγραφή*), with a well-established declaration (*ὁμολογία*), saying, If they shall accuse (*καταγιγνώσκειν*) us and find that we have concealed aught from you of the aforesaid register (*κεφάλαιον*), ye (*sic*) shall pay 100 *solidi*² as fine (*πρόστιμον*). For (*γάρ*) for this cause I have sent George, the notary (*νοτάριος*), the citizen (? of Heracleopolis) for this cause (*sic*), enjoining (*παραγγέλλειν*) him that he take these lists (*καταγραφή*) aforesaid and bring them unto us. And (*λοιπόν*) delay (*ἐμποδίζειν*) him not, neither (*οὐδέ*) lay any (cause for) blame against thyself (*κατὰ ψυχὴν*). And give a beast to George the notary (to ride), from your village unto another village. And fail not (*ἀμφιβάλλειν*) as regards this edict (*σιγίλλιον*) (which) I have written and sealed with my seal (*βούλλα*). *Written on the 25th of the month Pachôn, of the 2nd Indiction.*

(l. 11) Regarding the list (*καταγραφή*) of all the adult workmen (*τεχνίτης*), (we desire) that ye send (?)³ it us, as to who is whose son, of what village he is, in what trade (*τέχνη*) he is. Regarding the young workmen (*τεχν.*) who have been placed with teachers to learn the trades (*τέχνη*), (we desire) that ye send (?) their list (*καταγρ.*) likewise unto us, on (*πρός*) this same plan (*σκάριφος*), with the names of the workmen (*τεχν.*) under whom they are. Regarding the list (*κατ.*) of every palm tree that is growing, whether (*εἴτε*) that bears fruit (*καρπός*) or (*εἴτε*) that bears it not, that ye make return (*τάσσειν*) thereof unto us, and that ye indicate (*σαφηνίζειν*) for us those of them that belong to the churches (*ἐκκλ.*)⁴. Regarding the list (*κατ.*) of every acacia tree that is sealed, that ye write them down for us and point out for us those of them belonging to the churches (*ἐκκλ.*).’

There only remains for me to add that I owe my hearty thanks to Mr. Bell for constant help in the editing of these texts, especially during the long intervals in which I was at a distance from the originals. The readings of the Greek passages have, for the most part, been revised and often suggested by him, and he has seen all proofs throughout.

¹ Jkôw is named besides, so far as I know, only in *Deir-el-Gebrawi* ii, Pl. xxix, and in a Balaizah fragment (Petrie, *op. cit.*, p. 41).

² Dr. Wessely confirms Krall's reading of the numeral.

³ **Ⲫⲁⲡⲡⲁ** an obscure verb, found in Crum, *Coptic MSS.*, no. xiv, and perhaps in Br. Mus. Catal., no. 582.

⁴ Cf. in Br. Mus. Catal., no. 392 (Jême), palms bequeathed to a monastery.

TEXTS.

A. LETTERS FROM THE GOVERNOR TO THE PAGARCH.

PAPYRUS 1332.—A. D. 708.

Inv. No. 1332. Two fragments, $\frac{7}{8}$ in. \times $1\frac{3}{4}$ in. and 1 ft. $8\frac{1}{4}$ in. \times 8 in.

THE two earliest in date of the letters relate to the fugitives already referred to in the general introduction, and are, except in one respect, duplicates. The difference is that the first relates to nine men, the second to only six. The reason why two such letters were sent is obscure, for both belong to the Aphrodito collection, and we can therefore hardly suppose that one was directed to some other pagarchy, nor are they *ἐντάγια*, such as were sent to the *χωρία* within the pagarchy. It may be that one was intended to supersede the other; but if so it is strange that though both are dated on the same day, as they appear to be, they should both have been sent. The first part of both letters, containing the preamble, is lost, but their purpose seems fairly clear; it is to order Basilius to send certain clerks (*γεγραμματοσμένον*, l. 4) to assist three Arab officials charged with the duty of searching for fugitives. Each of the Arab officials is to take with him three (or, in 1333, two) of these clerks; one is to go to the division of Arcadia, one to the Thebaid, and one to the *λίμιτον*. For these districts see the general introduction. Why men should be required from Aphrodito in particular for the work is not certain, but probably similar orders were sent to the other pagarchies of Upper Egypt; the intention being that the commissioners should be assisted by persons possessing local knowledge. The letters at least illustrate the wide diffusion of the fugitives, and show that they must have been fairly numerous. For the various lectional marks see the general introduction.

.
. . . τ]η[ς] διοικησεω[ς] σου
.
τ[ο]υ[του] ωρ[ι]ζοντων τους προσφευγοντας ανθ[ρω]π[ου]ς αυτων εις [ε]κα[στ]η[ν]
παγαρχιαν προς ο καθυπεταξαμεν σοι εν τη παρ'ουση επιστολη
πεμπων εις αυτους τινα ικανον και πιστον γεγραμματοςμενον οφειλοντα

1. This fragment, which was found with the letter, probably belongs to it, as it resembles the rest in colour, ink, and handwriting.

2. The duplicate supplies a little more of this part of the letter, but even there the passage is imperfect and obscure. It is not clear whether *ωριζοντων* goes with *τοιουτο* or *τους προσφευγοντας*. If with the former it is probably for *δριζόντων*; if with the latter, which is more probable, it is possible, though unlikely, that it is

from *ὠρίζω*, which Hesychius gives as = *φροντίζει*. In either case it seems to refer to the persons alluded to in l. 4, *i. e.* those who are to be sent to look for fugitives.

3. *παγαρχιαν*: for this see the general introduction.

4. *πεμπων*: the *ν* is a later addition. *αὐτούς* here and *αὐτοῖς* in the next line seem to refer to the fugitives.

τινὰ . . . γεγραμματοςμενον probably stands for a plural; the meaning is that each of the nine men shall be *πιστός*, etc. If

- 5 συν αυτοις συννευρεθηναι προς τους επικειμενους των φυγαδων
και ταξι παρ εαυτοις την ονομασιαν και πατρονυμιαν εκαστου
και απο ποιο^ν χωριο^ν και εν^ν ποιω τοπω και εν ποια παγαρχια
προσεφευγεν των τε αποστελλωμενων εις τα ιδ^{ων} και των
παρεομενων ενθα καταμενων επι συντελεια απλως ειπει[ν]
10 καταμαθειν πασαν ειδησιν παραγγελων αυτοις σταθηναι ενδρανως
εις το ερ^{γον} αυτων και μη λαβειν παρα τινος τι ποτε το συνολον
υπερ σπορτουλο^ν εση γαρ επισταμενος ως εαν καταγνωσθη τις
εκ των πεμπομενων παρα σο^ν εσχηκως παρ οϊουδηποτε ανθρωπο^ν
σπορ^{τον} τουλον εις σε ορα ο κινδυνος και μελλεις · συν καταγινωσκ^ω/
15 εις^ν τουτο απολαβειν αλλ^ν μετα συντομιας^ν τους τοιουτους ανδρας
αποστειλον προς τους ειρημενους επικειμενους των φυγαδων
και μη ευρω σε οτι ενεποδισας εις^ν τουτο η οτι υστερησες^ν του μη
εκπεμψαι εις^ν πληρες το αριθμον ον γεγραφεκαμεν σοι και
κινδυ[ν]ευσης εγρ/μ Χοι^α κ]θ ιν^δ/ζ
20 μ^ν αν^δν^δ θ
 πρ^ο Σαλαμα β^ε Ιοχαμηρ ει/ Αρκ^δ/ον^νν^ν γ
 πρ^ο Ζωρα β^ε Αλοασελ ει/ Θ^η/ον^νν^ν γ
 πρ^ο Αβδελλ^α β^ε Σζ[ο]υραε ει/ λιμι^τον^νν^ν γ

the words applied to one man only, αὐτοῖς would have to refer to the nine men, and the meaning would be that in addition to them a clerk was to be sent; but (1) there ought then to be three clerks, (2) one would expect the clerk to be mentioned in the account at the foot. This explanation is due to Prof. Becker.

5. συννευρεθηναι: apparently used simply in the sense of 'to go with them.'

τους επικειμενους των φυγαδων: 'the commissioners for the fugitives,' i.e. the officials charged with the duty of searching for fugitives. For the use of ἐπικείμεναι cf. 1348, ἰ τὸν ἐπικείμενον τῆς ἐργασί[ας] and many other instances.

8. προσεφευγεν: the imperfect seems regular; cf. 1343, 4. The meaning will be 'was a fugitive.' So too above in l. 2 the present tense probably does not denote the act of fleeing, but rest in the pagarchy.

ιδ^{ων}: l. ἴδια, as in the duplicate. The purpose of the apostrophe is not clear.

9. l. παρεωμένων and κατέμενον.

επι συντελεια: this means that certain fugitives were to be allowed to remain in the pagarchy to which they had fled, bearing their share of the public burdens; cf. Becker, PSR., p. 40. After συντελεια one would expect καί, but there is a small space which perhaps serves the same purpose as our dash, '... burdens—in a word...'

10. ενδρανως: an adverb from ενδρανής (see Stephanus, Thesaurus, s. v.), 'energetically.'

14. καταγινωσκ^ω: l. τῷ καταγινωσκομένῳ; cf. 1333, 16.

18. το: sic.

19. κινδυνευσης: governed, like εὔρω, by μή.

κ]θ: the κ from the duplicate. There is a trace of the letter before θ, but the surface of the papyrus has gone here.

20 ff. This memorandum is in a different hand from that of the letter itself, being of the minuscule type used in accounts generally; but as the same clerk may have written it, using a different style of writing, it is not described in the text as '2nd hand.' So too with all accounts in subsequent letters.

μ^ν: the usual word is γνῶ(σις). Here the duplicate has μν^η. Which of the words derived from μμνήσκω is intended is uncertain.

αν^δν^δ: i.e. ἄνδρες, the usual method of indicating a plural at this period; cf. δν(όματα) in l. 21.

21. The name is Salāmah b. Yukhāmīr. β^ε will represent Ar. *ibn*.

Αρκ^δ: Ἀρκαδίαν.

22. The second name is Al-Wāṣil. Ζωρα is perhaps Zur'ah; but in 1433, 62, etc., and 1440, 6 occurs a certain Σζουραε or Σζωρ υἱὸς Ἀλουασαλ, who seems to be the same person, so that the name is probably the same as in l. 23. He was very likely the *dux* of the Thebaid; cf. 1440, 6, note.

23. Σζουραε: the name is Shuraih, in Copt. *ϣογρη* (Or. 6218) or *ϣογραε* (Or. 6212).

PAPYRUS 1333.—A. D. 708.

Inv. No. 1333. Duplicate of the former. 2 ft. $3\frac{1}{4}$ in. \times $8\frac{1}{4}$ in. The first two lines in blacker ink than the remainder.

- [φν]γαδας δεχομενος ουν τα παρ[οντα γραμματα
]οξ α^δ εξ εκ των οφειλο[ντων τοιου]
 [το] ωριζοντων τους προσφεν[γοντας ανθρωπους αυτων]
 [εις] εκαστην παγαρχίαν προς ο καθ[υ]π[ετα]ξ[αμεν σοι εν τη παρουση]
 5 επιστολη' πεμπων εις αυτους τινα ικανον και πιστον γεγραμματο[σ]^μ
 [ο]φειλοντα συν αυτοις συνενεθηναι προς τους επικειμενους
 των φυγαδων' και ταξαί παρ εαυ[ο]ις την ονομασιαν και
 [πα]τρωνυμιαν εκαστο' και απο ποιο' χωριο' και εν ποιω τοπω
 κ[αι] ποια παγαρχία προσεφευγεν' των τε αποστελλομενων
 10 εις τα ιδια και των παρεουμενων ενθα κατεμενον' επι συντελεια
 [απ]λως ειπειν' καταμαθειν πασαν ει[δ]ησιν παραγγελων αυτοις·
 σταθηναι ενδρανως εις το εργον αυτων και μη λαβειν
 παρα τινος τι ποτε' το συνολον' υπερ σπορτουλο' εση γαρ
 επισταμενος' ως εαν καταγνωσθη τις εκ των πεμπομενων
 15 παρα σο' εσχηκως παρ οιο'δηπ[ο]τε ανθρωπο' σπορτουλον
 εις σε' ορα ο κινδυνος και μελλεις συν τω καταγινοσκομενω
 ε[ι]ς τουτο απολαβειν αλλα μετα συντ[ο]μιας τους τοιουτους ανδρας
 αποστειλον π'ρος τους ειρηνεμενους επικειμενους των φυγαδων
 και μη ευρω σε' οτι ενεποδισες' εις τουτο' το η οτι
 20 [υστ]ερησες' του μη' εκπεμψαι εις πληρες τον αριθμον' ον·
 [γ]εγραφεκαμεν σοι' και κινδυνευσης εγρ' μ' Χοι^α κ'θ ι^δ/ ζ
 μν' ανδ^{νδ} 5
 προ° Σαλαμα νι° Ιοχαμηρ ει/ Αρκ^δ/ ον' ν' β
 προ° Ζωρα β^ε Αλοασελ ει/ Θηβαι^δ/ ον' ν' β
 25 προ° Αβδελλα β^ε Σζουραε ει/ λιμι^τ ον' ν' β

2. α^δ: ἄνδρας.

εξ: the overlining of numerals seems to have been usual at this time; cf. e. g. 1334, 3, 1341, 5, WD. p. 202, Pap. LV. 5, etc.

11. [απ]λως: there does not seem room for καί, even in the

form of the symbol (j); cf. 1332, 9, note.

13. The apostrophe at the end is to fill up the space, the line in the MS. being shorter than the average.

19. τουτο' το: sic, an example of dittography.

PAPYRUS 1334.—A. D. 709.

Inv. No. 1334. 1 ft. $6\frac{1}{2}$ in. \times $5\frac{1}{2}$ in. Detached fragment $\frac{1}{2}$ in. \times $\frac{3}{4}$ in.

REQUISITION of a τεχνίτης. The word τεχνίτης is used for a skilled workman, such as a carpenter, etc., whereas ἐργάτης denotes an unskilled workman, *labourer* or *navvy*. In this case the workman, as appears from l. 14, is required for a mosque, though which, is not certain. The work was apparently in charge of Yazīd b. Tamīm. The mosque of Babylon is known

to have been built by Yaḥyā b. Handalah, and that of Damascus is shown by **1368** to have been built by 'Abd-al-Raḥmān b. [Salmān ?] and 'Ubaid b. Hurmuz; it seems likely therefore that the mosque referred to here is that of Jerusalem, for which see **1403**, introduction.

The workman is to serve in person, and the διοίκησις is to provide his expenses, not in kind but by a money-payment.

.

] Ιεζιδ υιον Θεμιμ επικειμενον ἐπὶ της παρουσης
 [ινδικτιονος εβδομης] και εταξαμεν δια της διοικησεως σοῦ ενα
 [τεχνητην μετα αποτροφης και δα]πανης αυτου μηνων ἐξ εν απαρ'γυρισμω και
 [τα τουτων ενταγια ποιησαντες] επεμψαμεν σοι ενθεμενοι εις αυτα το τι οφειλεν
 5 [δοθηναι υπερ της αυτου δα]πανης και αποτροφης· δεχομενος ουν
 [τα παροντα γραμματα προς τη]ν δυναμιν των ενταγιων θελησον τουτου
 [μετα πασης συντομιας πεμψαι εν Β]αβυλωνι οπως εξελθη' δια στρατας
 [εις το τοιουτο κατεργον και] ει μεν' ευρης οτι υπανελυσεν ο τεχνητης
] ο ων εις το αυτο κατερ'γον κατα τον περισυμ
 10 π[ε]μψον' μετα των εργαλαιων αυτοῦ ινα
 ? συν'εργουσιν αλλα μη δοξη σοι πεμψαι' απαρ'γυρισμον
 [παντοιον] ει μη το σωματιον μεντοι γε χρησιμον
] ποιησαι' εργον ο επιλημ[
 μασ]γίδα [
 15 μη αμελησης] πεμψαι και δωσης προφασιν κ[α]τα της
 [ψυχης σου εγραφῃ μ'] Mx ιζ ιδ' / ζ
 Detached fragment:—
]τητος[

1. επικειμενον: this may go either with the name, meaning 'in charge of' the work, or with the word referring to the requisition, 'falling on' the present indiction.

2. The number of letters within a given space varies greatly in all these letters, but the supplement here is still rather little for the space. It is, however, improbable that anything more is to be supplied.

εταξαμεν δια κ.τ.λ.: in these papyri διά is regularly used (with the genitive) in such phrases as this, = 'we have assessed upon (or 'requisitioned from') your district.'

3. The supplement from l. 5. δαπάνη in these papyri is almost a synonym for ἀποτροφή. The difference may be that ἀποτροφή refers to food only, whereas δαπάνη means 'expenses' generally, including food, passage-money, and equipment. (This is probably the sense of the word in Crum, *Ostr.* 414, 417, p. 38.) It is perhaps more likely, however, that ἀποτροφή refers to the maintenance of the workman, sailor, etc., during his journey from Aphroditō to his destination, δαπάνη to his maintenance during the actual period of service; cf. note on **1434**, 19.

ἐξ: for the overlining of this see **1333**, 2, note.

απαργυρισμω: by this is meant the payment in money of taxes in kind. There seems at first sight an inconsistency between this line and l. 11, where Basilius is expressly ordered

not to send ἀπαργυρισμός. The explanation is that here the word refers only to the ἀποτροφή καὶ δαπάνη, in l. 11 only to the τεχνίτης.

4. τα τουτων ενταγια: plural because the δαπάνη is included as well as the workman. For ενταγια see general introduction.

6. τουτον: the ν is written twice over. Probably the clerk wrote τουτν and then clumsily altered the ν to ον.

7. Βαβυλωνι: the workman was evidently to be sent first to Babylon, and from there to proceed to his destination, which in itself shows that the mosque was not at Babylon. ἐν with the dative expressing motion to is characteristic of Byzantine Greek; cf. Jannaris, *Hist. Greek Grammar*, 1565. Besides the instances in these papyri there are many others, e.g. Oxy. Papp. 127 recto, 4, 10; 151, 2; 238, 1.

δια στρατας: a new phrase, probably meaning 'immediately'; cf. **1346**, 18, where the same phrase recurs; in **1350**, 12 κατὰ στραταν may mean 'on the journey.' The second word is the Byzantine στράτα, *strata*, *via*.

10. εργαλαιων: l. ἐργαλείων.

12. σωματιον: this refers to the workman. The following phrase means 'but see that he is serviceable.'

14. μασγίδα: 'mosque,' the Ar. *masjid*.

17. This fragment, in appearance, suits l. 14 best, after μασγίδα.

PAPYRUS 1335.—A. D. 709.

Inv. No. 1335. Two fragments, $2\frac{3}{8}$ in. \times $6\frac{3}{4}$ in. and 1 ft. $2\frac{1}{2}$ in. \times $6\frac{7}{8}$ in.

THIS letter is concerned with the subject of the ἐμβολή or corn-tax. Egypt, which formerly supplied Rome and later Byzantium, was now a source of the corn-supply for Arabia. In the present case, however, the corn is required for the *Muhājirūn* of Fustāt (see general introduction); from which it appears that their rations of corn were paid out of the general ἐμβολή, just as their allowance of money was taken out of the δημόσια (1349, 16, 17). In case the corn is not forthcoming, it is to be compounded for at the rate of 13 artabas with ναῦλον per *solidus*. In the word ναῦλον we have probably, not the tax so called of Byzantine times, but merely the cost of carriage to Babylon. One of the ἐντάγια sent with this letter is included in the present volume (1407).

ρ' σι αρ- β εμβολ^[7]

εν ο[νο]ματι του Θεου Κορρα νιος Σζεριχ συμβουλ[ος]
[Βασιλειω διοικητη κωμης Αφροδιτω
· · · · ·
εις τα ορρια Βαβυλωνος απ εμβολης ινδικτι[ονος]
5 ογδοης λογω ρουζικου Μωαγαριτων του Φοσ[σατου]
και εταξαμεν δια της διοικησεως σο' δισχιλ[ιας]
αρταβας σιτου και τα τουτων ενταγια ποι[ησαντες]
τοις των χωριων επεμψαμεν σοι ενθεμ[ενοι]
εις αυτα ινα εαν στενωθωσιν οι των χωριω[ν δουναι]
10 τον σιτον και δωσωσιν απαργυρισμον δωσ[ουσιν]
κατα δεκατρεις αρταβας καθαρας συν ναυλ[ω]
του νομισματος δεχομενος ουν τα παροντ[α γραμματα]
προς την δυναμιν των ενταγιων τον τοιο[υ]τ[ον σιτον]
πεμψον και παραδος εις τα ορρια κομιζο[μενος]
15 τας υπερ αυτω αποδειξεις και καν ει εγραψ[ας]

1, 2. This fragment was found separately. It is lighter in colour than the rest of the letter, but as it would in any case probably belong to a different κόλλημα, this fact cannot weigh against the evidence of l. 1.

1. ρ': περί.

2. συμβουλος: 'Governor.' From Wellhausen, *Ar. Reich*, p. 86, it appears that the Khalif Mu'āwiyah was known as πρωτο-σύμβουλος and his ministers as σύμβουλοι. In bilingual documents σύμβουλος corresponds to *amīr* (Becker).

4. ορρια: 'barns,' the Latin *horreum*. No doubt these were the chief grain-storehouses of the country; cf. *Ar. Pal.*, Plate 101, where the καθολικά ὄρρια are mentioned. Here the corn was stored before being transported by the canal of Trajan (cf. 1346, 10, note) to Arabia. Some, as we see here, was reserved for the Arab settlers in Egypt. (Prof. Becker remarks that probably the greater part remained in Egypt.)

5. ρουζικου: explained by Becker (*PAF.* X. 10, note) as the Arabic *rizk*, the allowance of provisions made to the Arab troops. The word for the similar allowance in money made from the gold-taxes is ρογά (1349, 15).

7. σιτου: σίτος in these papyri is several times distinguished from κριθή and means specially 'wheat.' πυρός does not occur in any of the Aphrodito Papyri.

8. τοις των χωριων: in *PSR.*, Appendix, p. 114, Becker shows from the Arabic equivalent, against Hohlwein (*Musée Belge*, 1905, p. 191 f., 1906, 40 f.), that this probably denotes the people, not the officials, of the villages. That in l. 9 here οἱ τῶν χωρίων are the persons supplying the corn is some confirmation of this; though no doubt the clause *might* refer, not to the actual taxpayers, but to the collectors.

11-12. 'At a rate of 13 winnowed artabas with carriage per *solidus*.' For the rate, cf. 1404, 13, 14. In *PERF.* 587, dated A. D. 699, the rate is 20:1, so that the price had risen in the interval. Perhaps the ναῦλον is not included in the reckoning in the Rainer papyrus.

15. Such an ἀπόδειξις is *Ar. Pal.*, Plate 101, referred to above.

Perhaps εγραψ[ας πολλην] την κοπην, 'and although you wrote that it will be a great trouble' (sc. to make full payment in kind), 'yet do your best,' etc.

την κοπην αλλ ουν πασαν σπουδην ποιη[σων]
του μη δοθηναι απαργυρισμον ει μη αυτον το[ν σιτον]
εγρ' μ Μεσο α ι^δ/ η

Endorsed:

Κορρα υι Σζεριχ συμβουλος Βασιλειω διοικ/ κ[ωμ^η Αφρο^δ]

17. ει μη: simply 'but.'

19. The space between συμβουλος and Βασιλειω is usual; it

was here that the string which bound the roll was passed round it.

PAPYRUS 1336.—A. D. 709.

Inv. No. 1356. 1 ft. 2 $\frac{1}{4}$ in. × 4 $\frac{3}{4}$ in.

AN order for a carpenter, to serve in person. His task is apparently to be the construction of some vessels for the conveyance of (workmen or goods?) to Clysma. His wages are specified, and it is stated that they are to be paid out of the treasury. The meaning is apparently that they were not to be a charge on the διοίκησις but were to be defrayed out of the funds in the central treasury.

]

ρ' τ^χ α λουφοι^ω . τ . ω

- [εν ονοματι του Θεου Κορρα] υιος Σζεριχ συμβουλος
[Βασιλειω διοικ]ητη κωμης Αφροδιτω ενα τεκτο^ν[α]
[εταξαμεν δια της δ]ιοικησεως σο^ν επι μη[ν]α[ς] τεσσαρας
5 [λογω εργασια]ς λουφοιων μετακομιζοντων
] εις το Κλυσμα επι της παρ[ου]σης
[ινδικτιονος ογδοη]ς θεματισαντες τους μισθους και την δαπανην
[αυτου εκ του μην]ος νομισματος διμοιρον χωρις
διδομενον] απο της σάκελ'λης και το τουτου ενταγιον
10 [ποιησαντες επεμ]ψαμεν σοι· τουτον ουν μετα των
[εργαλειων αυτου προς] τη[ν] δυναμιν του ενταγιο^ν πεμψον
[? ευθεως και παραδ]ος Μααμεδ' υιω Αβι Αβιβα τω επικ'/
[της εργασιας εγρ' μ' Θ]^ω/ ε ι^δ/ η

1. ρ' τ^χ: περι τεχνίτου.

λουφοι(ν): cf. l. 5, from which it appears as if the word denoted some kind of vessel, perhaps for use on the canal from Babylon to Clysma; cf. 1434, 92, where καλαφάται and τέκτονες are required for the cleaning and repair (φιλοκάλεια) of λούφια, evidently the same word. A Coptic form of the word occurs also in a small fragment without any context except the verb 'to make, prepare' (Crum). The following word is doubtful; the first letter looks like ψ.

8. Apparently the carpenter's wages were to be $\frac{2}{3}$ sol. per month. In 1410 a carpenter receives 1 $\frac{1}{3}$ sol. per month, and possibly [αυτου εκ του μηνος εν]ος should be read here, but that seems too much. του μηνος without the εκ might be read; but if the reading is ἐνὸς νομίσματος the accusative in the case of διμοιρον is curious. It is clear from various accounts that the wages of workmen varied considerably.

9. λ. αποτροφης?

σακελλης: this seems always to mean the central treasury.

ενταγιον: this is in the singular because only one workman is required. In 1334, where the plural is used but one workman is demanded, the διοίκησις is required to furnish also δαπάνη, which would, as usual, be divided between several χωρία and thus require more than one ἐντάγιον.

12. ευθεως: doubtful, but more likely than προς ημας.

Μααμεδ υιω Αβι Αβιβα: Muhammad b. Abi Ḥabibah; cf. Or. 6215,] πλοίου τοῦ Κλ[ύ](σματος) ὑπὸ Μασμητ υἱοῦ Ἀβι Ἀβιβα and 1434, 93, etc. Evidently he was in charge of the shipbuilding yards at Clysma. Ἀβι is the genitive of Ἀβον.

13. Θ^ω: no part of the actual theta is preserved, but the downward and upward strokes which in this usual abbreviation of Θ^ω always follow the theta are clearly visible, and suggest Θ]^ω/ much more strongly than Πα]χ^ω.

Endorsed :

[Κορρα νῆ Σζεριχ συμβουλ/] Βασιλειω διο[ικ/ κωμῶν Αφροδ]

The other way up :

15 + μ Θ^[ω]/ ι^δ η ηνη^κ δ/ Αβ^{ου} Αμερ βερ . [

15. Αβ^{ου} Αμερ βερ(εδარიον) : the name 'Αμερ, but without the 'Αβου, seems to occur in PSR. II. l. 3* where the reading should probably be Π(α)χ(ών) κδ ἡνῆχ(θη) δ(ι') 'Ααμερ βερ(ε)δ(αρίου) (πε)ρ(ι) σίτου. The name is probably Abu 'Āmir. Here, if the

readings at the beginning of the line are correct, the day of the month is omitted, as the indiction in PSR. II. Usually both are specified.

PAPYRUS 1337.—A. D. 709.

Inv. No. 1336. 2 ft. 2 $\frac{1}{8}$ in. × 8 in.

THIS letter is concerned with the subject of the navy. Certain sailors had been requisitioned for the *κοῦρσον Αἰγύπτου*, and these Basilius had neglected to send. In consequence of their non-appearance Ḳurrah had been compelled to hire substitutes, and in the present letter he orders Basilius to raise and send money in payment of the wages of these substitutes. An account of the money required was enclosed, and will be found later in the volume as 1450. It was actually with 1339 when received at the Museum.

· · · · ·
 και αμ[ε]λησαι εις τ[ο] εκπεμψαι π[ρ]ο[ς] ημας] τ[ους] δ[ι]α[σ]τ[α]λ[ε]ν[τ]α[ς]
 δια της διοικησεως σοῦ ναυτας λογω караβων
 και δρο[μ]ον[α]ρ[ι]ων και αλλων ; κουρσοῦ Αιγυπτοῦ
 ινδικτιονος ογδοης επετρεψαμεν Αειαν υιω
 5 Σωραεικ μισθωσασθαι τους λοιπασθεντας
 δια σοῦ προς τον εντεθεντα θεμ[α]τισμον εν τοις
 ημετεροις· ενταγιοις δεχομενος ουν τα παροντα
 γρ'αμματα αποστειλον δια πασης' συντομιας
 προς την ενδον της παρουσης επιστολης· γνωσιν
 10 το χρυσιον του μισθοῦ αυτων μη υστερων εξ αυτῶ
 εν· νομισμα και μονον και γαρ γνωσκομεν

3. The mark after αλλων seems to be a sort of punctuation-mark; cf. 1339, 3, 5, 6, etc. There is, however, no need for one here, and the scribes of these letters are much given to distributing dots and strokes about the papyrus without any apparent reason.

κουρσον : see general introduction.

4. Αειαν υιω Σωραεικ: Hayyān b. Shuraiḥ. υιω is altered from υιον. The scribes of these letters show a great reluctance to put this word into any case but the nominative or accusative.

6. θεματισμον: this word and the verb θεματίζω in these letters sometimes pass almost into the sense of 'order,' but they always

retain something of the sense of drawing up a scheme. In Pap. 32 (Vol. I. p. 230) the word at the end of l. 7 is probably to be read ἐθεμ[ατίζαμεν].

11-16: an involved sentence. The meaning seems to be:— 'For indeed we know that neither you nor the people of your *ḳūrah* have any care to carry out or perform any sort of duty, unless you are importuned for the arrears in your payments, except in accordance with the instructions given in our ἐντάγια'; that is, Ḳurrah thinks that Basilius and the people of his district ought to show greater alacrity in the public service, and not always wait for instructions.

- ως ου μελεται σοι ουτε μην τοις της χωρας
 μη εκτελεσαι μητε δουναι περας παντοιω
 εργω εφ' οσον ουκ απαιτειςθε' υπερ των λοιπαζομενω[ν]
 15 δι νμων ει μη προς τον θεματισμον τον ενκειμενον
 εν τοις ημετεροις ενταγιοις' αλλ ου μη συγχωρησωμεν
 ειναί τα πραγματα' ουτως ουτε γαρ μελλομεν
 εξισωσαι τον ικανον και χρησιμον και πληρουντα
 ακαταφρονητως' τα δι αυτῷ τῷ ανικανουντι
 20 εν τοις επιτρεπομενοις αυτω παρ ημιν δια
 δωροδοκίας λοιπον εαν εχεις φραινας
 εκτελεσον την δια γραμματων ημων επιτροπην
 μη ληθη παραπεμπον' τι εκ τουτων αλλ εμπονως
 [α]ποτελων εγρ^α/ μ^η Θ^ω/ ιγ ι^δ/ η

12. μελεται σοι is a correction. In the blank space before ουτε there are traces of a λ.

χωρας: to this corresponds the Arabic *kūrah*, which seems to be equivalent to νομός (Becker, PSR. p. 22). If so, this confirms the theory that παγαρχία = νομός; Becker suggests (*l.c.*) that the νομοί in late Byzantine times may have been called

χωραι, as the old κῶμαι became χωρία.

18. πληρουντα: corrected from πληρωντα.

21. φραινας: *l. φρένας*.

23. παραπεμπον: *l. παραπέμπων*. The apostrophe is to distinguish from παραπέμποντι.

PAPYRUS 1338. — A. D. 709.

Inv. No. 1337. 4 ft. 2 $\frac{1}{4}$ in. × 8 $\frac{1}{2}$ in.

IT appears from this letter that Basilius was in arrear with his taxes, both ordinary (χρυσικά δημόσια) and extraordinary (έκστραόρδινα). He is ordered, under threats of punishment, to make up the full amount. The chief object of the letter, however, is to command him to come to head-quarters. Besides the balance of the taxes he is to bring certain men from his διοίκησις named in some previous letter of Qurrah's (see following Pap., introduction), and also a κατάγραφον or register of the district, which is to contain the άνδρισμός in every χωρίον, with particulars of each person's landed property and public services. By the term άνδρισμός must be meant here the inhabitants or perhaps rather the tax-payers. Prof. Becker in his *Beiträge*, II. p. 111, regarded the census mentioned in PERF. 599 as a new measure; but it is difficult to see what else can be meant by the present κατάγραφον than a kind of census. That of PERF. 599 was a general and systematic registration of the whole of Egypt; it seems clear from the Aphrodito papyri that registers were regularly kept in the various διοικήσεις, and the novelty of the census of Hishām's reign may have been simply that it embraced the whole country with a view to ascertaining the total population and its resources; or again the difference may be between a mere register of tax-payers and an organized census of the whole population. But as the Romans had a census-system, and it is clear that the Arabs took over much of the previously existing organization intact, there is nothing *a priori* improbable in a regular census; and Prof. Becker now writes that he accepts this view.

-
καταλαβει]ν τα πρ'ος ημας
κ]αθοδου σῶ
] μη αναμενων
- καταλαβε τα προς ημας· μ[ε]τ[α] τ[η]ς συμπληρωσεως
5 ως ειρηται των χρυσικων δημοσιων και εκστραορδιν^ω
και λοιπων στιχων επιζητουμενων δια της διοικη^η/
μη υστερων εξ αυτων τι το συνολον· γνωσκει γαρ
ο Θεος ως ου μη αποκεινηθης εξ ημων· και εστι
δια σῶ εν λοιπαδει εως ενος μιλιαρισιῶ και
10 μονῶ και πιστοφορεθητι εις τουτο πανν γαρ
ηθεως εχομεν ειναι το εργον σῶ προκοπτων
και σταθηρον πλειω ὁ εστι και γαρ ο Αμιραλμ^{ον}
ου καταδεχεται δια προφασεων τινων υστερεθηναι
τι εκ της συμπληρωσεως των επιζητουμενων
15 ως λελεκται δια της διοικησεως σο^ν και ει ειχες
φρενας ερρωμενας· ουκ ειχες δεηθηναι πλειστων
ημων γραμματων τουτων ενεκα· ανυσον ουν εντελως
ει τι εστι δια σῶ και καταλαβε εν ταχει φερων
μετα σεαντῶ ουσπερ ονοματισαμεν σοι ανδρας
20 της διοικησεως σῶ εν τοις προ τουτων ημων γραμμασιν
ου μην αλλα και καταγραφον· κατα χωριον· του οντος
ανδρισμῶ εν αυτω και τι εστι δι αυτων διαγραφον
και τι ὑπαρχει εκαστω εν γηδιοις και τι εχορηγησ^[ε]
δι ενταγίων και ανευ ενταγιων και απλως ειπειν
25 μη ευρεθης παραλειψας τι ποτε· εν τη επιτροπη
ημων εις τουτο μητε μην διδων καθ εαυτο^ν
την οian ουν προφασιν η σκανδαλον· μελλομεν γαρ

1. καταλαβει]ν τα προς ημας: cf. . 4. This curious phrase seems to mean 'come down to us,' like καταλαμβάνω alone (l. 18 below; in 1350, 8, it means 'return'). The phrase recurs in l. 34, 1339, 2, 13, and 1370, 14.

5. εκστραορδιν^ω: a form εκστραορδιν^{ων} would be expected; that the word here is right and comes from a nom. sing. εκστραορδιν^{ον} is shown by 1356, 11, where the nom. plural occurs. The present passage well illustrates the distinction between the regular public taxes, which were not assigned to any particular purpose, and the extraordinary taxes or requisitions, which were so assigned.

6. στιχων: 'imposts' generally; cf. Crum, *Ostr.* 421, 5.
επιζητουμενων: cf. 1412 ff. *passim*.

8. και: probably καὶ εἰ or ἂν εἰ is intended—'you will never depart again if there is even . . .,' i. e. you will be imprisoned or put to death.

9. μιλιαρισιον: 'Nomismatis pars duodecima,' Ducange, Stephanus; cf. Vol. I of the present catalogue, pp. 198, 199.

10. πιστοφορεθητι εις τουτο: 'be sure of that.'

11. ηθεως: possibly ἡδέως is intended, but it cannot be read. The meaning at least seems to be: 'for we are very desirous

that your work should be more energetic and trustworthy than it is.'

12. Αμιραλμου(μιν): the Arabic *Amīr al-Mū'minīn*, the 'Commander of the Faithful' of the *Arabian Nights*; i. e. the Khalif.

21. ου μην αλλα και: simply 'and also'; cf. BCU. 1020, 14.

22. διαγραφον: this probably means 'what poll-tax they are liable to pay'; cf. the introduction to 1419, etc. In a Coptic fragment occurs an officer διαγραφάριος.

23. γηδιοις: the word occurs frequently in 1419 (also in Pap. 483). It, rather than γῆ(ς) δ(ημοσίας), should be read in B. M. Pap. 32 verso (Wessely, WS. IX. p. 243). The information as to landed property is required for the purposes of the land-tax as τί ἐστὶ δι' αὐτῶν διάγραφον for poll-tax.

24. δι ενταγιων κ.τ.λ.: for this expression see 1428, 4 δαπάν(ης) δ(ε') ἐντ(α)γ(ίων) (καὶ) ἀνε(ν) ἐντ(α)γ(ίων). The meaning is not quite clear; the most probable explanation is that δι' ἐνταγίων refers to special services, ordered by ἐντάγια from the Governor, and ἀνευ ἐνταγίων to the ordinary routine duties. δι εναγιων is a correction.

26. καθ εαντου: sic; L. κατὰ σεαυτοῦ.

- κελευσει Θεου καλοποιησαι τω καλως διαπραττωμενω
 εξαλειψαι δὲ τον χαωτην ραδιοῦργον τε και
 30 αδικον λοιπον μη δεθης ετερων ημων
 γραμματων περι τουτῳ μετα τα παροντα γραμματα
 και καταλαβη σε ανταποδοσι απωλλουσα την ψυχην
 και υποστασιν σῶ αγωνισαι· τοιουν· καθως πολλαχως
 ειρηται· αμελλητι καταλαβειν τα προς ημας και
 35 κατενεγκαι· ει τι εστι δια της διοικησεως σῶ
 απο τε χρησικων δημοσ[ι]ων και ετερων διαφορων
 στιχων εκτελων απαραλειπτως και τα δηλωθεντα σοι
 εν τε τοις νυνι και προτεροις γρ'αμμασιν ημων οὔτε γαρ
 σπενδομεν εις ετερον τι ει μη τοῦ εν συντομῳ
 40 καταλαβειν σε τα προς ημας μετα των επιζητουμενων
 δια της διοικησεως σῶ ανελλειπως εγρ/ μ' Θ^ω/ ιε ι^δ/ η

29. χαωτην: apparently a new word, derived from χαώ.

30. αδικον: corrected from αδικων.

32. απωλλουσα: sic. For ανταποδοσι read ανταπόδοσις.

36. χρησικων: l. χρυσικῶν.

PAPYRUS 1339.—A. D. 709.

Inv. No. 1338. 2 ft. 1½ in. × 8¼ in.

THIS letter is largely a repetition of the last, written nearly a month later. Basilus has not yet, it appears, obeyed Kurrāh's instructions to come to head-quarters, and he is ordered to do so without delay. As in the last letter, he is told to bring with him the men named in some previous communication. From the latter part of the letter it seems probable that these are the local officials of the χωρία, for Basilus is to instruct each of them to bring with him the accounts of his χωρίον. It appears that a systematic examination into the state of the διοίκησις was to be undertaken by Kurrāh. The κατάγραφον which Basilus, here as in the preceding letter, is told to bring with him, is to contain, in addition to the details required before, the landed property of each inhabitant classified according to vine-land and arable land; and he is also to include a list of fugitives in each χωρίον. For the first order, cf. PERF. 597, where the vineyards are separately specified; in PERF. 577 (=RKT. 3), the Coptic edict of the Finance Minister, on the contrary, no special mention of vineyards is required though palm-trees and acacias are to be specified. It appears probable from 1416, 29 ff., 1419, 836, 1172 that vine-land was taxed at a different rate from arable land, and cf. Eutych. II. 369-71 'Profectus autem Abdol Aziz Alexandriam anno septuagesimo quarto, viros regionis istius primarios prehensos in vicos et villas distribuit; unicuique villae, secundum rationem aedium ac vinearum ac generum frugum, certam pecuniae summam imponens'; but Prof. Becker remarks, probably with reason, that

a special distinction between vine- and arable land is less likely than that each kind of crop was assessed at a different rate, and he adds 'Die *Zweiteilung* ist nur eine Aufzählung der Hauptarten.'

- · · · · δεχομενος ουν]
 · · · · ·
 τα παροντα γραμματα θελησον μετα πασης συντομιας καταλαβειν
 τα προς ημας ; ενεγκων μετα σεαυτο' ουσπερ ονοματισαμεν σοι
 ανδρας της διοικησεως σο' εν τοις πρωτεροις ημων
 5 γραμμασιν ; ου μην αλλ και καταγραφον κατα χωριον το' οντος ανδρισμου
 εν αυτω και ει τι εστι δι αυτων διαγραφον ; και ει τι υπαρχει
 εκαστω εν γηδιοις απο τε · εν αμπελω και εν σποριμω γης ; και
 ει τι εχορηγησεν δι ενταγιων και ανευ ενταγιων και καταγραφον
 της ονομασιας και πατ'ρουνμιας των οντων φυγαδων εν αυτω
 10 απλως ειπειν φανεροποιων ημιν εν τω καταγραφω σο' πασαν ειδησιν
 μη διδων κατα σεαυτο' παντοιον σκανδαλον περι τουτο' ; επετρεψαμεν δε
 τω παροντι αποστολω μη αναμειναι προς σε ει μη $\overline{\delta\upsilon\omicron}$ τρεις ημερας
 αχρις ο' καταλαβης τα προς ημας παραγγελλων τοις κατερχομενοις
 συν σοι απ εκαστου χωριου της διοικησεως σο' ενεγκαι μεθ εαυτων
 15 την λογοποιειαν του χωριου αυτων ; οπως ημων ζητούντων
 παρ αυτων περι κεφαλαιο' τινος ευρεθωσιν εν ετοιμω εχοντες
 πασαν ειδησιν και φανερωσιν ; εση ουν επισταμενος ως ου μη
 δεξομεθα· εκ σο' παντοιον λογον εις αφορμην ; λοιπον μη δεηθ^η
 ετερων γραμματων ημων περι τουτο' μετα τα παροντα γραμματα
 20 και καταλαβη σε ανταποδοσις απολουσα την ψυχην και υποστασιν σ $\overline{\omicron}$
 εγρ μ^η Φαωφ ιβ ινδ' / ογδοης //

2. καταλαβειν τα προς ημας : cf. 1338, I, note.

5. ανδρισμον : the ον is the monogram (8).

7. τε · εν : the dot is probably meant to separate the two ε's.

12. $\overline{\delta\upsilon\omicron}$ τρεις : as numbers are often over-lined in these letters, it is not clear whether $\overline{\delta\upsilon\omicron}$ is meant to be deleted, or whether $\overline{\delta\upsilon\omicron}$ τρεις is used as meaning 'two or three days.'

14. εαυτων : corrected from εαυτο'.

18. αφορμην : 'excuse.'

20. καταλαβη : governed by the μή before δεηθ^η(ς) ; cf. 1332, 19, 1338, 32.

21. Φαωφ ιβ : or Φαωφι β ; but there is a space between φ and ι, whereas ι and β are close together.

PAPYRUS 1340.—A. D. 709.

Inv. No. 1361. Two fragments, $6\frac{5}{8}$ in. \times $8\frac{1}{4}$ in. and $1\frac{3}{4}$ in. \times $5\frac{3}{8}$ in.

THIS letter is a mere fragment. It is clear from the minutes at the top and on the *verso* that it relates to the same matter as 1338 and 1339, and it may very likely be the beginning of one or other of them ; but as it is not in any case continuous with the preserved portion of either, it cannot safely be assigned. The date is no guide, for though the time taken to bring a letter was sometimes extraordinarily long, as in 1346 (written Tybi 8, delivered Mecheir 15), yet in 1353

the interval was only ten days (written Mecheir 5, delivered the 15th). Of course, too, it is possible that this is part of a different letter; Kurrāh seems to have written on this subject several times.

ρ' τ' καθ' / αυτ' μ' χρυσικ' / δημ' الى صاحب اشقوة في قدومه
) εν ονοματι του Θεου Κορρα υιος Σζεριχ συμβουλος ;
 Βασιλειω διοικητη κωμης Αφροδιτω ; πολλακις
 φαινομεθα γραμμασιν ημων χρησαμενοι προς σε ; οπως φερων
 5 [τ]η[ν συμπλ]η[ρωσ]ι[ν των χρυσ]ικ[ων δη]μοσιων και το εκ συνηθειας
]ου

 [ανν]τον μη υστερων εξ αυτο' εν νο[μισμα και μονον]
 ο[υ]τε γαρ παρευμεν εκ του τοιουτο' λοιπ[αδαριου]

Endorsed :

Κορρα υι Σζεριχ συμβουλ' Βασιλειω διοικ' / κωμ' Αφροδ'

The other way up :

10 + μ' Φ κγ ιδ' / η ενεχ' δ' Αβραημ ρ' καταλαβ' προ αυτ'

1. *περὶ τῆς καθόδου αὐτοῦ μετὰ χρυσικῶν δημοσίων.* Arabic:—
 To the *Ṣāhib* of Ashkūh concerning his coming.

2.): this mark and the others (/ etc.) which are often written at the beginnings and ends of letters seem intended to take the place of the cross (+) of Christian documents. This shows a change in the Arab practice, as the cross was used for

a time (v. Karabacek, *Die arab. Papyrusprotokolle in Sitzungsber. der Kais. Ak. der Wissensch. in Wien*, 161, I p. 63).

10. *Ι. μηνός Φαῶφι κγ ἰνδικτιόνος η (ῥ)νέχθη δι' Ἀβραῆμ περὶ καταλαβεῖν πρὸς αὐτ(ό)ν.* *περί* with the infinitive is curious, and perhaps *καταλαβῆς* should be read, but cf. 1350, 17, note.

PAPYRUS 1341.—A. D. 709.

Inv. No. 1339. 11 $\frac{3}{8}$ in. × 5 $\frac{3}{8}$ in.

A REQUISITION for the wages and expenses of a sawyer, who, if the almost certain restoration in l. 5 is correct, was intended for the mosque of Damascus. This was the great mosque, built by Al-Walid; see Le Strange's *Palestine under the Moslems*, chap. VI. 1411 is apparently one of the *ἐντάγια* sent with this letter.

[εν ονοματι του Θεου Κορρα υιος Σζεριχ συμβουλος]
 [Βασιλειω διοι]κτη κωμης Αφροδιτω ενδεκα
 [αριθμια νομισματ]α εταξαμεν δια της διοικησεως σου
 [λογω μισθου] δαπαν]ης πιστου ονοματος ενος οντος εις το κατεργον
 5 [μασγιδα Δαμασκο]ν μηνων εξ. επι της παρουσης

3. *αριθμια*: this is a likely reading; cf. 1347, 2. For the sense of the word see the introduction to 1412. It must be confessed that the letter after the lacuna does not look much like α, but α is occasionally very open in these letters.

4. *Οτ λογω δαπαν]ης* only; but cf. l. 10.

ονοματος: 'person,' as in 1332, 21-3, 1333, 23-5. The word in this sense is frequent in the accounts.

5. [μασγιδα Δαμασκο]ν: the ν after the lacuna makes this the most probable reading, and it suits the space; cf. 1368, etc. The reading is made practically certain by 1411.

[ινδικτιονος] ογδοης και τα τουτων
 [ενταγια ποιησαντες] τ[οις] των χ[ω]ριων επεμψαμεν σοι
 [δεχομενος ουν τα] παροντα γρ[αμμ]ατα προς την δυναμιν
 [αυτων ανυσον το τ]οιουτο χρυσι[ο]ν[υ] προσον και πεμψον

10 [προς ημας λογω μ]ισθου και δαπανης του αυτου τεχνιτο^υ εγρ μ' Αθ^υ/ ζ ι/ η

Endorsed:

[Κορρα νι Σζεριχ συμβο]νλ/ Βασιλει[ω διοικ- / κωμ^η Αφρο^δ]

The other way up:

+ μ' Χοι^α κ ι^δ/ η ηνη^χ δ/ Μαρι^α πι/ ρ' ν^ο ïa ξ μισ^θ ζ δαπ^α πρισ^τ]

12. Μαρι^α: Μαριανοῦ.

πι/: πιστικοῦ, a ship's master. For the difference between ναύκληρος and πιστικός see Heimbach, *Basilicorum Libri LX*, lib. LIII. 1 ναύκληρός ἐστι πρὸς ὃν ἀνίκει ὁ πόρος τοῦ πλοίου καὶ τὰ συμβαίνοντα, εἴτε ὁ δεσπότης ἐστίν, εἴτε παρὰ δεσπότη τοῦ πλοίου ἐμισθώσατο ἐν ὁμάδι. Πιστικός ἐστὶν ὁ πᾶσαν ἐπιμέλειαν τοῦ πλοίου ἐπιτραπείς. Cf. also Leontius' Life of St. John of

Alexandria (ed. Gelzer), capp. xxvi and xxviii where Gelzer incorrectly explains the word as 'Gläubiger.' Prof. Becker, however, remarks that the word does not necessarily denote a ship's master but a confidential agent generally, the Ar. *amīn* (PSR. I. p. 50). He adds that *amīn* occurs in Margoliouth, *Ar. Pap. of the Bodl. Library*, Pap. II. l. 12, as an overseer in the *thesauri*.

PAPYRUS 1342. — A. D. 709.

Inv. No. 1340. 10⁵/₈ in. × 5¹/₈ in.

IN this letter occurs for the first time a phrase which meets us several times in both the letters and the accounts, *αὐλή τοῦ Ἀμιραλμουμνιν*. The Arabic headings of 1362 and 1378 prove that the word *αὐλή* means palace. One was being built at Fustāt by Yahyā b. Ḥandalah (1378), another at Jerusalem (1433, 286), the builder of which is not named. In 1368 the builders of the mosque at Damascus are stated to be 'Abd-al-Raḥmān b. . . . and 'Ubaid b. Hurmuz, and it seems probable that the 'Abd-al-Raḥmān b. Salmān here mentioned is the same person as the former of the two. In that case this *αὐλή* was no doubt at Damascus. We know that Al-Walid did build palaces at Damascus (cf. v. Kremer, *Culturgesch. des Orients unter den Chalifen*, I. p. 135), and it is natural that the architect building the mosque should be employed also for the palace, as Yahyā, who built the mosque of Fustāt (cf. Becker, PSR. p. 19), was also the architect of the palace there (1378).

This letter is probably an order for workmen (cf. *τούτους* in l. 5).

.
]χης και ποιησε[ως
 της κτιζομενης αυλης του Αμιραλμο[υμνιν]
 [μηνων x επ]ι της παρουσης ινδικτιονος
 [ογδοης και τα το]υτων ενταγια ποιησαντες
 5 [τοις των χωριων] επεμψαμεν σοι τουτους ουν
 [προς την δυν]αμιν των ενταγιων πεμψον

3. For the supplement, cf. 1347, 5, 6.

] κ[αι] παραδος Αβδερασμαν νιον Σαλμαν
 [τω επικειμ]ενω της αυτης εργασιας
 [και μη δοξη σοι] πεμψαι παντοιαν απαργυρισμ/
 10]την εγρ μ^η Αθ^υ/ ι ι^δ/ η

7. νιον: *l. νιφ*. Weil, *Gesch. der Chalifen*, I. p. 605, mentions an 'Abd-al-Rahmān b. Salmān as having been Governor of 'Irāk, probably not much later than this; and it is possible that this may be the same person. From 1367, 7 it seems not impossible that he may have been a *maulā* (see general introduction) of the Khalif.

8. τω seems required to fill up the space.

9. παντοιαν: *sic*; the following word might be *απαργυρισμ*^[a] but this seems an unlikely formation.

10. ει μη αυτον τον εργα]την or τεχνι]την seems a likely reading, but the τούτους of l. 5 appears to imply more than one person.

PAPYRUS 1343.—A. D. 709.

Inv. No. 1341. 4 ft. $\frac{3}{4}$ in. × 8 $\frac{1}{8}$ in.

THIS letter relates to the fugitives. Basilius is ordered to send them back with their families and goods, and to make a list of them with full particulars. Threats of punishment in case of disobedience are made against both Basilius and the local officials, and Kurrah announces his intention of instituting an organized search through the whole of Egypt. This letter, like 1332 and 1333, illustrates the wide diffusion of the fugitives; and it shows also that they were willingly received and concealed by the inhabitants. The letter may be compared with Rylands Copt. Pap. 277, many of the phrases in which are almost identical with phrases here.

ει μη δ αν εκπεμψης προς ημας συν ταις φαμηλιαις και υποστ[ασειν]
 αυτων ποιων καταγραφον ονομασιας και [πατρωνυμιας]
 των στελλομενων πρ[οσωπων ο] μην αλλα και εις ποια χωρια της διο[ικη/σου]
 προσεφεγον και τι διαφερει εκαστω εν τε υποστασει κ[αι γηδιοις]
 5 γραφων ωσαντως το τοιτο σκαριφω τους ευρισκομεν[ο]υς εκ τη[ς]
 παγαρχιας ποιησαντας εκ περιττο^ν του ορο^ν το^ν εξεθεμεθα τουτ εστ[ι]
 το^ν χρονον και την υπαρξ[ι]ν εκαστο^ν προσωπο^ν και τουτους παρεα[θεντ]
 εν τη διοικη/σο^ν κ[α]ι απ[λως] ειπειν πασαν ειδησιν και φανερω[σιν]
 αψεудως και ασυμπαθως ε[ν] δε τω αυτω καταγραφω επε[ρ]εψ[αμ]^ε
 10 γαρ τω αποστολω ημων μη αποκηθηναι εκ σο^ν αχρις αν εκπεμψης
 εντελως την υστεραν ψυχην των ευρισκομενων εν τη διοικ/σο^[v]

1. υποστ[ασειν]: or perhaps υποστ[ασει]. *υπόστασις* means *effects, i. e. personal property*. In l. 4 it is contrasted with γήδια, *i. e. real property*.

2. This line is shorter than the average. Perhaps εκαστω should be read at the end; but the lines vary greatly in length in all these letters.

4. προσεφεγον: *l. προσέφευγον*. The imperfect is always used in this phrase; cf. 1332, 8, note.

5. το τοιτο: *l. τῷ τοιούτῳ*.

σκαριφω: 'summary list.' For the word, cf. RKT. III. 14.

6. των: intended for οἱ.

7. χρονον: 'age'; cf. 1460, 38, etc.

παρεαθεντ(as): *i. e. those who are to be allowed to settle in the district*; cf. 1332, 9, note. τουτους: *l. τοὺς*.

9. καταγραφω: καταγραφων has been written, but ν is perhaps deleted.

- απο εικοσαετους και ωδε ως λελεκται ενεγκαι δε· και το προνομασθεν/
καταγραφον περιεχων [ως δεδ]ηλωται του σταλεντας και τους
παρεαθεντας εν τη διοικησει σο^ν εξ αυτων μη γνωσθη δε
15 ημιν ως υστερησας τινη το συνολον εκ των ορισθεντων
σταληναι φυγαδων επι γινωσκει ο Θεος· ημων ευρισκοντων
τινα· μετα το καταλαβειν το[ν α]ποστολον ημων μη εγκειμενον
εν τη καταγραφη τη στελλομενη παρα σο^ν αποδιδουμεν σε
τα θλιβοντα σε· απο τε ζημιας βαρυτατης και σωματικης
20 επεξελευσεως ζημιουντες και τους του χωριου^ν ενθα ευρεθη
ο τοιουτος φυγας· ζημιαν ην ου δυνανται υπενεγκαι ερημουν^τ
τον τε μειζ[ο]να και διοικητην και φυλακας αυτο^ν μεθ ο
και αποδιδουντες αυτοις· σωματικην επεξελευσιν οφειλουσιν
φθασαι τα εσκατα· αυτων λοιπον αναγνωθι τα παροντα
25 γραμματα· πασι τοις της διοικησεως σο^ν επιτρεπων μεταγρ^ν
το ισον εκστω χωριω και βληθηναι εν ταις εκκλησιαι αυ^τ
προμαρτυρο^νμενος αυτοις και παραγγελων ατρωτως φυλαξαι
την επιτροπην ημων και φανερωποιησαι σοι ουσπερ γινω[σ]κ/
φυγαδας της ανωτερω λεχθεισης· διοικησεως το^ν Αρσινουιτο^ν
30 οπως μη ευρωμεν κατ αυτων αφορμην την οian ουν
και γενηται η ψυχη και υποστασι αυτων αντιλυτρον υπερ αυ^τ
το^ν Θεου γαρ συνεργουντος· ου μη παρεασωμεν εν Αιγυπτω
μιαν παγαρχιαν και μονην ει μη δ αν αποστειλομεν εν αυτη
ανθρωπους ημων πιστους και ικανους· οφειλοντας ανενδοτως
35 μετα πασης ακριβειας ερε[ν]ησαι και καταψηλαφησαι χαριν
των αυτων φυγαδων θεματισαι δε· δοθηναι και τοις μηνυνουσι
τινα· αποκρυπεντα εξ ωνπερ επετρεψαμεν σταλη[ν]αι υπερ
ο νομιζεις· λογω μηνυτρων και απεχει τω φαινομενω

12. απο εικοσαετους και ωδε: this probably means 'from twenty years and onwards (= upwards)'; cf. 1460, 70.

προνομασθεν^ν: corrected from προνομασθεν^ν.

13. ως δεδ[η]λωται: a substitute for the more usual ως ε[ρ]ρηται or ως λελεκται.

του: sic.

15. τινη: τινα would be expected, but a stroke projects above the lacuna which looks like the top of ι, and cannot be any part of α.

16. επι: l. επεί.

20. τους του χωριου: this is probably 'the people of the village' contrasted with the officials specified in l. 22 (cf. 1335, 8, note).

21. ζημιαν: the ν is a later addition.

22. μειζονα και διοικητην: here διοικητης is apparently used of a local official; cf. JHS. 1908, p. 104. For μειζων, cf. BGU. 367, 5, Oxy. Papp. 131, 14; 132, 1, 10; 133, 9; 156, 5; 158, 2, and μειζότερος in BGU. 368, 9, etc. μειζότερος, which was probably only another form of μειζων, was equivalent to λαγλαπε; cf. Or. 6205 (Crum).

ο: corrected from ω.

24. φθασαι τα εσκατα: apparently εσχατα is intended. The letter before κ is a correction, apparently from ν. The meaning

will be 'passing their wildest expectations.'

26. εκστω: l. εκάστω.

εκκλησιαι: sic.

30. αφορμην την οian ουν: 'any ground of complaint whatever.'

31. υποστασι: sic.

36-40. Not very clear. θεματίζειν is always elsewhere used in the active, so that here θεματισαι is probably rather the infinitive active after οφειλοντας than the imperative middle addressed to Basilus. In μηνυνουσι the α, though of the minute kind generally written before ν or π, seems clear, but must be a slip of the pen, the word being meant for μηνύουσι. υπέρ δ νομίσεις is somewhat obscure, but is probably to be explained on the analogy of 1359, 10, where it evidently means 'beyond what you expect'; i. e. Kurrāh is prepared to spend more money in searching for the fugitives than Basilus supposes. απέχει is perhaps used impersonally. The meaning of the whole passage is then: 'and to order to be given to those who give information concerning any concealed person of those whom we ordered to be sent an amount greater than you expect as information-money, and it (i. e. his offence) will be enough for (i. e. enough to cause the destruction of) any one who is proved to be concealing any of them after the return of our messenger here.'

εχειν τινα εξ αυτων μετα το καταλαβειν τον αποστολον ημων
 40 ενταυθα· μελλει γαρ ουτος· μακαρισαι τους τεθνεωτας
 εν τω μη υποφερειν αυτον τα επερχομενα αυτω δεινα
 ανθ ων παρηκουσεν κελευσεως ημων και απετολμη[σ]εν
 κατα της ιδιας ψυχης· μ' T^ν δ ι^δ/ η γ

41. αυτον: meant for αυτούς.

PAPYRUS 1344.—A. D. 709–710.

Inv. No. 1377. 1 ft. 8⁵/₈ in. × 8¹/₂ in. At intervals of 1 in.—1¹/₂ in. down the whole left side of the roll are lacunae of ¹/₈ in.—1 in. in width.

THIS letter, having lost the dating month but belonging to the 8th indiction (A.D. 709–710), is placed after the letters of A.D. 709 and before those of A.D. 710. It relates to the fugitives, and is therefore (see general introduction) more likely to belong to the former than the latter year.

//

-) εν ονοματι του Θεο^ν Κορρα υιος Σζεριχ [συμβ]ο[υ]λ[ο]ς Βασιλειω δ[ιοικ^η/]
 [κωμης Α]φ[ροδι]τ[ω 16 letters π]ε[ρι]γυρ[ε]υσαι μαθιν τ[ον τυ^π?]
 ον εξεθεμεθα' ενεκε της αποστροφης των φυγαδων τῷ Αρσινοίτου
 5 ε[ι μ]ε[ν]τοι συνιει[ς] ηδη γαρ ως γινω[σ]κει[ς γ]ε[γρ]αφηκαμεν σοι περι το[υ]τω^ν
 και μεχρι της δευρο τινα εξ αυτων ουκ επεμψας' δι ην αιτιαν αγνοο[υ]μ^ε
 ε[σ]η ουν επισταμε[νος] ως] εαν φανειης' παραμε[λ]η[σα]ς τι το καθολου
 εκ της επιτροπης ημων η και ευρομεν τινα εν τη διοικ^η/ σο^υ
 εξ ωνπερ γε[γρα]φηκ[α]μεν σοι αποστει[λ]αι συν]εφερεν σοι μη γεννηθ^η/
 10 ολως' μητε φανηται εν τοις ζωσιν λοιπον διαμαρτυραι
 τ[ους] τη[ς] δι[οικησ]ε[ως] σο^ν επονω[ς] χαριν] τ[ων] αυτων φυγαδων
 τῷ Αρσινοίτῳ [ο]υτε γαρ εχει συγγνωμην ουτε παραχωρησιν τις
 εξ [υ]μων εαν ευρεθ[η εν] τ[ου]τω τω χωριω η μ . ελικω η αυλη
 .[.] .[.]πωμβρ[.]]' τις' ως ειρητ[αι] εκ των ορισθεντων
 15 αποστραφηναι φυγαδων τῷ Αρσινοίτῳ λοιπον ως λελεκται

2. The number of letters is estimated from ll. 1 and 3, but as the spacing and size of letters are so irregular in these documents it is only approximate. The writing is for the most part somewhat closer than usual in this letter.

περιγυρουνσαι μαθιν: this seems a fairly likely reading; for the first word, cf. 1367, 16. The translation is uncertain. The εἰ μέντοι συνιεις of l. 5 is a subordinate clause to this sentence, so that a principal verb must have preceded it. Two infinitives together seem peculiar; and if μαθ(ε)ῖν is correctly read the verb ending ευσαι is probably an aorist imperative middle. A middle use of περιγυρεύω in the sense of *seek* is not improbable; perhaps, therefore, we may translate 'seek to learn.'

τον τυπ(ον): this is taken from a fragment included in 1464 τὸν τύπον ὃν ἐξεθέμεθα; or perhaps ὄρον, as in 1343, 6.

11. επονως: *ἐμπόνως*; or *ἐπιπόνως* (Hunt). One expects a verb here in the sense of 'seek' or something similar, and perhaps some verb should be read instead of *χαριν*; but the space is small, and *ἐμπόνως* may well go with *διαμαρτυραι*, the latter being used absolutely as in 1345, 22 (where the verb takes an accusative); 'warn them diligently.'

13. μ . ελικω: it would be possible to read [α]μπελικω, though the letter after μ looks more like the bottom of η. The reading η after χωριω is very probable, so that if *αμπελικω* is to be read, it is used as a noun.

14. It is possible to read *πωμαρ[ιω]*. The two letters visible at the beginning of the line are tall ones (η, ε, κ, or ι). Possibly the whole sentence may be ἐν τούτῳ τῷ χωρίῳ ἡ ἀμπελικῶ ἡ αὐλῇ ἡ καὶ πωμαρίῳ αὐτοῦ.

π[α]ραφυλαττομ[ε]ν[ος] παραφυλαξει την ψυχην σο" συν των της
 [διοι]κη[σ]ε[ως σου] κ[α]τ[α] . . . [γ]αρ' των [πα]ρ[ον]τ[ων] ημων γραμματων
 κελυσει Θεο" πεμπομεν αποστολον ημων οφειλοντα μετα πασης
 ακριβειας καταψηλαφησαι ενεκε των τοιουτων φυγαδων
 20 οπουδαν εισιν και απωλλεται ο φαινομενος εχειν τινα
 εκ των θεματισ[θ]εντων αποστραφη[ναι φυ]γαδων τουτ εστι
] εγρ/ [μ' . . . ι] / η

Endorsed :

Κορρ[α νι] Σζεριχ συμβουλος

[Ba]σιλει[ω δι]οικ-/ κωμ· Αφρο[διτ]ω

16. The use of the participle and imperative together is a biblical idiom. The participle is inserted for the sake of emphasis. After σύν, *sc.* ταῖς ψυχαῖς.

seems scarcely room for *δυναμιν*.

20. 'Wherever they are, and any one found to . . . *will be destroyed.*'

17. The word after *κατα* (which is doubtful) had a tall stroke at the end, so that the termination is either *ιν* or *ην*. There

22. η : only the long up-stroke is visible.

PAPYRUS 1345.—A. D. 710.

Inv. No. 1342. 3 ft. 5 $\frac{3}{8}$ in. \times 8 in.

THE subject of this letter is a fine (*ζημία*). The reason for levying the fine and the persons who were to pay it are not stated in the extant portion of the letter; but **1359** concerns a *ζημία ὑπουργῶν* (see introduction to that papyrus), and as mention is made here in l. 24 and in the *γνώσις* at the foot of *ὑπουργοί* as paying the *ζημία* it is probable that the subject of this letter is the same as that of **1359**. In any case it is clear that the fine was fixed as a lump sum, which was to be divided among the individuals locally, just as was done with the taxes; and the assignment seems to be determined not by degrees of guilt but by degrees of wealth.

As regards the levying of the fine, that is apparently to be entrusted to four men, who are to be persons of distinction, with an *ἐπίσκοπος*. They are to be very careful to assign the quotas fairly, not burdening any one beyond his means or letting any one off too lightly; and they are to sign an agreement by which they bind themselves to make up any deficit caused by unfair distribution of the fine. The letter is a good example of Kurrāh's care for the interests of the people.

φοβουμενο[us] τον Θεον και φυλαττοντας το δικ[αιον και]
την ισοτητα εφ ω διαστειλαι δι [α]υτων τ[ο ταγεν]
πο'σον προ[s] τ[.]ε[ρ].]ε[ρ] εχειρησεν εκα[στος?]
και προς την δυναμιν αυτου παρασκευαζων

1. The participles in this line probably refer to the pagarchs or other officials.

$\epsilon[\pi]\epsilon\chi\epsilon\iota\rho\eta\sigma\epsilon\nu$, since ϵ seems clearly followed by a long downstroke; possibly $\epsilon\iota[\sigma]\epsilon\chi\epsilon\iota\rho\eta\sigma\epsilon\nu$ (?).

3. The sense required is a little doubtful. The traces read as $\epsilon\rho$ might in each case be $\epsilon\iota$ or $\epsilon\tau$. The verb can hardly be

4. αὐτοῦ: this refers to ἕκαστος, *i. e.*, if the note on l. 1 is correct, to the pagarch.

- 5 τον επισκοπον μετα και ετερων τεσσαρων προσωπ^ω
 εμφανων της διοικησεως σ[ο]^υ ει[ς] ε . . [
 αυτοις εν τη τοιαυτη διαστολη κ' αυτων ταυτην
 εκτελουντων απ[οσ]τειλον προς ημας καταγραφον
 περιεχων τι ελαχεν εκαστω προσωπω α[υ]των
 10 φανεροποιων ημιν εν αυτω την τε ονομασιαν και
 πατρωνομιαν και κ[α]τ[α] χ[ω]ρ[ιο]ν των διαστειλ[αντων]
 την τοιαυτην ζημιαν μη γνωσθη δε ημιν
 ως ηπαιτησας τι το καθολο^υ τους της διοικησεως σο^υ
 υπερ της θεματισθεισης δια σο^υ ζημια[ς] η
 15 συνηλθες η και αντεπαθησας το συνολον τινι
 εν τη διαστολη της τοιαυτης ζη[μ]ιας
 επισταμεθα γαρ ως οι μελλοντες διαστειλαι ταυτην
 ου^ν μη παρακουσωσι[ν] σ[ο]^υ εν τινι επιτρε[πο]μενω
 αυτοις παρα σο^υ και εαν ευρωμεν αυτους ελαφρωσ[α]ν^τ
 20 τινα συμπαθουντας¹ αυτω η βαρεσαντας αντιπαθουντες
 μελ'λομεν αποδουναι² αυτοις σωματικως και υποστατικ^ω
 κελευσει Θεο^υ λοιπον διαμαρτυραι αυτους
 παραγγελλων περι τουτο^υ ου^ν μην αλλα και το[υ] μη
 εκταξαι δια τινος των υπουργων υπερ δυναμιν οτε
 25 και πορρω^ν αυτων υπαρχει και ου συνπαρειη α[υ]τοις
 εις την διαστολην της³ λεχθεισης ζημιας αλλα φυλαξαι
 εκαστω το δικαιον ως ειρηται και προς δυναμι[ν] εκταξαι
 αυτον παρασκευαζων τους διαστελλοντας την ειρημ^ε
 ζημιαν π'ρωτοτυπως ποιησαι εγγραφον [ομ]ολογη[μα]
 30 σαφηνιζοντες εν αυτω ως ει⁴ φανωσι μετα την
 διαστολην ταξαντες δια τινος υπερ⁵ την δυναμιν
 αυτου και ελαφρωσαντες⁶ ετερον ινα ουτοι ι[σο]κινδυνως
 πληρωσωσι το⁷ υπολοιπαζομενον δια του βαρεθεν⁸
 προσωπου⁹ εν τη εκταγη αυτων υποκει[σθ]αι δε
 35 αυτους και μεγαλης ανταποδοσεως
 υπερ παρακοης και καταφρονησεως
 της κελευσεως ημων και το τοιουτο ο[μ]ολογημ[α]
 πεμψον προς ημας¹⁰ συν τη καταγραφη του
 επιλαχεντος ποσο^υ υπερ ζημιας δι εκαστου

5. επισκοπον: probably not used of a special official, but simply of the overseer of the commission making the διαστολή.

7. κ': this method of abbreviation by a dot over the last letter is common in the accounts, but it is curious with και.

8. καταγραφον: sic, apparently.

13. ηπαιτησας: sic.

20. αντιπαθουντες: sic.

23. αλλα: more like αλα.

22-26: 'therefore impress this upon them strongly, and also

forbid them to assess any of the officials beyond his means even if he is absent from them and does not join them in the collection of the aforesaid fine.'

30. ει⁴ φανωσι: the inverted comma is over the α, but seems intended to separate the two words; so too υπερ την in l. 31, ημας συν in l. 38.

32. ισοκινδυνως: 'with equal risk'; i.e. the deficit, if any is caused by unfair division, is to be raised in equal shares from the assessors.

40 προσωπου εγρ μ^η T^υ 5 ι^δ/ η
 δ/ Ba[σι]λ[ε]ι[ο]^υ ν^ο σ
 δ^τ/ [ν]πουργ^ω ν^ο σ
 γι/ ν^ο υ

41-43. These three lines are much rubbed and very faint. The last is scarcely visible at all.

PAPYRUS 1346.—A. D. 710.

Inv. No. 1343. 1 ft. 5½ in. × 8 in. Facsimile in Atlas to Vol. III, plate 96.

LETTER concerning supplies for the ships at Clysma, which Basilius has omitted to send. For Clysma and its arsenal, see the general introduction. The chief point of interest in the letter is the reference to the canal of Trajan. At the foot of the document is a round seal in brown clay, bearing a wolf (?) facing to the right. Before its front feet is a star. For a collection of seals from the Aphrodito papyri, mostly of the same pattern, see 1492. Prof. Becker writes that PAF. IV is certainly the Arabic counterpart of the present letter.

Αφρ^δ

- [ρ' ει]^δ 5 δαπ^τ τ^ου Κλ^τ ι/ η الى صعب اشقوه في تعجيل متاع القلزم
 ε[ν ονομα]τι το[ν] Θεο[ν] Κορρα [νι] Σ[ε]ριχ συμβο[ν]λ[ος]
 Βα[σ]ιλειω διοικητη κω[μ]ης Αφροδιτω ημεν
 5 διαστειλαντες δια της διοικησεως σο^υ διαφορα ειδη
 λογω φιλοκαλειας και εξαρτιας πλοιων του Κλυσμ^α.
 ετι μην και δαπανην ναυτων πλοιων οντων εν τω αυτω
 Κλυσματι^ι αποστειλαντες προς σε και τα τουτων ενταγια
 π^ρο ημερων πολλων γραψαντες ταυτα δια συντομιας
 εκπεμψαι π^ρο του γενηται αποβασις των υδατων του Τραιανου^υ
 και μεχρι της δευρο ουκ επεμψας τι ποτε εκ τουτων αξιον λογο^υ
 δεχομενος ουν τα παροντα γραμματα ευθεως και κατ αυτην
 την ωραν πεμψον ει τι εστι δια της διοικησεως σο^υ
 εξ αυτων μη υστερων τι το συνολον μητε μην δεομενος
 15 ετερων ημων γραμματων περι τουτο εαν μεντοι συνιεις
 και εχεις φρενας εση γαρ επισταμενος ως υστερησ^η

1. Arabic:—To the *Ṣāḥib* of Ashkūh to hasten the supplies for Clysma.

5. ειδη: 'articles,' but there is always a suggestion of articles representing taxes in kind. For the use of ειδος simply as 'tax,' see Papp. 847, 11 and note (Vol. III. p. 54) and 856, 18 (*ib.* p. 92).

7. δαπανην: probably this does not necessarily refer to a money payment; it seems likely that it may be used of ειδη themselves, as it certainly is sometimes; cf. 1433, 42 μ(ε)τ(α) δαπάνη(ς) μ(η)ν(ων) 5, τουτέ(στιν) εν απαργ(υρισμῳ) μ(η)ν(ων) β, εν ειδ(ει) μ(η)ν(ων) δ, where some of the δαπάνη was sent in kind; cf. too 1354,

18, where it is used only of the ειδη; δαπάνης καὶ ἀπαργυρισμοῦ αὐτῆς.

10. υδατων του Τραιανου: the reference is to the canal of Trajan, which left the Nile at Babylon and went by way of Bubastis to Clysma. It had been silted up till the Arabic invasion, and was reopened by 'Amr, but even after its new excavation was apparently available only during high Nile; cf. Butler, *The Arabic Conquest of Egypt*, pp. 345-7, S. Lane-Poole, *Egypt in the Middle Ages*, p. 20. For the subsidence of the water in the canal, cf. 1353, 11, and PAF. IV.

16. υστερησ(η): εἰς is omitted.

το οτιουν εκ τε των αυτων ειδων και δαπανων και
 γενηται αποβασις των υδατων μελλεις ταυτα δια στρατας
 βασταξαι εως του αυτου Κλυσματος παρεχων το φορετρον
 20 αυτων εξ ιδικης σο^υ υποστασεως εγρ μ^η Τ^υ η ι^δ/ η

(L.S.)

Endorsed :

Κ[ο]ρρ[α] υι⁻ Σζεριχ συμβουλ/ Βασιλειω διοικ/ κωμ[·] Αφ[ροδ^δ]

The other way up :

μ[·] Μ^χ ιε ι^δ/ η ηνη^χ δ/ Σαιιδ ρ[·] εκπεμψαι τ[·] διαν[·] τ^{ου} Κλ^υ

18. δια στρατας: cf. 1334, 7, note.

19. βασταξαι: this must mean conveyance by land. The reference is no doubt only to the journey from Babylon to Clysma; the cost of conveyance by water from Aphrodito to Babylon would be paid for, as usual, by a charge on the διοίκησις. It is another instance of Kurrāh's care for the interests of the

peasants that he charges any extra expense due to the dilatoriness of the officials to the latter, not the former.

φορετρον: the corresponding word in case of carriage by water would be ναῦλον.

22. τ[·] διαν[·]: τὰς διανομάς.

PAPYRUS 1347. — A. D. 710.

v. No. 1344. 1 ft. 3¹/₈ in. × 8 in. Facsimile in Atlas to Vol. III, plate 97.

THIS letter is of interest as it concerns the post-system, which was perfected by the Khalif 'Abd-al-Malik and organized by him in all parts of the Khalifate (v. Kremer, *Culturgesch. des Orients unter den Chalifen*, I. p. 170 f.). The present letter is an order for 10¹/₂ *solidi* in part payment of the cost of the post-horses stationed at Mounachthe, a χωρίον described as in the pagarchy of Antaeopolis and Apollinopolis (see note on l. 4). At the foot is an account of the way in which the money has been expended. That Aphrodito is called on to contribute to the up-keep of a posting station situated in another pagarchy is probably due to the fact that there was no station in the pagarchy of Aphrodito itself.

. δεκα]
 ημισυ αριθμια νομισματα εταξαμ[εν δια της διοικησεως σου]
 υπερ τροφης και επιχρειας και υπηρεγιας μερος
 δρομικων αλλαγων χωρι^{ου} Μουναχθη[·] παγαρχιας Ανταιο και
 5 Απολλωνος υπο Αλκασεμ νιον Σαιιαρ[·] μηνων δωδεκ[α]
 επι της παρουσης ινδικτιωνος ογδοης προς την
 υποτεταμενην γνωσιν και τα τουτων ενταγια ποιησαντες

3. μερος: μερους must be intended, i.e. part of the cost.

4. δρομικων αλλαγων: 'Loca mutandis Equis publicis addicta: mutationes . . . atque ideò interdum Equi ipsi cursui publico destinati,' Ducange, s.v. ἀλλαγαι.

Μουναχθη: this place is of frequent occurrence in the accounts; cf. 1433, 35, etc.

παγαρχιας Ανταιου και Απολλωνος: by the second name is meant Apollinopolis Minor, the modern Kom Esfaht. Formerly a separate nome, it had now evidently been united to the Antaeopolite nome; cf. JHS. 1908, p. 105.

5. Al-Kāsim b. Sayyār.

7. υποτεταμενην: sic.

τοῖς τῶν χωρίων ἐπεμψαμεν σοὶ δεχομενος οὖν
 τα παροντα γραμματα πρὸς τὴν δύναμιν τῶν τοιούτων
 10 ἐνταγίων ἀνυσον τοῦ τοιούτου χρυσίου καὶ παραδος τῷ
 αὐτῷ Ἀλκασεμ' ἐργρ' μ' Τ' ιε ινδ' / η'
 γν^ω

ν^ο ι ζ

σ—
 15 ξ χλουρ^{οῦ} χορ^τ αρ^{οῦ} οῦ δ ν^ο δ σελλ^ω β ν^ο β
 χαλιναρ^ρ ρ' β ν^ο ζ παμαγ^δ β ν^ο ζ
 μισ^θ ιπποκ^ο / α ν^ο α ζ οψωνι^{οῦ} αρ^χσταβ^λ ον' α ν^ο β

11. ινδ^ο /: the ο is a sign of the genitive; cf. Pap. 1012, 12 (Vol. III. p. 266), etc.

13. σ—: οὐτως; for the development of this symbol, which is common in the accounts in the present volume, see Papp. 1152, 7; 996, 7; 1162, verso, 2 (Vol. III. pp. 248, 252). In the present collection it often appears as a mere stroke; the initial loop (ο) is seen best in 1419.

14. χλουρ^{οῦ}: *sic*; 'standing fodder,' measured by arourae.

αρ^{οῦ} οῦ: the repetition of the monogram for οῦ, as that of the

ρ in l. 15, is the usual Byzantine method of indicating the plural of abbreviated words; cf. 1332, 20, note.

15. χαλιναρ^ρ ρ': χαλινάρια.

παμαγ^δ: this word is obscure. In 1434, 59 and 249 it appears as πασμαγ^δ.

16. ιπποκ^ο /: ἵπποκόμου.

αρ^χσταβ^λ: ἀρχισταβλίτου. The word σταβλίτης occurs in Oxy. Pap. 140, 7; UKF. 96, 1, etc.

PAPYRUS 1348.—A. D. 710.

Inv. No. 1345. 1 ft. 4³/₈ in. × 5¹/₂ in.

THE object of this mutilated letter is to order Basilus to send certain supplies (εἶδη and workmen) for the fleet, which had been requisitioned in some previous letter but not yet sent. There is nothing in the extant portion to show for which fleet the supplies were intended.

τον επικειμενον της εργασι[ας ου δυναμενον?]
 περαιωσαι τους αυτους καραβους κ[α]ι [ακατια και]
 δρομοναρια ει μη τοπραγμα τω[ν]
 ου μην αλλα και τυλαριων και τεχνιτω[ν οφειλομενων απο]
 5 σταληναι δεχομενος ουν τα παροντα γ[ραμματα ευθεως]
 κα[ι] κ[α]τ αυτην την ωραν αποστειλον π[ρος ημας]

1. τον επικειμενον της εργασιας: 'the commissioner for the work.'

ου δυναμενον: or ου δυνασθαι, according to what has preceded. The supplement is suggested by l. 3, and, if it is correct, the meaning is 'who is unable to finish the κάραβοι, etc., without the ...'

2. For the supplement, cf. 1410, 2.

3. τοπραγμα: used, if the interpretation given above is correct, almost as a preposition. τω[ν] is corrected from το[ν].

4. τυλαριων: the meaning given in the dictionaries for τυλάριον is

'cushion,' and this meaning, *i. e.* cushions for the rowers, suits well enough such passages as 1414, 49, etc., where the word is clearly used of some kind of εἶδος; but it is curious that in this place it is connected with τεχνιτών. Possibly τυλάριον may here be the genitive of a word τυλάριος, derived from τύλη in the sense of 'a porter's knot' (L. and S., *s. v.*) and meaning 'porter.' In that case it is possible that wherever τυ^λ as an εἶδος occurs we should read τύλη or τυλείον rather than τυλάριον. In l. 3 at the end, however, some kinds of εἶδη must be specified, as appears from l. 7, so that τυλάριον may also be εἶδη.

- τα ανωτερα δηλωθε[ν]τα ε[ι]δη ετι [μην και το]
 λοιπαζομενον δια της διοικησεω[ς] σου μη υστερων]
 τι το συνολον μητε μην πεμπων τ[
 10 μη αποστραφηναι σοι επιτρεπων τοι[ς] των χωριων]
 χρησιμως και ως χρη καμειν τας δ[ο]σεις? μη αννων απαργ]
 υπερ' αυτων τον οτιο[υ]ν [μ]ητε δε[ο]μενος ετερων]
 ημων γραμματων περι της εκπε[μ]ψεως των τοιουτων]
 ειδων ει μεντοι συνιεις και εχεις [φρενας πεμψον]
 15 μετα την αναγνωσιν των παρο[υ]ντων γραμματων]
 αμφοτερα εγρ μ^η T^υ ιη ινδ' η ~

11. *δοσεις*: doubtful; if correct, it means 'payments.'

since a verb is wanted to govern *ἀμφοτέρα* and there is not much

14. *πεμψον*: this (Kenyon) or a similar verb seems likely,

room for one in l. 15.

PAPYRUS 1349.—A. D. 710.

Inv. No. 1346. 3 ft. $4\frac{1}{8}$ in. × $8\frac{1}{4}$ in.

THIS letter is of more than usual interest, as it is a good example not only of Ḳurrah's epistolary style, but of Mohammedan ideas of government in general. Basilius is being scolded for delay in collecting the *jizyah* or *δημόσια*, and Ḳurrah takes occasion to read him a lecture on the duties and responsibilities of an official; and it is interesting to find that, in accordance with the usual Muslim view, the most important of these is stated to be the collection of the *jizyah*. The occasion of the letter is the *ρογά* or money-allowance for the *Muhājirūn* of Fustāṭ. This is being paid out of the *δημόσια* for the previous indiction; and the time for the *κοῦρσα* has arrived before the taxes have been received. As the date of the letter is Jan. 14, it seems to follow that the *κοῦρσα* set out during the winter, which is curious. With this letter may be compared PSR. I, which is dated in Rabī I, a. H. 91, *i. e.* between Jan. 7 and Feb. 5, A.D. 710. It seems very likely, as the dates agree, that the present Greek letter and PSR. I may be the corresponding versions of the same letter, for the main ideas of both are the same, though they differ greatly in wording. In PSR. I also Basilius is reprimanded for not sending the *jizyah*; it is stated that the time 'für die Geldgratifikation der Truppen und die ihrer Familien und für den Auszug der Heere' has arrived; and even the remarks about the sowing (l. 13) and the divine assistance of those who do their duty (ll. 8–10) are matched in the Arabic letter.

[ον]τες τη χαρητι του Θεο^[υ] και [αποδεικνουντες εαυτους?]
 ε[υ]ειδεστατους και εγνωσαν παντες [οφειλειν εξανυθηναι?]

1–4. The supplements are based on the assumption that these lines contain a description of the good official, whether of the good official as an abstract ideal, or of certain actual officials who are being contrasted with Basilius. *ἀποδεικνύντες* is doubtful since there is a stroke which looks like part of λ. Words are not

often divided between two lines in these letters, but [ον]τες seems to be the end of some longer word, perhaps *πιστεύοντες*; or it may be *όντες*, going with some adjective. *εὑειδεστάτους* must be used in a moral sense.

1. *χαρητι*: *sic*; cf. *εξανυσης*, l. 33.

- δι αυτων κανωνα των χρυ[σικων δημοσιων και μηδεν ?]
 [ει]ν[αι] εν λοιπαδαριων [
 5 δι ων· εβλαπτοντο παρα τινων [
 αρξαι ο[ν]ν επ ονοματος του Θεο̃ και της βοηθειας και αγ[α]θ̃^ο
 τ[ην] ε]ξ[αν]υσιν των χρυσι[κων] δημοσιων [μετα]
 επιηκειας· και χειραγωγειας· εκαστω γαρ αγωνιζομενω
 εις συστ[α]σιν και διορθωσιν ω[ς] αρμ[ο]ττει αυτω ο Θε[ος]
 10 και συνεπισχυνει και σου συναγωντος ποσον χρ[υ]σιο[ν] ο[φ]ειλων
 δειξαι σε· ικ[α]νον παρ ημιν τουτ[ο] αποστει[ι]λον εν τη σακελλ[η]
 αγωνιζομενος· εις τουτο ενδρανως· και εμπιε[σ]μενως]
 αρτιως γαρ· των της χωρας αποτελεσαντων την κατασπορ[αν]
 ευχαιροτεως αποπληρωσιν τα δι αυτων και συν[ι]
 15 επεφθασεν ο καιρος της ρογας των Μωαγαριτων του Φοσσατ̃ο
 και των κουρσων και η ρογα αυτων απο δημοσιων εβδομ[ης]
 ινδικτιονος διδεται· λοιπον μη αμελης του αποστειλαι
 το συναγομενον ποσον παρα των τη[ς] δι[ο]ικησεως σο̃
 ο χρησιμος γαρ υπουργος· ακαταφρονητως συναγει
 20 το δικαίον το̃ Αμιραλμουμνιν μετα κυβερνησεως
 και καλοθελειας μηδεν απολλων η εξαλειφων μελλ[ο]μ[εν]
 τοινην καταμαθειν κελευσει Θεο̃ το πως· διαγινη εν τοις
 εργοις σο̃ και ου μη διαλαθη ημας τι ποτε θελομεν γ[α]ρ
 ευρεθηναι σε· μετα των εχοντων αγαθον και ευνοιαν· και εαν
 25 ευρωμεν σε εν τουτοις· ωφελουμεν σε· ανταμοιβομε[νο]ι
 κατα τα εργα σο̃ ει δε και αλλως πως διαπραττομενον αποδιδου[μεν] 'σε'
 ωσαυτως καταβιβαζωντες και χυδεοτερων παντων
 αποδικνυοντες σε· αλλ ομως ελπιζομεν εις τον Θεον
 οτι μελλεις ευρεθηναι εκ των αληθεινων και γνησιων υπο[ν]ργ[ων]
 30 των σπενδοντων αρεσαι ημιν και φυλαττοντων ~
 τα καταπιστευθεντα αυτοις εση γαρ επισταμενος ως το πρωτον

4. If the reading is correct, there is a small space between *εἶναι* and *ἐν*. After *ἐν* one would expect *λοιπαδαρίω*, but it seems likely that *λοιπαδαριων* was written, as *ν* is followed by a blank space and seems therefore not to be the beginning of a new word. This may be due to inadvertence; but perhaps *ἐν λοιπαδαρίων λόγῳ* is to be read.

6. *αγαθ̃*: for this contraction of the genitive, cf. Wessely, *WS.*, VIII. p. 121.

8-11. The construction here is very awkward and involved. The genitive in l. 10 is a genitive absolute, in spite of the fact that Basilios is the subject of the sentence, and that the following participles are put in the nominative. Translate: 'for whenever any one shows himself zealous in the collection and supervision [of the taxes], as he ought, God also assists him; and [therefore] do you, collecting the quota of money (for you ought to show yourself an efficient servant in our eyes) send it to the treasury.'

10. The *συν* of *συνεπισχύνει* was added later.

11. *ἐν*: cf. 1334, 7, note.

12. *εμπιε[σ]μενως*: the fourth letter may be *η*. The verb *ἐμπιέζω* and the noun *ἐμπίσμα* occur in the dictionaries, but no instance of a participial adverb such as is here conjectured; but the word is so natural a formation in this sense that the reading is almost certain.

14. *συνεπέφθασεν* would give a good sense in the context, but too much is lost after *συν* to suppose that it was really the end of l. 14.

15. *ρογα*: the money-payment to the *Muhājirūn*, as *ρουζικόν* was the allowance in corn. As that was paid out of the *ἐμβολή* (1335), so this out of the *δημόσια*. In BGU. 304, 11, however, *ῥωγά* (*sic*) is used for corn, and so too here in 1433, 17, where see the note. For the payment out of the revenues of the *preceding* indiction, cf. 1371, 5, 6; 1434, 23, 112, etc.

17. *διδεται*: *sic*; *αι* is a correction.

22. *το πως διαγινη*: 'how you behave.'

27. *χυδεοτερων*: *χ. χυδαίότερον*, 'degrading you lower than anybody.'

31-36. These lines are very difficult owing to the involved

- και ανωτερον κεφαλαιον ολων των εργαων το^ν υπουργο^ν
 η εξανυσης των δημοσιων εστι το^ν εμπονωσ και αεναωσ
 κ[α]τα διανοιαν εχειν εως δ αν αποτελεση την τοιαυτην
 35 εξανυσιν μετα της του Θ[ε]ο^ν [συν]εργειας παραφυλαξαι δι[α] τ[η]ς
 διοικησεως σο^ν απο των προσφευγοντων εν αυτη φυγαδω[ν]
 και τω[ν] κακων υπουργων και ραδιουργων μη ποιων^ν μητε
 συγχωρων παρ α[ν]τ[ο]ις εργον γενεσθαι παροργιζον τον Θεον
 μητε μην^ν ημ[ας] εγρ^α μ' T^ν ιθ ι^δ/ η

style and curious constructions. The relation of ἡ ἐξάνυσ(ι)ς τῶν δημοσίων to the rest of the sentence is not quite clear, and the infinitive after τοῦ seems to have nothing to depend on, nor is it altogether certain whether παραφυλαξαι is the infinitive active or imperative middle. Probably it is the latter, in which case it begins a new sentence; and taking τοῦ . . . ἔχειν as in a sort of apposition to what precedes we get some such translation as the following:—‘for you must know that the first and chief of all the duties of an official is the collection of the public taxes (*jizyah*),

to be diligently and continually kept in mind until such collection is completed by God's help. Be on your guard, in all parts of your administrative district, from (*sc.* against) the fugitives who flee into it.’ The asyndeton after συνεργείας is curious; for the use of ἀπό after παραφυλάττομαι *cf.* Luke xii. 15 and Blass, *Gramm. of New Test. Greek*, p. 87 f. The insertion of a δ' after conjunctions is common at this period, but usually it gives the sense of -ever, as in 1344, 20 σπουδαν; *cf.* σπεδαν, *Rev. Egypt.* 5, p. 69, Pap. xxv. 7.

PAPYRUS 1350.—A. D. 710.

Inv. No. 1347. 1 ft. 2 in. × 8 in. Facsimile in Atlas to Vol. III, plate 98.

THIS letter is of special interest, inasmuch as it relates to an incident of Arab naval history. In the year A.D. 703–704 an expedition was led against Sicily by a certain ‘Aṭā b. Rāfi’, described by Ibn ‘Abd-al-Ḥakam (J. H. Jones, *Ibn Abd-El-Hakem's History of the Conquest of Spain*, Göttingen, 1858, p. 24) as ‘freedman of Ibn Hudeil,’ who, after making much booty, was wrecked on his return journey off the African coast, and perished with much of his fleet (Weil, *Gesch. der Chalifen*, I. p. 478). The accounts of the expedition vary somewhat. Ibn ‘Abd-al-Ḥakam seems to take it as against Sardinia, rather than Sicily; the fullest account is given in the *Kitāb aḥādīth al-imāmah*, attributed to Ibn Ẹutaibah (Amari, *Biblioteca Arabo-Sicula*, I. p. 273 ff.), which is as follows:—‘Aṭā’ ibn Rāfi’ ‘al Hudli (della tribù di Hudayl), mandato da ‘Abd ‘al ‘Aziz [governatore di Egitto] con alcune navi alla volta della Sardegna, approdò in Susa. [Allora] il governatore della provincia, Mūsā ibn Nuṣayr, mandò contro costoro gli *ṣarīf*. Egli avea già scritto così ad ‘Aṭā’: “Per quest’ anno è passata la stagione [propizia al] navigare. Smetti; non arrischiarti [in mare] or che ti sovrasta l’anno nuovo; rimanti dove tu sei, finchè non si possa navigar bene.” Ma ‘Aṭā’ non gli diè retta punto nè poco: levò l’ancora ed arrivò ad un’ isola che chiamano Silsilah (Sicily?), la quale egli occupò e tolsene gran preda, soprattutto di lavorii d’oro, d’argento e di gemme. Rimbarcatosi per ritornare, fu colto [in viaggio] da un vento tempestoso, ond’ egli affogò; gli altri perirono [secolui, o] furono gettati su la cōstiera dell’ Affrica [propria].’

The present letter is a request for information concerning the sailors ‘who went out to the κοῦρσον of Africa with ‘Aṭā b. Rāfi’, who were sent back (?) by Mūsā b. Nuṣair.’ Ẹurrah wishes to

know the number of those who have returned to Aphrodito, of those who remained in Africa, with their reasons for doing so, and of those who have died, whether in Africa itself or after their return.

The letter, it will be seen, confirms the Arab historian in his statement that 'Aṭā's fleet came from Egypt; the light thrown on Mūsā's part in the affair depends upon whether we translate ἀπέστειλεν 'sent back,' *i. e.* to Egypt after the expedition, or 'dispatched,' *i. e.* against Sicily. The inquiry as to those sailors who had remained in Africa suggests that some may have settled there.

- [εν ονοματι του Θεου Κορρα υιος Σζεριχ συμβουλος]
 Βασιλειω διοικητη κωμης Αφροδιτ[ω ευχαριστουμεν]
 τω Θεω και μετα ταυτα ουκ εγνωμεν την ποσοτητα των επαναλυσαντ[ων]
 ναυτων εν τη διοικησει σο' εκ των εξελθοντων εις το κουρ[σον]
 5 Αφρικης μετα Ατα υιο' Ραφε ωνπερ' απεστειλεν Μουση
 υιος Νοσαιρ και των απομειναντων εν αυτη Αφρικη
 λοιπον δεχομενος τα παροντα γραμματα' γραψον προς ημας
 την ποσοτητα' των καταλαβοτων εν τη διοικησει σο[υ]
 ως ειρηται ναυτων καταμανθανων 1 εξ αυτων και ερ'ωτων
 10 χαριν των απομειναντων εν τη αυτη Αφρικη και δι ην αιτιαν
 εναπεμειναν εκεισε ωσαντως και την ποσοτητα
 των τελευτησαντων εν αυτη ως λελεκται και κατα στραταν
 μετα το απολυθηναι αυτους και απλως ειπειν απασαν φανερωσιν
 και ειδησιν αυτων απαρ'αλειπτως ποιων αποστειλον
 15 προς ημας δια πασης συν'τομίας μετα την αναγνωσιν
 των παρον'των γραμματος εγρ μ' Μ^χ δ ινδ' η / -

Endorsed:

[μ' Μ^χ ιε ιδ' η ηνηχ δ/ Σαι]δ ρ' κατ'αγρ⁻ αυ^τ ναυ⁻ πεμφ^θ μ^τ Ατα υι' Ραφ^ε § [. . .]^ε [

8. καταλαβοτων: *l.* καταλαβόντων, 'who have returned.'

9. καταμανθανων: *sic.* After this word, των has been written and then apparently washed out.

12-13. και . . . αυτους: this clause appears to go with τελευτησάντων—'those who died in Africa and on their journey home after being disbanded.'

17. Σαι]δ: *cf.* 1346, 1351, etc. The latter papyrus gives the supplement here, as it was written on the following day after

this one, and therefore probably brought with it by the same messenger.

αυ^τ: τ^ω or παν^τ would be a more natural reading, but αυ^τ seems clear. Consequently the extension must be *περί καταγράφαι αὐτὸν ναύτας, κ.τ.λ.* For *περί* with a simple infinitive *cf.* 1346, 22.

Ατα: the first letter is more like δ than α, though it can be the latter, but the second letter is very unlike τ. Ραφ^ε is certain.

PAPYRUS 1351.—A. D. 710.

Inv. No. 1348. 1 ft. 1½ in. × 8¼ in. Published, with facsimile, in *New Pal. Soc.* Pl. 76.

Facsimile in Atlas to Vol. III, plate 99.

ORDER to deliver to Kurrah's messenger Sa'id a boat of 100 artabas' burden for the conveyance of sailors, workmen, and supplies for the κοῦρσον of Egypt for the 9th indiction. If the interpretation suggested for μαχων in l. 5 is correct, the supplies are intended partly for the *maiwālī*.

- „ εν ονοματι τ[ου Θεου Κο]ρρ[α υι] Σζεριχ συμβουλος
 Βασιλειω διοικητη κωμης Αφ'ροδιτω ευχαριστουμεν
 τω Θεω και μετα ταυτα Ζξειδ τον ημετερόν αποστολον
 απελυσαμεν προς σε εφ' ω ενεγκαι τους ναυτας και τεχνιτας
 5 μετα και των δαπανών αυτων και των μαχων τους διασταλεντας
 δια της διοικήσεως σο' λογω κουρ' Αιγυπτο' ινδικτιονος
 ενατης δεχομενος ουν τα παροντα γραμματα θελησον
 δουναι αυτω σκαφος αγωγης αρ'ταβων εκατον και κατω
 ως ειρηται λογω καθοδο' αυτο' μη παρεχων ναυλον
 10 το γαρ τοιουτο ναυλον ημεις [α]νεχομεν ενταυθα
 και μη δοξη σοι δουναι αυτω ανωθεν της τοιαυτης αγωγης
 αρταβων εκατον επει οικ[οθ]εν απαιτουμεν σε τον ναυλον
 ποιουντες εις σε και την δε[ο]υσαν επεξελευσιν εγρ μ^η Μ^χ ε ι^δ/ η „

Endorsed :

„ Κορρα β^ε Σζεριχ [συμβουλος] Βασιλειω διοικ^τ/ κωμ^η Αφροδιτω

The other way up:

15 Μ^χ ιε ι^δ/ η ην^ηχ δ/ Σαειδ βερ^δ ρ^τ πλοι^ω αγωγ^ι αρ⁻ ρ εως τ^{ου} Φοσσ⁻

3. Ζξειδ: in l. 15 Σαειδ. The difference of transliteration is interesting.

5. μαχων: this word occurs also in 1353, 6 and 29, 1392, 21, 1393, 59, 1435, 87, etc. It is obviously not from μάχη. Prof. Becker has suggested in a letter that μανλων (i. e. *manwālī*, cf. general introduction) should be read. The reading μαχων is certain in all cases, and the fact that it occurs so often shows that it cannot be a slip of the pen. The meaning *manwālī* would, however, give very good sense, and it is perhaps another form

for μανλοι; but it seems not impossible that it may be a word μάχος = μάχιμος derived from μάχομαι. As remarked by Prof. Becker, the meaning 'fighting men' would give a very good sense, as the word is contrasted with ναῦται.

12. οικοθεν: 'from your own property.' ἐπεί is used in the sense of 'or else.'

15. βερ^δ: βερεδαρίου, 'courier.'
ρ^τ: περὶ τοῦ.

PAPYRUS 1352.—A. D. 710.

Inv. No. 1349. Two fragments, 3⁵/₈ in. × 4 in. and 8¹/₄ in. × 8¹/₄ in.

AN order for seventy καμίσια, a kind of garment. These were intended for the Muslims of Egypt, as appears from Ibn 'Abd-al-Hakam (quoted by Becker, *Beiträge*, II. p. 85), who, among other articles specified as raised for the 'Verpflegung der Muslime,' mentions 'ferner an Stoff das Gewand, womit der Beherrscher der Gläubigen die Leute bekleidet'; cf. PAF. V, an Arabic order for the same kind of garments (Ar. *ḥamīs* = καμίσια); as the dates differ, that can hardly be the Arabic version of the present letter. It is true that in several bilingual documents the Arabic and Greek datings differ (Becker, PSR. p. 28, though the reason there suggested cannot apply to the letters addressed to pagarchs, even if it does to ἐντάγια), but the dates in this case seem irreconcilable, as in PAF. V, which is dated in [Dū-]l-ka'dah (=, if 90 is the right year, 11 Sept.–10 Oct., A. D. 709), Basilius is ordered to send the *ḥamīs* 'vor dem Adhā-Fest, [d. h. heute in] 30 [Tagen].' The supply of garments as a tax was usual in Byzantine times; cf. PERF. 301, 306, B. M. Pap. 1259 verso (Vol. III. p. 239). The last instance is not stated to be

connected with the tax, but should probably be taken as such. For *καμίσια* see UKF. 108, BGU. 550, the last apparently not connected with an official *διανομή*.

εν' ονοματι του Θεου Κορ'ρα β^ε [Σζεριχ συμβουλος]
 Βασιλειω διοικητη κωμ[ης Αφροδιτω ευχαριστουμεν]
 [τ]ω Θεω και' μετα τα[υ]τα [διεστειλαμεν δια της διοικη/ σου]
 [εβδομηκοντα καμισια εκ νομισματος τεταρτου λογω επιταγης]
 5 το'ν Αμιραλμουμνιν εξ εθους γινομενης δια σὸ και τα τουτων ενταγια
 π[ο]ιησαν'τες τοις των χωριων επεμψαμεν σοι δεχομενος ουν
 τα παροντα γρ'αμματα' ανων εκ των χωριων της διοικησεως σο'
 το επιλαχεν αυτοις ποσον πρ'ος την δυναμιν των
 ημετερ'ων ενταγιων παρασκευασον γενεσθαι τα' τοιαυτα
 10 καμισια καλα και επιλεκτα οφειλοντα αρεσαι ημιν' ταυτα
 αποστελλων δι' ανθρ'ωπου σο'ν το'ν οφειλοντος παραδουναι
 οπως η δοξη αποστραφη τι εξ αυτων το αν ταυτα δωση
 εγρ μ^η Μ^χ ε ινδ' / η ρ'

Endorsed :

Κορρα β^ε Σζεριχ συμβουλ' [Βασιλειω διοικη/ κωμ^η Αφροδ^δ]

The other way up :

[μ' . . . ι^δ/ η ηνη^χ δ/ ρ'] καμισι^ω ο εκ ν^ο δ' λ_γ επιταγ^η τ^ον Αμιραλμ^ο

1-3. This fragment was found separately from the rest of the letter, but is shown to belong to it by the endorsement.

4. This line is supplied from the endorsement. For the specification of the price in the letter itself, cf. 1392, 6. It is not likely that more than one line was lost between the two fragments. *ἐκ νομισματος τεταρτου* means 'at $\frac{1}{4}$ *solidus* each.'

12. The readings seem certain, but the meaning is obscure. *η* may stand for *εἰ*, and the last four words may be *τῷ ἂν ταῦτα δώσῃ*, 'that, if it seems right, something may be returned to whomsoever he (the messenger) gives them.' For *ὁ* as a relative pronoun, cf. 1343, 6.

PAPYRUS 1353. — A. D. 710.

Inv. No. 1350. Two fragments, $6\frac{3}{8}$ in. \times $8\frac{1}{4}$ in. and 1 ft. $7\frac{1}{4}$ in. \times $8\frac{1}{4}$ in.

AN order for the dispatch of sailors, skilled workmen, and the *δαπάνη* for them and the *μάχοι* of the *κούρσον* of Egypt. Basilius is informed that unless he sends them before the water in the canal of Alexandria has gone down, he will have to pay carriage to Alexandria. It appears, therefore, that they were to go direct to Alexandria. It seems from 1392 that the *κούρσα* set out, at least sometimes, from there.

ρ^π εκπομ^π ν^αν^α § τ^χ § δ^π/ κ^ου/ Αιγ ι/ θ الى صاحب اشقوة في نواتية المعبر والصناع ان يعث بهم
 εν ονοματι του Θεου Κορ'ρα β^ε [Σ]ζε[ριχ συμ]βο[υλ]ος
 Βασιλειω διοικητη κωμης Αφροδιτω ευχαριστουμε[ν]

1. περί ἐκπομπῆς ναυτῶν καὶ τεχνιτῶν καὶ δαπανῶν κούρσου Αἰγύπτου ἰνδικτιόνος θ.

Arabic :—To the *Ṣāḥib* of Ashkūh concerning the sailors of the ferry and the artificers, that he should send them.

- τω Θεω και μετα ταυτα' κατελαβαν προς σε τα εντ[α]για
 5 της διαστολης των αυτων και τεχνιτων και της δαπανης
 αυτων τε και της των μαχων του κουρ'σο' Αιγυπτο' ινδικτιονος
 [ενατης]
 ουκ εξ αυτ[ο]ι[s] δεχομενος ουν τα παροντα γραμματα]
 αποστειλον προτοτυπως δια πασης συντομίας
 10 τας διασταλεις δια της διοικησεως σο' δαπανας πρω τῷ
 αποβη το υδωρ της διωρυγος Αλεξ'ανδρειας και αναγκασθης
 δουναι τα φορετρα των αυτων δαπαν'ων εως αυτης Αλεξανδρεια[s]
 ου μην αλλα και τους ναυτας γενναιους και εμπειρους επετρεψαμε[ν] γ[α]ρ
 τω παροντι αποστολω μη δουναι σοι ανεσιν εως δ αν εις πληρες
 15 εκπεμψης ει τι εστι δια της διοικησεως σο' λοιπον
 μη γενηται εμποδιος δια σῶ και εκ μεν του σιτο' και το' αρτῷ
 υστερεσης τι το συνολον μητε μην ανυσης εκ των
 χωριων απαργυρισ'μον υπερ' αυτων τον οτιουν ει μη αυτα τα ειδη
 εκ δε των υπολοιπων δαπαν'ων οιον ειδος εστι εξ αυτων
 20 εν ετοιμω π[α]ρα τοις τω[ν] χωριω[ν] ευθεως πεμψον ο δε
 αδυνατος ε[σ]τιν δουναι εν ειδεσιν ανων τον απαργυρισμον
 αυτο' προς την εντεθεισαν δι[α]τιμησιν εν τοι[s] η[μ]ετερο[ι]ς
 ενταγιοις και αποστειλον π'ρος ημας δι ανθ'ρωπου σο' πισ'του
 το' οφειλοντος καταβαλεσθαι ημιν μη παρεχων τοις υποδεχομ[ε]ν
 25 πιστικοις τας τοιαυτας δαπαν'ας παν'τοιον απαργυρισμον
 και μη αμελησης εις το δια ταχους πεμψαι τους τε ναυτας και τεχνιτας
 και τας δαπανας και δωσης κατα σεαυτῷ προφασιν εγρ μ' ΜΧ ε ινδ' η "

Endorsed :

Κορ'ρα β^ε Σζεριχ συμβο[ν]λ/ [Βασι]λ[ε]ι[ω διοικ]/ [κω]μ[ης Α]φρ[οδ]ιτω

The other way up :

[μ'] ΜΧ ιε ιδ' η η[ν]ηχ δ/ Σαιδ βερδ ρ' δαπ- μχ } ναυτ κ^{ου}/ Αιγ^π ιδ' θ

4. κατελαβαν : *sic*, apparently; but *o* and *a*, before *v* or *π*, are not always easy to distinguish in these papyri, and *cf.* note on 1359, 6.

5. αυτων : *l. ναυτων*.

6. μαχων : *cf.* 1351, 5, note. That the reading is correct is further confirmed by the endorsement here.

7. There is nothing to show how much is lost between the lines numbered 6 and 8, but probably not more than a single line.

8. That δεχόμενος does not immediately follow αυτοίς is clear from the fact that the tails of two long letters (like τ) project.

11. διωρυγος Αλεξανδρειας : what is meant is probably the al-Mahmūdiyyah canal (*cf.* the Egypt Exploration Fund's *Atlas of Ancient Egypt*, Map III). It was called the canal of Alexandria (Néroutsos-Bey, *L'Ancienne Alexandrie*, plan).

αναγκασθης : it might be possible to read αναγκασθησ[ει], *i. e.* 'you will be compelled (in case the water subsides before you send the goods), but probably the subjunctive is governed by *πρὸ τοῦ*.

12. φορετρα : 'carriage by land'; *cf.* 1346, 19, note.

13. ου μην κ.τ.λ. : this clause is connected very loosely with the rest of the sentence. The meaning is probably 'and see that the sailors are good and experienced men.' επετρεψαμεν will be the beginning of a new sentence.

14. ανεσιν : probably 'acquittance.'

εως δ αν : *cf.* 1349, 34, note.

25. παντοιον : or παντοιων. The accusative is no doubt intended, and the meaning will be, 'not giving to the ship's masters who receive such δαπάναι any money-payments.'

PAPYRUS 1354. — A. D. 710.

Inv. Nos. 1351 + 1395. 2 ft. $1\frac{1}{2}$ in. \times $8\frac{1}{2}$ in. Inv. No. 1395 supplies the first half of ll. 7–23.

THIS is an interesting letter about certain *δαπάνη* for a *κούρσον*, but its value is somewhat impaired by the incomplete state of its earlier portion, which leaves the object of the letter rather uncertain. The *δαπάνη* and its *ἀπαργυρισμός* had apparently been embarked for transport down to their destination, and Basilus is ordered, it seems, to return them to the tax-payers and not to make any further claims on the latter until after the harvest. This order, however, concerns only the *σίτος* and *ἄρτος*; the *ὄσπριον* and *ὄξέλαιον* Basilus is ordered to send at once. The reason for the disembarkation of the *εἶδη* already embarked is unfortunately not quite clear. In ll. 5–8 the sense seems to be, ‘and if any of the people of your district prove to have given to any of your subordinate officials any kind of money-payment in lieu of the said *δαπάνη* contrary to the rate of prices ordered by us in our *ἐντάγια*, return to them this money in full’; and similarly in ll. 19–21 Basilus is warned against collecting *ἀπαργυρισμός* for the *δαπάνη* ‘*κάτωθεν ἥς ἐνεθήκαμεν, ὡς λέλεκται, ἀποτιμήσεω[ς] ἐν τοῖς ἡμετέροις ἐνταγίοις*,’ which seems to mean ‘at a lower rate than the rate of prices given as aforesaid in our *ἐντάγια*.’ These passages suggest that the *ἀπαργυρισμός* had been made at an unacceptable rate; but with this explanation it is hard to reconcile the mention of the harvest and the fact that in l. 14 Basilus is told not to bear hardly on anybody, but to make the required payments himself (*ἀλλὰ διὰ σεαυτοῦ ἀποτελῶν*). It seems on the whole most probable that the disembarkation of the *εἶδη* was intended as a measure of relief to the tax-payers; some temporary need having arisen, Kurrāh had decided to remit the taxes until the new harvest. This supposition is favoured both by the facts mentioned and also by the order to return the *ἀπαργυρισμός* in full. Had it been merely insufficient the order would have been to collect the surplus, not to return the money already collected. The explanation then is probably that there had been a shortage in the harvest of the preceding year; that the officials, being unable to raise the full amount of corn required, had collected the equivalent of the deficit in money but at a reduced rate; and that Kurrāh, finding that the tax-payers were exhausted, had decided to overlook the deficit for this year and to collect it out of the ensuing harvest. The letter is thus to some extent a further illustration of his care for the interests of the people and a further vindication of his character against the aspersions of ‘Abbāsīd historians; though perhaps the measure was not due merely to kindness: he preferred to have the whole amount in kind after the new harvest to taking part of it in cash at a reduced rate at once. Evidently too he disapproved of local officials taking on themselves to accept a lower rate without his authority. The bearing of l. 14 is still not quite clear.

.
]σιν των της χωρ[ας
]ε[. . .]σον τον διασταλεντα [σ]ιτον και αρτον
] λ[ο]γω δαπανης του κουρσο" ως ειρηται'

2.]ε[. . .]σον: there seems scarcely room for ε[ξανν]σον, and moreover this would be hard to reconcile with the following lines, μετρ]ησον (Kenyon) is possible and makes good sense,

but it is necessary in that case to suppose a space (which is quite possible) between η and σ; it is impossible to read μ[ε]τρη]σον, since the η would certainly be visible.

- α μ]εν ενεβαλου εις πλοια· παρασκευασον αναδοθηναι
 5] ει δε και τις εκ των της διοικησεως σο̄
 [φαινηται δους τινι εκ των] υπουργων σο̄ απαργυρι[σ]μον τον οτιουν
 τ[ης] τ[οιαν]τ[ης] δαπανης] παρ ο ης εθεματισαμεν διατιμησης
 εν τοις ημετεροις εντ[αγιοι]ς· τουτον εις πληρες υποστρεψον αυτοις
 και μη απαιτησης τους των χωριων σίτον και αρτον απο τῶ
 10 νυνν εως το̄ καιρο̄ του θερισμο̄ κελουσει Θεο̄ ηνικα δε αρξονται εις τον
 θερισμον απαιτησον αυτους εντελως· ει τι λοιπαζ[ο]νται εκ το̄ αυτο̄ σιτο̄
 και αρ̄το̄ και αποστειλον εν Ταμιαθι μη υστερων εξ αυτων μιαν αρταβην
 και μο[ν]η[ν] εξακολουθησον δε [απαρ]ακλεινως τη επιτρ[οπ]η ημων εν τουτοις
 απασιν· μη καταθορων τινι αλλα δια σεαυτο̄ αποτελων ιδου γαρ
 15 γεγραφηκαμεν τω πεμθεντι παρ ημων αποστολω προς σε
 ενεκε της τοιαυτης δαπανης· ενεγκαι προς ημας· καταγραφον̄
 περιεχων τῑ ενεβαλο̄ και απεστειλας δι εκαστου πιστικο̄
 απο τε δαπανης και απαργυρισμο̄ αυτης· λοιπον̄ μη γνωσθη̄
 ημιν̄ ως ηνυσθη εκ των της διοικησεως σο̄ απαργυρισμος
 20 δαπανης το καθολο̄ κατωθεν· ης ενεθηκαμεν̄ ως λελεκται αποτιμησησεω[ς]
 εν τοις ημετεροις ενταγιοις· το δε οσπριον και το οξελαιον παραυτα
 μη αναμεν̄ω̄ν προς ροπην και μονην εκπεμψον εν Ταμιαθι και μη
 αμελησης· εγρ^α μ Φαμ^θ κθ ῑδ/ η̄

5. Probably a phrase referring to the tax-payers came here. As οί τῆς διοικήσεώς σου are mentioned in the second half of the line, the phrase is hardly likely to have been used in the first half as well.

7. παρ ο ης κ.τ.λ.: this must mean 'contrary to the rate of prices which we ordered,' but this use of παρ' ὅ with the genitive, as a preposition, is very curious.

8. υποστρεψον: 'return' to them.

10. νυνν: *sic*; νυν is of course intended.

12. Ταμιαθι: Damietta, Copt. **ΤΑΜΙΑΤΙ**; cf. Amélineau, *Géogr.*

de l'Égypte, p. 116 f. Probably the same place occurs in 1412, 365, 456.

13. απαρκλεινως: *l. ἀπαρκλινῶς*. The reading was suggested by Messrs. Grenfell and Hunt. ἀμετακλινῶς (Kenyon) is slightly less probable since the τ ought to be partially visible.

14. καταθορων: used figuratively; 'not bearing hardly on any one.'

17. ενεβαλου: the ο perhaps corrected from ω.

22. ροπην: *momentum temporis*; cf. Stephanus, s. v.

PAPYRUS 1355.—A. D. 710.

Inv. No. 1352. 1 ft. 2³/₈ in. × 2 in.

THIS papyrus is given chiefly in the hope that the missing portion of it may be found in some other collection. It is a requisition of money for naval purposes, but further details are lost.

الى صاحب اشقوة]

[εν ονοματι του Θεου Κορρα υιος Σζεριχ συμβου]λος
 [Βασιλειω διοικητη κωμης Αφροδ]ιτω
 [διεστειλαμεν δια της διοικησεως σου]. α αριθμια νομισμ[α]τ

1. Arabic:—To the *Ṣāhib* of Ashkūh . . .

4. The letter before α may be either ι (*tría*) or κ (*déka*); or

perhaps it would be possible to read ε[π]τα.

λογω συμπλ]ηρωσεως·
κ[ο]υρσον Ανατολης
ακατ]ηναρια κουρσ^{ου}
επικειμενου ? επ]ι της παρουσης
[ινδικτιονος ογδοης] εποιησατε
δεχ[ο]μενος ουν τα παροντ'
[γραμματα αποστειλον προς ημας το] τοιοντο χρ'
]. κωμ.⁷
εργ^a μ'] Φαρμ^θ γ ιδ' / η

Endorsed :

[Κορρα υῖ Σζεριχ συμβουλ/ Βασιλειω διοικ/] κωμ⁷ Αφρο⁸

7. ἀκατηγάρια: cf. 1371, 2, 1374, 7. The word is evidently a diminutive of ἀκάτιον.

8. ἐπικείμενου : agreeing with κούρσου.
12. κωμ^η : very doubtful.

PAPYRUS 1356.—A. D. 710.

Inv. No. 1353. 3 ft. \times $6\frac{7}{8}$ in.

WE may infer from the earlier part of this letter that complaints had been made to Ḳurrah that Basilus was very inaccessible and did not pay sufficient attention to the representations and petitions of the people. Ḳurrah begins by reading him a lecture on his duties. The rest of the letter is occupied with a *μοιρασμός* or assessment of the *διοίκησις*, which was to serve as a basis for the distribution of the taxes and public burdens. (It is to be noticed that only extraordinary taxes are mentioned.) Basilus is ordered to summon together the *μείζονες* and chief men of each *χωρίον* and instruct them to choose trustworthy persons for the preparation of the *μοιρασμός*. The assessment is to be made under oath, and heavy penalties are threatened in case of any injustice. The letter furnishes an additional vindication of Ḳurrah's character as a governor.

[إلى] **محب** **اشقوة** في **قيمة** **اجزا** **كورتك**

[εν ονοματ]ι του Θεοῦ Κορρα υἱος Σζεριχ συμβουλος
 [Βασι]λ[ει]ω διοικητη κωμη[ς Α]φρ[οδ]ι[τ]ω ευ[χ]α[ρ]ι[στ]ου[μεν]
 [τω Θεω και] μετα ταυτα· η σιστασις και διορθωσις και
 5 [συμπ]λ[ηρ]ωσις των δημοσιων της χωρας· μετ[α] την του Θεοῦ
 [υπουργεια]ν εστι του ειναι τον επικειμενον της παγαρχιας
]ητον ακωνως· δεχομενον τας προσελευσεις·
 [πάντων των τ]ης διοικησεως αυτοῦ και απονεμοντα εκαστω
 [μετα του] φοβοῦ του Θεοῦ το δικαιον αυτοῦ οὐ μὴν αλλα και

1. Arabic:—To the *Ṣāhib* of Ashkūh concerning the list of the divisions of your *Kūrah*.

4. σιστασις: λ. σύστασις.

7. The word at the beginning is probably an adjective referring to the pagarch. The translation of this awkward sentence is

probably 'The collection etc. of the taxes is, next after the service of God, the chief reason why the pagarch should be . . ., receiving without shirking the representations of the people of his district.'

- 10 [πειρωντα εξ]ισωσαι τον μοιρασμον δι ουπερ διαστελλοντ
[τα εκστ]ραορδινα και αγγαρειαι του δημοσιου¹⁰ δεχομενος
[ουν τα παρο]ντα γραμματα αποσχολασον σεαυτον τοις της διοικ¹¹/ \σ¹²
[εις το α]κουσαι τα παρ αυτων λεγομενα και κριναι εκαστω
[το δικαιο]ν μη αποκλειων εαυτον και παρεων αυτους
15]ιτους συναξον δε τους μειζονας και πρωτεο[ν]τας
[εκαστου] χωριο¹³ και παραγγειλον αυτοις επιλεξασθαι
[ανθρωπ]ους πιστους και ειδημονας καυτον επιλεγομενον
[?εωμοτω]ς επιτρεψον αυτοις διαστεilai τον μοιρασμον
[εκαστου χ]ωριο¹⁴ προς δυναμιν παρασκευαζων παρευρε¹⁵θηναι
20 [σεαυτον π]ιστον επισκοπον της παγαρχιας και ενομωτως [πο]ιησαι
[τον τοιου]τον μοιρασμον και τουτο¹⁶ τελειουμενου αποστειλον
[προς ημ]ας ποιων μεν τοιουτο ισον και κρατων παρα σοι
[γραφων] ημιν την ονομασιαν και πατρωνυμιαν και κατα χωριον
[των ποι]ησαντων τον τοιουτον μοιρασμον ; εση γαρ
25 [επισταμ]ενος ως εαν ευρωμεν παντοιον χωριον βαρεθεν
[παρα δυν]αμιν η και ελαφρωθεν παρ ο ην δικαιο¹⁷ εκταγηαι
[αυτου]ς η και αδυνατηση χωριον δουναι προς την εκταγην
[τη εν τω γεναμενω νυνι παρ αυτων μοιρασμω
[αποδιδω]μεν τοις διαστεilaσιν μετα και του επισκοπο¹⁸
30 [επεξελευ]σιν ην ου δυνανται υπενεγκαι ζημιουντες αυτους¹⁹ ει τι
[αδυνατ]ηση το τοιουτο χωριον και μη ευρη δουναι λοιπον
[αναγνωθι] αυτοις τα παροντα γραμματα ημων προμαρτυρομενος
[αυτους ει]ς το σχειν τον φοβον του Θεο²⁰ προ οφθαλμων και
[απαρ]αλημπτως διαστεilai τον ρηθεντα μοιρασμον
35 [μη αποστ]ειλης δε αυτον προς ημας αχρις αν εγκυψης εν
[αυτω] και ει μεν εφειλξαν το δικαιο²¹ και την ισοτη[α]
[γραψη]ς ημιν περι τουτο²² ει δε και παλιν ευρης αυτους
[ελαφρ]ωσαντας η και βαρεσαντας ωσαντως παλιν
[γραψης] προς ημας το πως διεγενοντο // εγρ μ²³ Φαρμ²⁴ κ ι²⁵/ η //

Endorsed :

40 [Κορρα νι Σζε]ριχ συμβουλος Βασιλειω διοικ/ κωμ Αφρο²⁶

The other way up :

[+ μ' Π]αχ²⁷ . ι²⁸/ θ η[ν]η²⁹ δ/ Ουβε[ειδ] βερ³⁰ [ρ]³¹ [.] . [μο]ιρα³² +

10. μοιρασμον : this seems to be a new word. The meaning is evidently 'assessment.'

11. αγγαρειαι : probably 'personal services.' This shows that these, like the taxes, were assigned on the basis of a regular assessment.

14. εαυτον : sc. σεαυτον.

17. καυτον επιλεγομενον : L. καυτων επιλεγομενων.

21. τουτου τελειουμενου : 'when this is made.'

22. ποιων , , . ισον : 'making a copy of it.' κρατων means 'keeping it.'

25. βαρεθεν : sic, apparently. So also in l. 38 below and 1345, 20 and 33.

27. One would expect αυτο, but this is too little and there is a projecting stroke which looks like the top stroke of s. The use too seems in keeping with the usual style of these letters.

37. γραψης : probably still governed by αχρις αν.

39. γραψης : this seems to be suggested, rather than γραψον, by what remains after the lacuna.

41. Ουβεειδ : very doubtful.

PAPYRUS 1357.—A. D. 710.

Inv. No. 1354. 10½ in. × 8½ in.

AN order to Basilius to send the amount of the gold-taxes, which were all in arrear. They were intended in part for the *ρογά* of the *Muhājirūn*.

· · · · ·
 τ[.] λ[ογω] τ[ω]ν Μωαγαριτων του Φοσσατο^ν τη[ν]
 ρογαν^ν αυτων και μεχρι του νυν ουκ εφανης πεμψας
 εκ των χρυσικων δημοσιων της διοικησεως σδ
 τι^ν ποτε^ν αξιον λογο^ν δεχομενος ουν τα παροντα
 5 γραμματα^ν ευθεως μετα την τουτων αναγνωσιν
 αποστειλον^ν προς ημας ει τι ηδη συνηξ^{ας}
 εκ τε των χ^ρυσικων δημοσιων της διοικ^η/σ^{ου}
 και^ν αερικων και λοιπων στιχων μη υστερων
 εκ το^ν ηδη συναχθεντος ως ειρηται ποσο^ν εως ενος
 10 νομισματος και^ν μονον εγρ^ν μ Π^χ ε ι^δ/η.

8. αερικων: the *αερικόν* or 'air-tax' was first instituted by Justinian, and was levied, according to Procopius (*Hist. Arc.* 21, ed. Dindorf, Bonn, 1833-8, iii. 119), as an addition to the ordinary taxes ('πρὸς τοῖς δημοσίοις φόροις': just as there is a distinction here between *αερικά* and *δημόσια*). Possibly the tax was continued under the Arabs unchanged; but more probably

αερικά, thus placed in the plural, is simply another name for the *ἐκστρατόρινα*; cf. 1338, 5 f. χρυσικῶν δημοσίων καὶ ἐκστρατορίνω(ν) καὶ λοιπῶν στίχων.

10. η.: this dot after η is a substitute for the *Ϸ* often found at the end of these letters.

PAPYRUS 1358.—A. D. 710.

Inv. No. 1355. 9½ in. × 2½ in.

THOUGH this papyrus is a mere fragment the first two lines are sufficient to connect it with 1375, from which the missing portion can be restored with fair certainty. It is, like that papyrus, a requisition for the cost of provisions and other articles for the Governor's household. 1375 relates to the 9th indiction, this to the 8th. In both cases an account of the articles in question was given at the foot, but that with the present letter is lost, except the first line.

· · · · ·
 [· · · · · εταξαμεν δια της διοικησεως σου]
 [υπερ τιμης των υποτεταγμενων ειδων δ]απανης ημ[ε]τ[ε]ρας και
 [των συνοντων ημιν υπουργων και διαφορω]ν προσωπω[ν] μηνων
 [δωδεκα της παρουσης ινδικτιονος] ογδοης: και τ[α] το[υ]τω[ν]
 5 [ενταγια ποιησαντες τοις των χωριων] επεμψαμε[ν] σ[ο]ι^ν

[δεχομενος ουν τα παροντα γραμματα προς] δυναμιν των ε[ν]τ[αγιων]
 [το τοιουντο χρυσιον ανων εκπεμψον] δι ανθρωπου σ[ο]ν τ[ου ο]φ[ειλ]
 [καταβαλεσθαι εν τη σακελλη μη υστερησ[ας · εγρ^α μ' Π^χ 5 ινδ^ο/ η
] · ει/ ν^ο μ [

6. ενταγιων: perhaps abbreviated, ε[ν]τ[αγ].

7. οφειλ: there can hardly have been room for the unabbreviated word.

9. ει(s) νο(μισματα) μ: cf. note on 1429, 31. Here the meaning of εις is perhaps 'total.'

PAPYRUS 1359.—A. D. 710.

Inv. No. 1357. 1 ft. 8 in. × 8½ in.

THE subject of this letter is a fine (cf. 1345) levied on Basilius and the ὑπουργοί of his διοίκησις, which has not been paid. There is nothing to show the cause of this fine; from ll. 4–6 we may perhaps infer that it was levied on several pagarchies. It may perhaps have been connected with the fugitives. Prof. Becker remarks that PAF. III is probably the Arabic counterpart of either this letter or 1345. From the tenour of the Arabic it seems more likely to be the counterpart of the present letter than of 1345.

ρ' ζημι^α παγ^χ 5 νπ^{ου} الى صعب اشقوة في غرامة العمال
 6 εν ονοματι του Θεου Κορρα υιος Σ'ζεριχ συμβουλος
 [Βα]σιλειω διοικητη κωμης Αφροδιτω ευχαριστουμεν
 τω Θεω και μετ[α] τα[ν]τ[α] ημων εγκυψαντων εις το καταγι[ον?]
 5 του καταβληθεν[ος χ]ρυσιου εν τη σακελλη υπερ ζημιας
 υπουργων ουκ ευραμεν σε καταβαλαμενον υπερ της τ[α]γι[σ]η[ς]
 δια σου ζημι[ας] και των υπουργων της διοικησεως σ^{ου}
 τι ποτε αξιον λογου και επισταται ο Θεος· εβουληθημεν
 αποδουναι σοι υπ[ερ] της τοιαυτης καταφρονησεως
 10 υπερ ο νομιζεις· δεχομενος ουν τα παροντα γραμματα
 αποστειλον δια πασης συντομιας εν τη σακελλη το ταγεν
 χρυσιον δια [σου] τε και των υπουργων της διοικ^η/ σ^ο
 υπερ ζημιας ως λελεκται ει μεντοι εχεις αγαθον
 και συνηεις· τοι[ς] γραφομενοις προς σε· εαν γαρ υσ^τερεση[ς]
 15 και αναγκασθω[μ]εν ετεροις γραμμασι χρησασθαι
 μελλει φθασαι σε συν τοις αυτοις γραμμασι τα θλιβοντα [σε]
 ουτε γαρ επισταται υμιν αφορμη εν το[ν]τω καθοτι
 ηδη εθερισ[α]τ[ε] τα γενηματα παρηλθεν δε και η

1. παγ^χ: παγάρχου: this is the most decisive proof in the Greek letters that Basilius was a pagarch.

Arabic address:—To the *Ṣāhib* of Ashkūh concerning the fining of the agents (tax-collectors).

4. καταγιον: a word conjecturally formed on the analogy of ἐξάγιον (cf. 1412, 117, etc.), the sense of which must be something like 'register of sums collected'; or perhaps we should read

some abbreviation of τὸ καταγιγόμενον, 'the produce.'

6. ευραμεν: possibly ο might be read both here and in καταβαλάμενον, but the letter is more like α in both cases, and there was a strong tendency in Byzantine Greek (Jannaris, *Hist. Greek Grammar*, 787, 788) to conjugate the second aorist with α, like the first.

10. υπερ ο νομιζεις: 'beyond what you expect.'

προθεσμία κ[αι] ουκ εχετε εν τινι προφασιν
 20 λοιπον εαν αγαπας την ψυχην σὸ μη καταφρονησης
 εν τούτῳ εγρ' μ' Π^ν κδ ι^δ/ θ

Endorsed :

✧ Κορρα υἱὸ Σζεριχ συμβουλος Βασιλειῳ διοικ^τ/ κωμ^η Αφρο^δ

The other way up :

+ Επειφ ζ ινδ^ι/ θ ηνη^χ ρ^π εκπεμψαι ζημ[ιαν παγ^χ ὧ υπουρ^γ]

23. The name of the messenger has not been filled in.

PAPYRUS 1360. — A. D. 710.

Inv. No. 1358. Two fragments, 3 in. × 3³/₄ in. and 10⁷/₈ in. × 7³/₄ in.

THE subject of this letter is the non-payment by Basilius of a certain *προτέλεια* to his agent in Fustāt. The agent was no doubt the same person who recurs as ἀποκρισιάριος in 1379, 1401, and 1406; and a comparison of all these places makes it fairly clear that he was a permanent representative of Basilius or of the διοίκησις stationed at head-quarters, to whom in the first instance the tax-payments were made. Owing to the non-payment of the *προτέλεια* he had been put under arrest, but alleged that he had not received the money from Basilius. An excellent illustration of this is to be found in a Coptic papyrus, Rylands Copt. 321, where a servant writes to his *amīr* that he and the agent (πρόσωπον) have been put in irons owing to non-payment of the *ἐξάγιον*. It appears then that each pagarch had his representative permanently stationed at Fustāt, and that in case of any default in the tax-payments it was upon him that the wrath of the Governor fell first. Prof. Becker remarks that similarly under the later Khalifate each provincial governor had his representative at court; *Beiträge*, II. 168.

As regards the *προτέλεια*, this passage should be compared with 1397, 7, *προχρεία*, and 1412, 17, etc. (ὕπὲρ) τ(οῦ) προτελ(εσ)θ(έντος). It seems on the whole most probable that what is intended is some sort of prepayment on the taxes of an indiction, whether to meet an emergency or not is doubtful.

[ρ' προτε]^λ [τ^ω απο]κρισι^ν . . . [الى صعب اشقوه] في سلف خليفتك

[εν ονομάτι τ]ο^ν Θεο^ν Κορρα β^ν Σζεριχ συμ[βουλος]
 Βασιλειῳ διοικητῇ κωμῆς Αφροδιτω ευχαριστουμεν τῷ Θεῷ
 5 καὶ μετὰ ταῦτα ὁ [ω]ν εν τῷ Φοσστατῷ εκ προσωπω σο^ν κρατει^τ[α]^ι

1-3. This, containing the two endorsements, is a separate fragment and may possibly not belong to the present letter. It was found separately, and is of a darker colour than the rest, nor do the strokes at the foot correspond very well with the letters of l. 4. The mention of *προτέλεια* and ἀποκρισιάριος (see next note), however, seems to connect the fragment with the letter, and the indiction in the endorsement corresponds. [Μεσ^ο] ιζ would suit very well for the delivery of a letter written on the second.

1. τ^ω αποκρισι^ν : τῷ ἀποκρισιάρίῳ; cf. 1379, 12, 1401, 11, 1406, 3, Oxy. Pap. 144, 14. In all these cases the meaning *agent*, given

by Sophocles with that of *courier*, suits best, and there can therefore be no doubt that ὁ ἀποκρισιάριος σου of 1379, 12 was the same person here described as ὁ ὢν ἐν τῷ Φοσστάτῳ ἐκ προσώπ(ου) σου. This confirms the reading of this line.

Arabic:—[To the *Ṣāhib* of Ashkūh] concerning the prepayment by your deputy.

5. εκπροσωπ(ου): cf. Ducange, 'ἐκ προσώπου, *Qui vices alterius obit, Vicarius, Legatus*.' In Pap. Grenf. II. 100, 5 occurs a word ἐκπρόσωπος, and perhaps that may be the word here; but if the reading ο ὢν is right this seems impossible. Possibly ἐκ προσώπ(ου) should be read in the Grenfell papyrus also. In O .

περι δι' αφορων στιχων δι' αστελλομενων δια της διοικησεως σ^{ου}
 και ουκ ευρισκει αποπληρωσαι' αλλ' αφορμαζεται λεγων'
 ως ουπω απεστειλας προς αυτον το ποσον της προτελειας ησπερ
 ημεν γραψαντες προς σε π'ροτελεσαι α[υ]τ[ω] . . .]τ[. . .]τ[
 10 δεχομενος ουν τα παροντα γραμματα' αποστειλον προς αυτον τη[ν] τ[ο]ι[αυ]τ'
 προτελειαν και μη δωσης αυτω αφορμην εν τινι μητε δε
 ετερων γραμματων ημων περι τουτο' εγρ' Μεσ^ο β ι^δ/ θ :

Endorsed :

[Κορρα υἱ Σζεριχ συμ]βουλος Βασιλειω διοικ^η/ κ[ωμ^η Αφρο^δ]

The other way up :

[+ μ' . . .] ιζ ι^δ/ θ ηνη^χ δ/ Σωρε ρ^π προτε[^λ

6213 and Or. 6230 (34) καταπρόσωπον occurs as a single word ;
 in the former apparently the list giving the total (or representa-
 tives) of the men of Jkôw ; cf. 1363, 9, note.

κρατεται : 'is under arrest.'

7. αφορμαζεται : 'makes excuses,' apparently a new word.

11. δε : δεηθῆς ; or, as the ε is written in a line with the δ,
 we should perhaps explain as μήτε δέ, i. e. 'nor (give excuse) for
 further letters from us.'

14. Σωρε : qu. Shuraih ?

PAPYRUS 1361.—A. D. 710.

Inv. No. 1359. 10 in. × 4³/₄ in.

OWING to the mutilated state of this letter it is impossible to say more of its purpose than that it is concerned with the fugitives. It is the latest of the fully dated letters referring to this subject. Not only are the left half and the whole of the earlier portion of the roll lost but in the extant portion there are lacunae of about half an inch in width at intervals of about an inch throughout the whole length of the fragment.

5

.
]λαβιν α[υ]τ[.]λ[. . .] . . .
] ευρωσιν' σταθηναι και κατασπειραι
] επισκεπτομενος εφ' εκαστης δι' εαυτο'
]εμεν αυ[τ] κ[αι μ]η δ[ωσ]ης καθ' εαυ'
]ε . . . θεσει αλλα απαρλειπτως
]ην ημων ελπιζομεν γ[α]ρ εις τον Θεον
]φε[. του]ς φυγ^δ
] εγρ/ μ' Μεσ^ο ζ ι^δ/ θ

PAPYRUS 1362.—A. D. 710.

Inv. No. 1360. 2 ft. 5³/₈ in. × 7¹/₂ in.

IN this letter occurs the first mention of the palace of the Khalif at Fustāt. A specification of its position is given in 1378 ; here it is stated only that it was being built by Yahyā b. Ḥandalah who is known from other sources as the builder of the mosque at Fustāt, which,

originally erected by 'Amr, had, after several enlargements, been demolished and rebuilt by the Khalif 'Abd-al-'Aziz, and was finally again destroyed and rebuilt by Al-Walid through Ḳurrah. Of the building of this palace there seems hitherto to have been no record, and as the Khalif can rarely or never have visited Egypt it does not appear what use he had for a palace at Fustāt or indeed at Jerusalem (*cf.* 1433, 286). Probably the explanation is that these buildings were a kind of Government House, the official residence of the Governor as the Khalif's representative.

The present letter concerns certain articles intended for the building, which are in arrear. From ll. 10–17 it may be presumed that Basilius had sent or attempted to send palm-trunks of less dimensions than Ḳurrah had ordered.

- [ρ' εἰδ' αὐ]λῇ τῶν Ἀμῖρ^{αλ} الى صعب اشقوة فيما هي عليه النخل لبنيان دار امير المؤمنين
- [εν ονομ]ατι του Θεου Κορρα β̄ Σζεριχ συμβουλος
[Βασιλε]ι[ω] διοικητη κωμης Αφροδιτω
[ευ]χαριστουμεν τω Θεω και μετα ταυτα ημων εγκυψαντων
- 5 [εις τα δ]ιασταλεντα ειδη δια της διοικησεως σο^ν λογω της
[κτιζομ]ε[ν]η[ς] α[ν]λης του Αμιραλμουμνιν υπο Ιαειε β^ε Ανδαλα
[ηυρομ]εν την διοικησιν σο^ν λοιπαζομενην τα εν τη υποτετ^α
[γνωσει δεχομ]ενος ουν τα παροντα γραμματα εκπεμψον
[μετα πασ]η[ς] συν[τομιας] τα λοιπασθεντα δια της διοικησεω[ς] σου]
- 10 [μη υστ]ερων εξ αυτων τι το συνολον μητε μην πεμπων τι εκ τω[ν]
[φοινικοδ]οκιων ει μη τι ποιουντα εις στεγασιν μεγαλων
[? φοινικοδοκιων] πηχων δεκα ς ανω εση δε επισταμενος ως σο^ν
[μη πεμπον]τος τι εκ των τοιουτων φοινοκοδοκιων α ποιει τ[. .]τ[. .]τ[. .]
[.] οσο γεγραφηκαμεν σοι εν τοις παρουσι
- 15 [γραμμα]σιν ου μη τουτο δεξονται εκ σ̄ο ουτε τουτο
[αφορμα]ζομεθα σοι και γαρ ουκ εχεις την οian ουν αφορμην
[περι των] φ[οι]νικοδοκιων μη δεθης ουν ετερων ημων
[γραμματων] τουτου χαριν εαν εχεις φραινας και εστι
[εν σοι] αγαθον εγρ' μ' Μεσ^ο κς ιδ' / θ
- 20 εν] ινδ/ η φ^{οι} σχι^τ ιβ βαι^α ,α
] εν ι[ν]δ' / θ φ^{οι} σχι^τ θ ,αφ
 γι/ φ^{οι} σχ^τ κα βαι^α ,βφ

1. Arabic:—To the *Ṣāhib* of Ashkūh concerning the cost of the palm-trees for the building of the palace of the *Amīr al-Mu'miniin*.

6. Ιαειε β^ε Ανδαλα: Yahyā b. Ḥandalah; *cf.* 1378, 7. For the transliteration of Yahyā, *cf.* PERM. V. p. 61.

7. υποτετ^α: ὑποτεταγμένη.

11. φοινικοδοκιων: 'beams of palm-wood,' apparently a new word.

12. The supplement is adopted on the supposition that *μεγάλων φοινικοδοκιών* is in irregular apposition (gen. for acc.) to the preceding; 'nor sending any of the palm-beams except such as are good for roofing, (that is to say) large beams of 10 cubits and upwards.' Perhaps, however, *μεγάλων* may qualify a word denoting some part of the building, in which case the translation

will be 'except such as are good for roofing the large . . . , (that is to say beams) of 10 cubits and upwards.'

πηχων: *sic*.

ς: καί.

13. φοινοκοδοκιων: *sic*.

14. οσο: *l.* ὅσον or perhaps]ος ὄ.

18. φραινας: *l.* φρένας.

20, 21. These two lines specify the arrears on the requisitions for each year.

σχι^τ: *σχιστά*, as appears from 1433, 157. βαι^α stands for *βαῖα*, 'palm-branches.' The difference is no doubt that *σχιστά* denotes timbers from the trunk, which was cloven, *βαῖα* the branches, which were left whole.

,α: = 1,000.

Endorsed :

[Κορρα υι]- Σζεριχ συμβουλ^ο/ Βασιλει^ω διοικ^τ/ κ^ω/ Αφρο^δ

The other way up :

[+ μ'] Θ^ω θ ιωδ^ο/ θ ηνη^χ δ/ Αβου Σουφουαν βερ^δ ρ^π λοιπ^δ ειδων α[υλ^η τ^{ου} Αμιρ^{αλ}]

24. This line is in a different hand from most of the minutes on these letters, larger and rounder.

Θ^ω θ: the two thetas are very close together, and perhaps we should rather read Θ^ωθ = Θ^ωθ (cf. RKT. 54, 3, UKF.

25, 7). If so, the day of the month is omitted; cf. 1336, endorsement.

Αβου Σουφουαν: Abu Şafwān. The spelling seems to indicate a form Şufwān.

PAPYRUS 1363.—A. D. 710.

Inv. No. 1559. 11½ in. × 7⅝ in.

IT is unfortunate that this letter is so much mutilated, as it is of some interest. It relates to a tax paid by churches; but whether this is part of the ordinary δημόσια or a special tax levied on churches is not clear. In 1419 a number of churches appear as paying the land-tax, both on various τόποι and without specification of the estates on which it was paid, and it may be that the present letter refers to such payments. On the other hand it is possible, as only the churches are mentioned, that the tax was a special church-tax, laid on the fabric of the church, or a kind of licence for the exercise of the services of the church. An account relating apparently to the taxation of churches appears in Crum, *Catalogue*, No. 1100; and in the extract from *Khitat*, I. 77, 5 ff. (from Ibn 'Abd-al-Hakam's Chronicle) quoted in Becker, *Beiträge*, II. p. 90, it is stated that from the sum total of taxable land a portion was deducted 'für ihre Kirchen, ihre Bäder und Barken'; in the first of which may perhaps be indicated 'eine spezielle muslimische Auflage auf christliche Kirchen' (p. 92). In 1433, 549, 562, 587, however, mention is made of a ζημία or fine paid by three of the monasteries, and it is very possible that the present letter refers to a similar fine.

The letter has a seal in brown clay, which shows a wolf(?) facing to the right; above it, a star (cf. 1346, where the same animal is shown, but the star is in front).

.]αλ . . . τ[
]τρ]ιτης ινδικτιονος
 δεχομενος ουν τα παρ]οντα γραμματα συ
] των τοιουτων εκκλησιων
 5]] η παρελθειν σε
 [.] ανυσον εξ αυτων και επι του παροντος το τοιουτο ποσον
 [απ]οστειλον δια τω[ν ο]φειλοντων καταβαλεσθαι εν τη σακελλη
 [?] και ποιησο]ν καταγραφον το' αννομενο' ποσο' απ εκαστης
 [εκκ]λησιας και κατ[α π]ροσωπον εκπεμψον προς ημας

5. The third and fourth letters may be πρ (πρίν?) or π[α]ρ. The sixth is probably τ. There may easily be more than six letters; only five are visible.

6. επι του παροντος: 'instantly.' The υ has perhaps not been

written.

9. κατα προσωπον: 'in person' (Soph.) will hardly suit here; probably, therefore, the phrase is to be taken as equivalent to κατ' ανδρα, a detailed list of persons; cf. note on 1360, 5.

10 [...] βουλλαν σο' μελλομεν γαρ κελυσει Θεο' καταζητησαι και
[κατα]μαθειν περι τουτο' κ[α]ι ου μελλει διαλαθειν ημας· το πως
[διεγ]ενο' εν τουτοις // εγρ μ' Θεω/ ζ ινδ^ο/ θ //

L.S.

10. *βουλλαν*: *seal*, the Lat. *bullā*; cf. Wessely, WS. 24, p. 126. In the edition of B. M. Pap. 32 in JHS. 1908, p. 111 f., *βουλλαν* instead of *γῶσι* should probably be read as in Wessely's

original transcript; cf. Wessely, *Studien z. Pal. u. Papyrusk.* I. p. 8, a note which was overlooked at the time.

PAPYRUS 1364. ÷ A. D. 710.

Inv. No. 1362. 1 ft. 9 in. \times 3 $\frac{3}{4}$ in.

IT is impossible, owing to mutilation, to be sure of the exact purpose of this letter. It concerns some tax in kind, which is apparently in arrear. In conclusion, Basilius seems to be warned not to extort more than the amount specified in his instructions. [But see Pap. 1400.]

προς τ]ην εντεθεισαν
 [γνωσιν εν τοις ημετερο]ις ενταγιοις και
] οπονδαν ευρω κ[. . .]ι . .
 εν ε]τερω τοπω
 5 εξ]ακινδυνως
 τη κω]μη ει δε και αδυνατωσιν
 [ανυσον τον απαργυρισμ]ον των αδυναντων
 π]ρος την εντεθεισαν
 [γνωσιν εν τοις ημετεροις] ε[ν]ταγιοις και
 10 [εκπεμψον προς ημας δι α]νθρωπου σον τον οφει[λον]τ
 [καταβαλεσθαι] . . . ενος . [
] σον η των μειζωνων
]τησαντα τι εκ περιττο[v]
] ενταγων του τοιουτου
 15] . ος διαστελλομεν
 ε]πει εαν ευρεθης
 αν]τ[απ]ο[δο]σιν συντεινουσαν
 [εις την ψυχην και την υποστασ]ι[ν σο]ν εγρ μ^η Θ^ω/ κ ι^δ/ θ

5. *ἐξακινδυνως*: the adjective *ἐξακινδυνος* is common in the Coptic documents (Crum).

6 ff. The sense of these lines is probably, 'but if they are unable [to pay the tax in kind] collect the money-payments of those who are unable [to pay the tax] in accordance with the

rate of valuation contained in our *ἐντάγμια*, and send them to us by your agent, who is to pay them [to us down to the] last (*ἐξ ὅς*) [penny].'

7. αδυνατων : *sic*.

PAPYRUS 1365.—A. D. 710.

Inv. No. 1363. $6\frac{1}{4}$ in. \times $4\frac{7}{8}$ in.

A SMALL fragment of a letter relating to arrears of some tax.

.

λ]οιπον δεχομενος τα παροντα γρ[αμματα]
 [ευθως και μετα πασης] συντομιας το τοιουτο χρυσιον
 [ανων πεμψον κατα πρ]οσβασιν οπως σὸ καταλαβαντος
 [τα προς ημας μετα τη]ς συμπληρωσεως των χρυσικων
 5 [δημοσιων της διοικησεως] σὸ μη ευρεθη \τι/ λοιπαζομενον δια σὸ
 εγρ^ω Θ^ω/ κα ε^δ/ θ

2. το τοιουτο χρυσιον: this does not seem like a phrase which would be used of the δημόσια. Probably the reference is to some special tax. Hence the supplement. When this tax was paid there would, on Basilius's arrival with the remainder of the

δημόσια, be no more arrears.

3. κατα προσβασιν: 'readily'; cf. 1375, 11, 1380, 26.

καταλαβαντος: *sic*. For τα προς ημας, see 1338, 1, note.

PAPYRUS 1366.—A. D. 710.

Inv. No. 1364. Two fragments, $2\frac{7}{8}$ in. \times $1\frac{1}{2}$ in. and 1 ft. $4\frac{3}{8}$ in. \times $4\frac{1}{4}$ in.

A N order for two labourers and a carpenter. Their destination was probably Jerusalem; see introduction to 1403. It appears probable that their wages, food, and general expenses were to be defrayed by the διοίκησις.

.

? οντ]ων εις το [αυ]τ[ο] κατεργον
] εργαται β [και τεκτων εις

εν Ιεροσο]λ[υ]μοις μηνων δωδεκα
 5 [? της παρουσης ινδικτιονος εργαται] δυο και τεκτων' εις'
]ωσιν και τα τουτων ενταγια
 [ποιησαντες τοις των χωριω]ν επεμψαμεν σοι' δεχομενος
 [ουν τα παροντα γραμματα τους] τοιουτους εργατας και τον τεχνιτην
 [πεμψον δι ανθρωπου σου πιστο]ν το' οφειλοντος τουτο' παραδουναι
 μ]ε[σθο]ν αυτων εν χρυσω
 10]ηναι αυτους και τους μισθους
 π]ρος την δυναμιν των ημετερων

1. Cf. 1334, 9. It is not certain that this fragment belongs to the letter. That it was found with it is not in itself any proof; but it is of the same colour and appearance, and mentions two workmen. Probably, therefore, it belongs to the letter, and to the earlier part of it.

8. τουτου: *l. τούτους*.

9. Perhaps something like και εθεματισαμεν τον κ.τ.λ. is to be read. There is possibly hardly room for σθο between ι and ν.

11. Perhaps και την δαπανην αυτων ανυσον.

[ενταγιων] παρεχοντων τα δι αυτων
των χ]ωριων // εγρ μ⁷ Φ α ινδ^ο/ θ //

[γν^ω]
15 [ερ^{γγ} β ουτ^ω μ]ισθ^{ου}/ εκ ν^ο η δ^π/ εκ ν^ο η αποτρ^ο εκ ν^ο §
[τεκ^τ/ α ομ^ο μι]σθ^{ου}/ ν^ο ιε δ^π/ ν^ο η αποτρ^ο ν^ο §

13. Φ: the regular abbreviation for Phaophi in the accounts; cf. 1434 and 1435.

15. δ^π: δαπάνης. This line illustrates the difference between δαπάνη and ἀποτροφή (cf. 1334, 3, note). The supplements are based on the assumption that the carpenter would receive more than a labourer. The δαπάνη and ἀποτροφή are the same for both.

PAPYRUS 1367.—A. D. 710.

Inv. No. 1365. 1 ft. 8 $\frac{1}{4}$ in. × 4 in.

IT is unfortunate that this letter is incomplete, as it deals with a subject which does not elsewhere occur directly in the letters, that of irrigation and, apparently, the land-tax, for which see the introduction to 1419. It is clear from 1428 and 1429 that the distinction for purposes of taxation between irrigated and unirrigated land made by the Roman Government was kept up, as indeed we might expect, by the Arabs; and in the present letter it seems as if Kurrāh were giving instructions for the proper assessment of the land. Evidently Basilius had incurred the anger of the Governor, and either he or some other person or persons is threatened with punishment. Kurrāh apparently tells him that he is about to send commissioners to investigate; and we may probably conclude that Basilius or the officials of the χωρία had assigned the burden of the land-tax unfairly, and that complaints had been made by some of the tax-payers to Kurrāh.

γ]ινωσκων
γη αβρο]χω και αυτη ου συνεβροχισθη/
μ]εγαλως μελλεις αγανακτηθηναι
ανικανο]ς και μηδαμινος
5 [. . τ . . περιελθε
[τι ευρης εξ αυτης
[. [. .] κ[α]ι ως ειρηται
τοις των χωρι]ων' παραγγελων τοις μειζοσιν
[περι τουτο^ν πεμπων
10 ανθρωπους σου ικα]νους και πιστους μη εχοντας
]σαν την αρουραν

3. αγανακτηθηναι: a curious use of the passive, 'you will incur our anger.'

5. περιελθε: cf. περιγυρεῖσαι in l. 16.

15]ουσιως προς το μη
 ως] λελεκται· τουτοις
] σο" το ποποιησαι σε
] . s μελλομεν αποστειλαι
] . ων οφειλοντας· περιγυρ'ευσαι'
] κατασποραν και εαν ευρης
] εν αβροχ[ω] μελλομέν
 [αποδουναι υποστατικως και σωμα]τικως· εγρ⁻ μ Φ⁻ ις ι^δ/ θ

14. ποποιησαι: *l.* ποιησαι.

15. Apparently *Ḳurrah* is going to send commissioners to investigate on the spot.

16.] . ων: or]μον.

17-19. The sense suggested by the remains is that if *Basilus* is found to have assessed unirrigated land too high he will be

punished, but the active *εὔρης* is inconsistent with this. We must suppose therefore that *Basilus* is to make inquiries, and if he finds some other person or persons (the *μείζονες*?) guilty of unfairness, *Ḳurrah* will punish the offender or offenders. So that perhaps *αὐτοις* is to be read in the last line. For *αποδουναι* in this sense, *cf.* 1359, l. 9.

PAPYRUS 1368.—A. D. 710.

Inv. No. 1366. 9⁷/₈ in. × 6³/₈ in.

AN order for 47 *litrae* of χαλκώματα for the mosque of Damascus. The natural meaning of χάλκωμα, with which κύπρου is often found, is 'a metal-plate,' but here the corresponding Arabic word is 'chains.' Chains might no doubt be required for a mosque though copper-plates seem a more likely requirement, and as for the χαλκώματα requisitioned in the accounts for naval purposes it is as easy to imagine naval uses for chains as for copper-plates. It is therefore safest to regard the Arabic as a correct translation and take χάλκωμα as = 'chain.' The letter is of some interest, as giving the names of the builders of the famous mosque of Damascus.

[ρ' χαλκ^ω ρ μζ λ μ]ασιγι Δ[α]μ⁻ الى صبح اشقوة في صناعة سلاسل مسجد دمشق
 [εν ονοματι] του Θεου Κορρα β^ε Σζερίχ συμβουλος
 [Βασιλει]ω διοικητη κωμης Αφροδιτω ευχαριστουμ^ε
 [τω Θεω και μετα] τα[υ]τα' τεσσαρακοντα επτα λιτας χαλκωματα
 5 [εταξαμεν δια τ]ης διοικησεως σο" λογω χρειας και ερ'γασιας
 [κτιζομενου μαγ]ισδα Δαμασκου υπο Αβδερ'αμαν υιον
 [Σαλμαν] το" Αμιρ[α]λμ[ουμ]ν[ι]ν και Ουβηειδ υιον Ορμους

1. *μασιγ*: this reading is not quite certain, and below, l. 6, the word is certainly *μαγισδα*. In 1334, 14 and 1403, 4 the form *μασιγδα* occurs, as it does also in all cases in the accounts. The Arabic word is *masjid*, but this, when taken into Greek, appears as both *μαγίσδιον* and *μασιγίδιον*, so that it is evident that the position of the *σ* was variable.

Arabic:—To the *Ṣāḥib* of Ashḳūh concerning the making of the chains of the mosque of Damascus.

4. *λιτας*: *l.* λίτρας.

χαλκωματα: *cf.* 1434, 113, etc., χαλκω(μάτων) κύπρου. From this it would seem that χάλκωμα meant, not something made of bronze, but something made of metal generally.

7. Σαλμαν: *cf.* 1342, 7. Probably it would be safe to read *μανλ*^ε after this; *cf.* 1447 *passim*.

Ορμους: Hurmuz. He was therefore a Persian. Mr. A. G. Ellis points out that we should hardly expect to find an Arab as an architect at this time, whereas a Persian is likely enough; *cf.* too Becker, ZA. XXII. 153.

[ἐπι τῆς παρουσίας ἡ]δικτιονος ἐνατῆς π[ρ]οσ τη[ν]
 [ὑποτεταγμένην] γνῶσιν κ[αί] τ[α] τ[οῦ]των [ἐν]ταγία ποιησ[αν]τ[ες]
 10 [τοῖς των χωρίω]ν ἐπεμψαμεν σοι ἐνθήμενο[ι] εἰς αὐτὰ

Endorsed :

[Κορρα υἱ Σζεριχ σ]υμβουλος Βασιλείω διοικ[η] κ[ω]μ⁷ Αφρ[ο]^δ

The other way up :

+ Φαωφι κγ ι^δ/ θ ηνη^χ δ/ Ωμειρ βερ^δ ρ^π χαλκ^ω/ λ μζ μ[ασγ]ι^δ Δ[αμ⁻]

12. Ωμειρ : 'Umail or 'Umayyir.

λ : only the first (straight) stroke of this symbol for λίτρα is visible.

PAPYRUS 1369.—A. D. 710.

Inv. No. 1367. 1 ft. 8 $\frac{1}{4}$ in. × 8 $\frac{1}{4}$ in.

AN interesting letter, concerning a quantity of iron sent for the making of nails. This introduces us to a new kind of Government burden. Sometimes, as we have seen, the διοίκησις was called on to furnish money for the wages of sailors or workmen or the cost of various εἶδη; sometimes the εἶδη themselves or the personal service of a certain number of sailors or workmen were required; and in the present letter we find that the raw material of the εἶδος was provided by the Government and sent to the διοίκησις, from which was required the labour necessary for the production of the finished article. For the making of εἶδη within the διοίκησις see 1414 *passim*.

In this case the nails are required for shipbuilding, as in 1408, an ἐντάγιον. The letter is in parts obscure, but is very interesting for the light it throws on the iron-industry at this period. Mr. W. Thomlinson of the Seaton Carew iron-works has been kind enough to look at the letter, and has made some interesting notes. The iron is of two kinds, μάζιον and συλλόγιον (or an adj. συλλόγιος?). It might be suggested that the first term is equivalent to our 'pig-iron'; but Mr. Thomlinson remarks that pig-iron is a modern product, quite unknown, so far as can be ascertained, to ancient peoples, and he suggests therefore the translation 'unrefined iron (lumps or blooms),' while συλλόγιον is probably scrap-iron. He observes: 'Probably this unrefined iron was imported, even under the Arab domination, from Spain or Elba, and would come through the Customs or Offices of Taxes, which would either be centres for distribution or the source of supply of such centres, though in the present instance, as the unrefined iron was accompanied by two quintals of collected scrap-iron, the indication is rather towards a Government or departmental store. "Waste" in l. 9 is a very proper term, as it covers both oxidization and loss of iron in the scoria or slag, of which some small quantity would be formed in manipulation. . . . The primitive method of making iron at the time in question was a scooped hole in the ground, a mixture of ores and charcoal (ores probably first calcined a little), and bellows worked by hand or foot; the product was malleable "lumps," which were when needed cut into suitably sized pieces or blooms. These all however contained slag in the pores, and had to be refined and beaten in the process of manufacture, which accounts for the heavy waste. The division of the scrap-iron

into two categories no doubt arises from the fact that some of it was clean well-worked small scrap and the other portion dirty and oxidized.'

An order for nails for Government purposes is to be found in PERF. 401; but this is from a private manufacturer.

- [εν ονοματι του Θεου Κορρα υιος Σζεριχ συμβουλος]
 Βασιλειω διοικητη κ[ωμης Αφροδιτω ευχαριστουμεν τω Θεω]
 κ[αι] μετα ταυτα· ανεστειλαμε[ν σο]ι [
 λογω ποιησεως· πησσομενων των караβων σιδηρου
 5 κεντηναρια τεσσαρα· εις ονπερ ενε[σ]τε[ι]λαμ[ε]ν[υ] καμπανον της
 διανομης επι του παροντος . . τ . . αρ βαζει υ[π]ερ τ[ου] περυσι[νου]
 εξ λιτρας του κεντηναριου· κ[αι] ιδου τη[ν] διαιρεσιν του αυτο
 σιδηρου· υπεταξαμεν [σ]οι εν τη παρουση επιστολη φανεροποιησ[αν]τ[ε]ς
 τι υπολογιζομεθα· εκαστη λογη υπερ απουσιας δεχομενος ο[υν]
 10 τα παροντα γραμματα· παραλαβε το τοιοιυτο σιδηρον και διαστειλον
 αυτο δια των χωριων προς την δυναμιν των σταλευτων σοι
 ημετερων ενταγιων μη συμπαθων η αντιπαθων τινη
 εν τη τοιαυτη διαστολη αλλ' παρεχων εκαστω χωριω προς
 ανηλογιαν το επιλαχον αυτω εξ εκαστης λογης παραγγειλον
 15 αυτοις· τουτο δια πασης συντομιας· κατεργασασθαι·
 πησσομενα· καλα και πεποιημενα προς το ενδικο . [.]
 το σταλεν υμιν εγρ μ' Αθ^υ/ γ ι^δ/ θ
 γ[υ^ω ?]
 διαιρ^ε κ^ε/ δ
 20 μαζιου κ^ε/ β κ^ου/ το γ'
 συλλογιου κ^ε/ β ουτως
 κ^ε/ α κ^ου/ το γ' S κ^ε/ α κ^ου/ το δ'

Endorsed :

] ρ^ι/ σιδηρ^ου κ^ε/ δ

3. ανεστειλαμεν: or perhaps απεστειλαμεν, but αν seems palaeographically more likely; 'we have sent υρ' the Nile.

4. πησσομενων: 'nails,' from a nom. sing. πησσομενον (from πήσσω = πήγνυμι). This sense is very curious for a passive participle, but is confirmed by l. 16 and especially by PAF. IX (in the present volume 1408), where it corresponds with the Arabic مسامير.

5. κεντηναρια: a κεντηνάριον or quintal contained 100 litrae.

καμπανον: cf. BGU. 550 έχει Εὐδοκία εἰς λόγον καμισί(ων) λιναρ(ίων?) λίτρ(ας) δύο καμπάνω Ἀλεξανδρείας, where καμπάνω seems much like ζυγῶ in the case of coins. Here it appears to be used in somewhat the same sense as a phrase like εἰς ἥνπερ ἐνεθήκαμεν γνώσιν, i. e. to refer to the weight and quality in some way; but the mutilation of the next line makes the exact significance uncertain. κάμπανος is of course properly a weighing-machine. The word occurs also in 1441, 76, 87.

6. διανομης: 'requisition'; cf. UKF. 119, 3; 121, 4, and many instances in the accounts in the present volume. The rest of this line is very obscure. The remains are not so scanty but that a suggested reading could be confirmed by a re-examination of the papyrus. υπερ του περυσινου is strongly suggested by

the remains, but is very unsatisfactory from the point of view of the sense; ετους cannot be read after παροντος.

9. This line, not very clear by itself, is explained by 1435, 21, 22 (ὑπέρ) τιμῆς σ[ι]δ[η]ρου λ[ό]γ[ω]ς χρεία(ς) καρ(άβων) (καὶ) ἄλλω(ν) ἐπιταγμ(ά)τ(ων) τοῦ δημο(σίου) κού(ρσου) ἰνδ(ικτιόν)ο(ς) ἐξ του(ς) 9ζ· σιδ[η]ρ[ο]υ ῥυπ(αροῦ) κε(ντηνάρια) γ κουφιζ(όμενα) τὸ γ' μέρος(ος), (ὑπέρ) ἀπουσί(ας)· λ(οι)π(ὰ) καθ(αροῦ) κε(ντηνάρια) β. This shows that ἀπουσία = waste. In 1408 the iron is also to be reduced to two-thirds of the original quantity. τί υπολογιζόμεθα ἐκαστη λογιῇ would naturally be taken to mean 'what we deduct at each reckoning,' but l. 14 seems to show that ἐκαστη λογιῇ refers to the two kinds of iron specified below in ll. 20, 21. λογιῇ (which is a new word) must therefore be taken to mean 'class.'

14. ανηλογιαν: sic; πρὸς δ., 'proportionately.'

16. ενδικο . . : a word equivalent to γνώσις is required.

18. γν^ω: very doubtful, and it does not seem required. Perhaps the stroke which is all that remains is merely accidental.

20. κ^ου/ : κουφιζόμενα.

21. συλλογιου: cf. 1434, 108.

PAPYRUS 1370.—A. D. 710.

Inv. No. 1368. 1 ft. $4\frac{3}{4}$ in. \times $8\frac{1}{2}$ in.

THE subject of this letter is a deficit in the *embola* or corn-tax. Aphrodito was in arrears to the extent of 1300 artabas. From l. 14 it seems that Basilius was to go down to headquarters. As the letter is dated in Athur of the 9th indiction and it is the *embola* of the same indiction which was in arrear, it follows that the corn for the current indiction must have been sent very soon after harvest.

الى صعب اشق[و] . . .

- [εν ονοματι του Θεου Κορρα υιος Σζεριχ συμβουλ]ος
 Βασιλειω διοικητη κωμης Αφροδιτω ευχαριστουμεν
 τω Θεω και μετα ταυτα' ηγραμεν σε λοιπαζομενον εκ το'
 5 διασταλεντος σιτο' απ εμβολης καρ'πων ινδικτιωνος
 ενατης' λογω των ορριων χιλειας τριακοσιας αρταβας
 δεχομενος ουν τα παροντα γραμματα ευθεως και κατ αυτην την ωραν
 εμβαλλομενος' αποστειλον τον τοιουτον σιτον μη [αμ]ελων ει μεντοι
 εχεις αγαθον ει δε και εστι' τι εξ αυτω δια χωριων δ[ιοικ]/ σ[ου]
 10 γραψον ημιν το κατα χωριον αυτων και τι λοιπαζεται δι αυτω
 αλλα μη αμελησης' ως ειρηται εως ο περικυκλωσωσιν σε
 υφ εν' τα επιταγματα το' δημοσιο' και ευρεθης ανικανων' τουτο γαρ
 βλαβος σοι μεγα προσφερει και τοις της διοικησεως σο εση δε
 επισταμενος' ως ει καταλαβης τα προς ημας' και ευρεθη' λοιπαζομενον
 15 δια της διοικησεως σο εκ του τοιουτου σιτο' μια αρταβη και
 μογη μελλομεν κρατησαι και σφιγξ[αι σ]ε αχ[ρις] αν [. . .]ηθεν τουτω
 [εξαν]υσης και' παραδωσης' Θεου κελειοντος εγρ/ μ Αθ^υ/ ζ ι^δ/ θ

Endorsed :

[Κορρα υι⁻ Σζεριχ συμβουλ/ Βασιλειω διοικ[η]/ κωμ^η Αφροδ^η

The other way up :

+ μ' Αθ^υ/ κδ ι^δ/ θ ηγη^χ δ/ Σουλειμαν βερ^δ ρ^π λ[οι]^π εμβολ^η θ ι^δ/1. Arabic :—To the *Ṣāhib* of Ashk[ūh] . . .

6. ορριων : no doubt the barns at Babylon.

9. διοικ/ σου : της is not elsewhere omitted in this phrase, but the reading is probably right.

10. κατα χωριον : like κατ' ανδρα ; 'a detailed list of places.'

αυτω' : sic, apparently ; an abbreviation for αυτων.

11-13. 'But do not neglect your work until (εως ου) all the

commands of the Government encircle you at once and you are found among the unsatisfactory officials, for this will bring great harm both to you and to the people of your district.'

14. καταλαβης τα προς ημας : 'come down to us' ; cf. 1338, I, note.

19. Σουλειμαν : Sulaimān.

- Fragm. 1. εχο]ντας εικοσι χρονους και κατω
 Fragg. 2. ως ειρ]ηται και καταγραφαι αυτους μετα πασης
 [ακριβειας . . .
 Fragg. 3. κατα]γραφη[αι] το[
 5 παρ]εομε[νω]ν [. . .]^r
 Fragg. 4.]σας η[
]ων' δαπανην μηδενος
 Fragg. 5.]ας προιστων ενα εξ αυτων
 Fragg. 6.] τ[ο]ι[ου]τον τ[. . .] . . . και την αυταρκ/
 Fragg. 7. 10] ελθειν αυτ[. . .] προς το κατασπειραι
 Fragg. 8.]ται δια χωρ[ιο]ν τ[.] . . ελλ[
 Fragg. 9.]τομενος αυτ . . σ . ασ εως το^[v]
] . ν εις το κατ αυτων κεφαλαιον
] πρ[ο]φ[α]σι[ν] η
 15 εγρ [μ' . .]^v ζ ι^δ/ θ

1. 'Twenty years old and downwards'; cf. 1343, 12 από
 εικοσαετούς και ὥδε, 1460, 70, etc. από κ χρό(νων) και ἄνω.

5. Cf. 1332, 9.

9. αυταρκ/: αὐτάρκειαν.

12. Perhaps αυτους, but this leaves little space for the following

word; the first (or second) letter of the latter has a long tail,
 but not so long as usual with τ; perhaps ρ. Perhaps it may be
 [σ]τασεως.

13. κεφαλαιον: 'the charge against them'?

PAPYRUS 1373.—A. D. 711.

Inv. No. 1370. Ten fragments. The ninth and tenth are continuous and
 together measure $3\frac{1}{8}$ in. × $3\frac{3}{4}$ in.

ANOTHER fragmentary letter. The subject is apparently arrears in the gold-taxes, and
 the ρογά to be taken from them for the *Muhājirūn* of Fustāt.

Fragms. 1-5 contain only insignificant remains of letters.

- Fragm. 6.] μη αρεσκων ημιν μητε
 Fragg. 7.] δημοσιων εστι λοι[πον]
 Fragg. 8.]ν ως το πρωτ[ον] . . . [.]
 Fragg. 9. }] τ[ων] Μωαγαριτων το^[v]
 Fragg. 10. }]ς εγρ- μ' M^x ι ι^δ/ θ

PAPYRUS 1374.—A. D. 711.

Inv. No. 1558. 1 ft. $0\frac{5}{8}$ in. × 8 in.

AN order for 7 *solidi* in part payment of the wages of seven sailors dispatched to the
 province of Ἀνατολή, who have remained there. There is a brown clay seal bearing
 the usual device of a wolf(?) facing to the right; before it, a star.

[Π]× [ρ]′ [μι]σ^θ ν^ν ζ απομειν^ν ει/ Ανατολ^λ

-) εν ονοματι του Θεου Κορρα υιος [Σ]ζεριχ συμβουλος]
 Βασιλειω διοικητη κωμ[ης Αφροδιτω]
 ευχαρισ^ντουμεν τω Θεω και μετα ταυτ[α νομισματα επτα]
 5 διεστειλαμεν υπερ^ν μερ^νους μισ[θου ναυτων]
 επτα της υμετερ^νας διοικη[σεως ελθοντων]
 εις Ανατολην^ν λογω ακατην^ναριων^ν κο[υ]ρ[σου ινδικτ]ι[ονος]
 ογδοης και^ν απομειναν^ντων εν^ν αυτη Ανατολη^ν και τα τουτων
 ενταγια ποιησαντες τοις^ν των^ν χωριων^ν επεμψαμεν^ν σοι
 10 δεχομενος ουν^ν τα παρ^νον^ντα γραμματα^ν ευθεως^ν το τοιουτο
 χρ^νυσιον ανων^ν προς την δυναμι[ν] των ημετερων
 ενταγιων^ν αποστειλον προς ημας^ν και
 μη αμελησης εις τουτο^ν ε[γ]ρ^ν μ^ν Π× 5 ι^δ/ ενατης

(L.S.)

Endorsed:

≈ Κορρα β· Σζεριχ συμβουλ^ν/ Βασιλει[ω διοικ/ κωμ^ν Αφροδ^δ]

The other way up:

15 [+ μ^ν ι^δ/ . δ/] Ηλια Ψεβνο[ν] ρ^ν ν^ν ζ μισ^θ ον^νν^ν ζ

1. Π×: it is unusual for the date to be given in these headings, but this seems the most probable reading.

ει(s): the confusion of the prepositions of motion and rest is characteristic of Byzantine Greek; cf. Jannaris, *Hist. Greek*

Grammar, 1547 ff.

7. Ανατολην: cf. general introduction.

15. Ψεβνο^θ: sic, apparently.

PAPYRUS 1375.—A. D. 711.

Inv. No. 1371. Two fragments, 2 in. × 8¹/₄ in. and 1 ft. 4¹/₂ in. × 8¹/₄ in. Facsimile in Atlas to Vol. III, plate 100.

AN order for 166²/₃ *solidi*, for the expenses of the Governor's household; for a similar order for the previous indiction, see 1358. Here the account at the foot, giving the details of expenditure, is preserved, and contains several interesting items. Abundant parallels are to be found in the accounts. It will be noticed that the household included a number of Christians.

الى بسيله صاحب اشقوة في ثمن رزق الامير وحاشيته وعماله . . .

ε[ν ονοματ]ι [το]ν [Θ]ε[ο]ν Κορρα υιος Σζεριχ συμβουλ[ος]
 [Βασιλειω διοικητη κωμης Αφροδιτω ευχαριστουμεν τω Θεω και]
 [με]τ[α] [αυ]τ[α] εκα[τον] ε[ξ]ηκον[τα] ε[ξ] [δ]ι[μοι]ρ[ον] νομ[ισμα]τ[α]
 5 ε[τα]ξ[αμ]ε[ν] δ[ι]α της διοικησεως σο^ν υπερ τιμης των υποτετ[αγμενων]

1. Arabic:—To Basīlah the *Ṣāhib* of Ashkūh concerning the cost of the maintenance of the Amīr and his suite and his subordinate officials . . .

4. This line is got merely from the long down-strokes which

project, and is therefore conjectural, though fairly probable. At the end the reading νομ[ισμα]τ[α] is not altogether satisfactory, but more so than α[ρ]ιθ[μα] νομισμα[τα]τ[α].

- ειδων' δαπανης ημετερας' και των συνοντων ημιν ὑπουργων
 Αραβων τε και Χριστιανων και διαφορων προσωπων'
 μηνων δωδεκα' της παρουσης ἰνδικτιονος ενατης και τα τουτων
 ενταγια ποιησαντες τοις των χωριων επεμψαμεν σοι ᾧ δεχομενος ου[ν]
 10 τα παροντα γραμματα' το τοιουτο χρυσιον αννων μετα χειραγωγίας
 προς την δυναμιν των ημετερων' ενταγιων εκπεμψιον κατα προσβασι[ν]
 δι' ανθρωπων σου πιστων των οφειλοντων καταβαλεσθαι εν τη σακελλᾳ
 και κομισ'ασθαι την υπερ αυτο' αποδειξιν // εγρ^α μ᾽ Παχ^ω 5 ινδ^ο/ θ
 γνω
 σ
 15 πρ^β ρνε . εκ ν^ο ζ ν^ο οζ ζ ορν^θ ν^θ ρο τ^ον κ ν^ο η ζ
 ελαι^ον μ^ε μζ εκ ν^ο ζ ν^ο κγ ζ οξ^ον μ^ε μη τ^ον ν^ο 8 οβ ν^ο 5 β/
 εψ^η μ^ε ρβ εκ ν^ο δ' ν^ο κη ο[ιν]^ον κν^δ ρξε τ^ον λ ν^ο ε ζ
 φοι^κ/ ρ^τ α // ν^ο ιβ σταπι^δ αρ^τβ εκ ν^ο ζ ν^ο α
 κρομ^ν ρ⁻ ε τ^ον ι ν^ο ζ ξυ^λ κ^ε/ σμ τ^ον ι5 ν^ο ιε
 20 λαχ⁻ δεμ^α σν τ^ον χ ν^ο γ' ιβ

11. κατα προσβασιν: cf. 1365, 3, note.

14. β/: the usual Byzantine symbol for β. It is written as β (in the minuscule form) with a stroke following, so that it looks like βγ; cf. RKT. 70, where it is given in the MS. form. An earlier form of the symbol (β') is seen in Pap. 900 (Vol. III. pp. 89, 90).

15. πρ^β: πρόβατα; cf. Pap. 113. 10, 13 (Vol. I. p. 223) and PERF. 558, where sheep are requisitioned for government purposes.

ορν^θ ν^θ: ὄρνιθες; cf. PERF. 567, a payment for poultry, but very likely not an official one.

τον κ: this means 'at 20 per solidus.'

16. μ^ε: μέτρα.

τ^ον ν^ο 8 οβ: this is probably the original phrase from which such phrases as τον κ are a development. The meaning is, as in the previous line, 'at 72 xestae per solidus.' This establishes

the capacity of the metron, i. e. 10 xestae; cf. 1414 *passim* and 1415.

17. εψ^η: ἐψήματος, wine boiled down to one third part (L. and S.); very common in the accounts.

ρβ: probably a mistake for ριβ, since the quarter of it is given as 28.

κν^δ: κνίδια. For the contraction, cf. Crum, *Catalogue*, Nos. 1064, 1065; RKT. 67, 1; 152, 15; 234, 13. In RKT. 21 the price of 100 κνίδια is 1 holokotsi (solidus). Here only 30 cost 1 solidus.

18. φοι^κ/ ρ^τ: φουνίκων ἀρτάβη.

σταπι^δ: σταπίδος = σταφίδος = ἀσταφίδος, raisins.

19. ξυ^λ κ^ε/: ξύλου κεντηνάρια. The κεντηνάριον and its subdivision the λίτρα are regularly used in the accounts for iron and wood. Firewood is no doubt what is meant.

20. λαχάνων δέματα.

PAPYRUS 1376.—A. D. 711.

Inv. No. 1372. 1 ft. 4³/₄ in. × 8¹/₄ in.

AN order for four ἀγγαρευταί (see note) for the κάραβοι at Babylon.

ρ' αγγ⁻ δ λ^γ νπ^ον τ^ω καρ' ρ' . . . [
) εν ο[νομα]τι του Θεο^ν Κ[ο]ρρ[α ν]ι[ος Σζεριχ συμβουλος]

1. αγγ(αρευτων): cf. 1401, 3. The meaning of the word is not clear. Stephanus gives it as 'Qui aliquid angariat et cogit ad cursum aut aliquod aliud servitium obeundum.' The first and more special sense does not suit here and elsewhere in these papyri, where it would seem to be used of some special class of workman, but the more general sense may apply, as meaning a foreman or superintendent. To take it passively as 'qui angariatur,' besides that this would be a strange sense for a word so formed, seems unsatisfactory for the reason that all the workmen in these papyri were forced labourers in the sense that

their service was compulsory; and these workmen were to receive wages (l. 9); moreover the Government was prepared to accept ἀπαγγυρισμός (l. 10). In 1403, 7 it is used as interchangeable with ἐργάτης, but a foreman is a workman, so that this use is not incompatible with the explanation here offered. Prof. Becker suggests that it may be connected with the Arabic *ajr* = 'hire,' e.g. *ajir*, plur. *ujarā*; but it seems unlikely that if the word were being taken into Greek it should receive the same form as an existing Greek word.

. . . [: Arabic. Too little remains to read anything.

- Βασιλει[ω] διοικητη κω[μης Αφροδιτω ευχαριστουμεν]
 τ[ω] Θ[ε]ω κ[αι] μ[ε]τ[α] τ[αν]τ[α] τεσσα[ρ]ας αγγα[ρ]ευ[τ]ας ε[τ]α[ξ]αμεν]
 5 δια της διοικησεως σου [επ]ι μηνας εξ λογω υπουργιας
 των καραβων εν τη νησω Βαβυλωνος υπο Αβδελαλε
 υιον Αβι Αχιμ επικειμ[ενον] επι της παρουσης ινδικτιον\ος'
 ενατης και τα τουτων ε[ν]ταγια ποιησαντες τοις των χωρι\ων'
 και ευθησαντες εν [αυτο]ις τον μισθον και δαπανην
 10 ινα εαν δοξη χωρω δο[υν]αι απαργυρισμον παρασχη
 επεμψαμεν σοι δεχομε[ν]ος ουν τα παροντα γραμματα
 τους τοιουτο[ν]ς αγγαρευτα[ς] προς την δυναμι[ν] τ[ων] η[μ]ετερων
 εντ[α]γι[ω]ν εκπε[μ]ψον και π[α]ραδος τω ειρημενω
 Αβδελαλε λογω της υπουργιας των τοιουτων
 15 καραβων [ε]γγρ μ^η Παχ^ω ς ι^δ/ θ

Endorsed :

Κορρα β^ε Ξ[ξ]ερ[ι]χ συμβ[ου]λ[ος] Βασιλειω διοικ/ κωμ^η Αφρο^δ

The other way up :

] [αγγ⁻] δ λ [τ^ω κα]ρρ[^ω]
 μ' μ' ς

4. This line is got only from the projecting strokes of the longer letters.

7. επικειμενον : in this and similar passages it seems on the whole probable that the participle is not to be taken with the words that follow (which can stand independently, as in 1378, 7), but as a title attached to the proper name preceding, = 'the superintendent' ; cf. 1434, 94.

10. χωρω : *λ. χωρίω* ; the option then between service and *ἀπαργυρισμός* lay with the local officials, or at least with *οἱ τοῦ χωρίου* as a corporation, not with the individual workman. Translate : 'in order that if any *χωρίον* decides to compound for the service by a money payment it may do so.'

13. εκπεμψον : the first letter is imperfect but does not look like ε.

PAPYRUS 1377.—A. D. 711.

Inv. No. 1752. 10 $\frac{1}{4}$ in. × 3 $\frac{1}{4}$ in.

THIS letter is too fragmentary to yield any consecutive sense. It concerns some beams of palm-wood.

.
 διεσ]τειλ[αμεν]
 [δια της διοικησεως σου περ]ι των εξαπο[
 τη δ]ιοικησει σο[ν]
 δια των παροντ]ων γραμματων ημων ορισαμεν
 5 π]ιπρασ[α]ι αυτους τη ρηθειση
] μαρ'τυρομενος περι το[ν]το\
 εαν] ε[ν]ρωμεν τινα αγορασαντα
]κνιαν συ γραμματων ημων
 απολλυ]ουσαν σε λοιπον

2. εξαπο[: or εξαπο[. It is perhaps just possible to read *εξαπη[χεων φοινικοδοκιων]*, but the letter after π is much more like ο than the bottom of η.

5. πιπρασαι : for this late Aorist of *πιπράσκω* cf. Jannaris, *Hist. Gr. Grammar*, 996 (214). *τιμῇ* may have followed *ρήθειση*.

10

των τοιουτων φοινικοδοκι^ω
 τη επ]ιτροπη ημων
 ο]ιαν ουν' αφορμην
 εγρ^α μ' Π^χ ζ ινδ·/ θ

PAPYRUS 1378.—A. D. 711.

Inv. No. 1374. Two fragments, $2\frac{1}{8}$ in. \times $3\frac{3}{8}$ in. and 1 ft. 1 in. \times $8\frac{3}{8}$ in.

A REQUISITION for palm-wood for the palace at Fustāt. This letter, compared with 1433, 33, etc., shows that Babylon and Fustāt were convertible terms.

ρ' φ[οι]ν[ικ]δ/ S] αλλ^ω λ α[ν]λ τ^{ου} Αμιρ^λ الى صهب اشقوة في سعب النخل والجريد لبنيان دار امير المؤمنين

-) εν ονοματι το[υ Θεου] K[ορρα υιος Σζ]ε[ριχ συ]μ[β]ο[υ]λος
 [Βασιλειω διοικητη κωμης Αφροδιτω] ευχαριστουμεν
 [τω Θε]ω κ[α]ι [με]τ[α] τ[αυ]τ[α] φ[ο]ι[νικ]οδοκια και ετερ[α] ειδη εταξαμεν
 5 δια' της διοικησεω[s] σο^ν προς την υποτεταγμενην γ'νωσιν
 λογω στεγασεως και χρειας αυλης κτιζομενης τω Αμιραλμ^{ου}
 εν τω Φοσσατω παρα' ποταμον υπο Ιαειε υιον Ανδαλα' επι της παρο[υ]σ^η
 ινδικτιονος ενατης και τα τουτων εντ[α]για ποιησαντες τοις των χ^ωχ^ω
 επεμψαμεν σοι, δεχομενος ουν τα παροντα γραμματα τα τοιαυ^τ
 10 ειδη ει[σ]π[ρ]ατ[τ]ων πρ[ος] την δυναμιν των ημετερων ενταγιων
 αποστειλον δια των οφειλοντων παραδουναι ε[ν] Βαβυλω[ν]ι
 λογω της τοιαυτης αυλης· εγρ' μ' Παχ^ω ιγ ιδ[·]/ θ
 γν^ω
 σ—

φοινικδ/ σχι^τ απ^ο π^χ ι S ιβ θ βαι^α αφ

Endorsed:

15 Κορρα υι· Σζεριχ συμ[βουλος] Βασιλειω δι]οικ^τ/ κ^ω/ Αφροδι[τ]

The other way up:

+ Π^χ κθ ηνη^χ

1. Arabic:—To the *Ṣāhib* of Ashkūh concerning the palm-branches and trunks for the palace of the *Amīr al-Mu'minīn*. The Arabic words mean, as pointed out by Prof. Becker, branches which have the leaves on and those without leaves, and he suggests that what is requisitioned is 'Abdeckmaterial, nicht die Balken, sondern das Füllwerk über und zwischen den Balken.' But φοινικοδόκια must mean beams, as in 1362, where Prof. Becker remarks that the Arabic certainly refers to beams or trunks.

6. Cf. Or. 6226 (9), where the same phrase occurs.

7. υιον: sic. Cf. 1376, 7.

10. εισπραττων: a very doubtful reading; σ and ρ ought to be visible, and the letter read as τ is more like ρ. The first part of the word is on a detached fragment, which, however, it seems impossible to fit in anywhere but here.

14. απ^ο π^χ ι S ιβ: ἀπὸ πῆχυν ι καὶ ιβ. It is the measurement, probably '10 and 12 cubits long,' i.e. two sizes; '10 × 12 cubits' seems to be too broad.

βαι^α: cf. 1362, 20, note.

PAPYRUS 1379.—A. D. 711.

Inv. No. 1375. 1 ft. 1 $\frac{5}{8}$ in. × 8 in.

AN order for 6 *solidi* as payment for certain articles for the *δαπάνη* of porters employed in the building of a barn at Fustāt. The barn was intended for the storage of grain from 'the lower country'; cf. 1447, 137, note. An account specifying the articles was added at the foot, but is now lost.

ρ' δ^π [α]μαλιτ' ον' γ οντ' ει/ υπον[ρ]γι^α τ^{ου} κτιζομε^ε ορ' [τ^{ου} Φο]σσ^α
 εν ονοματι το^ν Θεο^ν Κορ^ορα β- Σ'ζεριχ συμβουλος^ς
 Βασιλειω διοικητη κωμης Αφροδιτω ευχαριστουμεν
 [τ]ω Θεω και [μ]ετα ταυτα^ς εξ αρ[ιθμ]ι[α ν]ομι[σμ]ατα εταξαμεν δια της διοικη^η/[σου]
 5 ὑπερ τιμης των υποτεταγμενων ειδων^ς δαπανης αμαλιτων ονοματω[ν]
 [τριων] μηνων δυο οντων εις υπουργιαν το^ν κτιζομενο^ν ορ' ρ'
 ε[ν τ]ω Φοσσατω λογω του παρ'αδιδομενο^ν γεννηματος απο της κατω
 χωρας^ς υπο Σουφιαν β^ε Αειαν και Σωραειγ β^ε Θεμιμ επικειμενο[υς]
 [επι] της παρουσης ινδικτιονος εν[α]της^ς και τα τουτων ενταγια ποιησαν^τ
 10 [τοις των] χωριων επεμψαμεν [σο]ι^ς δεχομενος ουν^ς τα παροντα γραμματα
 [προ]ς την δυναμιν των ημετερων ενταγιων το^ς τοιουτο χρυσιον
 [ανυσον] και [πεμψον π]ρ[ος] τ[ον απο]κρισιاريον σο^ν // ε[γρ]^α [μ'] Π^ν α ι^δ/ θ //

Endorsed:

[Κ]ορρα νι. Σ'ζεριχ συμβουλος Βασιλειω διοικ^η/ κωμ^η Αφροδι[τω]

The other way up:

+ μ' Επιϕ λ ηνηχ δ/ Ματοι στρ^α ρ^π δαπαν^ς αμαλιτ' ον' ν' γ ει/ υπονρ' ορ' τ^{ου} Φοσσ^α

1. περὶ δαπάνης ἀμαλιτῶν ὀνομάτων γ ὄντων εἰς ὑπουργίαν τοῦ κτιζομένου ὀργίου τοῦ Φοσσάτου.

5. αμαλιτων: a new word, and probably not a Greek one; cf. 1433, 62, etc. It may be, as Mr. A. G. Ellis suggests, the Arabic *hammāl*, porter, or, as Prof. Becker, 'amīl, a subordinate official; but in 1375, 6 'amīl is translated by ὑπουργοί.

8. Sufyān b. Ḥayyān and Shuraiḥ b. Tamīm (Becker). The

last word may be either επικειμενον (*sc.* ἐπικειμένων) or επικειμενους, more probably the latter.

12. αποκρисиариον: cf. note on 1360, 1.

14. στρ^α: probably στρατιώτου; a στρατηλάτης would hardly carry a letter. στρα(τιῶται) occur fairly often in the accounts as couriers.

PAPYRUS 1380.—A. D. 711.

Inv. No. 1376. 2 ft. 7 $\frac{3}{4}$ in. × 8 $\frac{1}{4}$ in.

IN this letter, the latest which can be dated, Basilius is again being scolded for delay in the collection of the taxes, this time 'the two-thirds part of the gold taxes.' What is meant by this is not clear. Is it possible that the full quota of taxes at which a place was assessed was not always required, and that in this year only two-thirds of the total amount had been asked for? Cf. the introduction to 1412. It is perhaps more likely that the allusion is to the first or second *καταβολή* (cf. the introduction to 1412), which this year came to two-thirds of the whole.

The letter is an interesting example of Kurrāh's style. As it is dated on Pauni 7th with no addition to the indiction of ἀρχῇ or τέλει, its assignment to the year 711 is perhaps not certain,

- [εν ονοματι του Θεου Κορρα β Σζεριχ συμβουλος Βασιλειω διοικ^η/]
 κωμης Αφροδιτ[ω ευχαρισ]τ[ουμεν] τ[ω Θεω και με]τ[α] τ[αν]τ[α]
 πολλακis φ[α]ινομεθα' γραμμασιν ημων χρησαμενοι [π]ρ[ος σε]
 περι του διμοιρομερους των χρυσικων δημοσιων της διοικ^η/ σο[υ]
 5 και εδοκουμεν ως ηδη τουτο κατεβαλο^ν ημων ουν
 επιτρεψαντων τοις νοταριοις· εγκυψαι εις τα χαρ'τια της σακελλη[s]
 εφ ω μαθειν το τι κατεβαλο^ν εν τη σακελλη ηυραμεν το εργον σο^[υ]
 ανικανον και μηδαμινον και σε· εις τουτο κακως διαπραττομενον
 και' γαρ' ουκ απεστειλαμεν σε σχολασαι' εις το φαγονιν μαλλον δε
 10 απεστειλαμεν σε φοβισθαι τον Θεον και φυλαξαι' την πιστιν σου
 και ανυσαι' το δικαιον το^ν Αμιραλμουμνιν ουτε' γαρ εχεις αφορμην
 την οian ουν' ουτε' οι της διοικησεως σο καλως γαρ γεγονεν
 ο καρ'πος της γης και τουτο ο Θεος ευλογησεν και εδιπλασεν
 υπερ ο ην προ τουτο^ν γεγονεν δε και ο σιτος πολο^ν και τουτο
 15 επραθη παρα' των' της χωρ'ας· λοιπον ως ειρηται ουκ εχεις
 την οian ουν αφορμην βλεπε ουν το λοιπασθεν
 δια της διοικησεως σο εκ του διμοιρομερους των χρ^ν
 δημοσιων αυτης μετα πασης συντομιας· τουτο ανυσον
 μη υστερων εξ αυτō μυλιαρισιν και μονον γινωσκει γαρ
 20 ο Θεος ως ουκ ηρεσεν ημιν το πως πεποιηκας
 εις το πραγμα των' τοιουτων δημοσιων εβουλομεθα γαρ δουναι σο[ι]
 ανταποδοσιν τουτου χαριν εαν ουν εστι εν σοι αγαθον
 ως ειρηται' ανυσον μετα πασης· σπουδης το λοιπασθεν
 δια της διοικησεως σο εκ του τοιουτου διμοιρομερου[s]
 25 των χρυσικων δημοσιων και αποστειλον οφελος γαρ εστι
 τοις της χωρας δουναι κατα προσβασιν τα δι αυτων
 και μη εασαι' αυτους αχρις ο^ν συναχθωσιν επανω αυτων
 και σ'τενωθωσιν πληρωσαι επισταμεθα δε ως ανικανια' και
 αχρησιμια φερομενος ο υπουρ'γος· ζητει τα προς αφορμ[ην]
 30 το^ν υστερεσαι' τα δι αυτō μη γενη ουν τοιουτος και δωση[s]
 κατα της ψυχης σο προφασιν ιδου μαρ'τυρομεθα σ[ε]

εγρ^α μ' Π^ν ζ ι^δ/ θ

Endorsed :

[+ μ' . . . ι^δ/ θ ηνη^χ δ/ Μουσλημ βερ^δ ρ^π εκ^π/ συμ^π διμοιρ^ομ^ε χρ^ν δημοσιων

12, 13. Cf. PSR. III. 16 f.

14. πολου: *l. πολλου*, 'high-priced.'

19. μυλιαρισιν: *l. μυλιαρίσων*.

26. κατα προσβασιν: cf. 1365, 3, note.

27. ο^ν: *i. e. οὐ*.

συναχθωσιν επανω αυτων: perhaps the last word is αὐτῶν for
 εἰαυτῶν; 'they are straitened beyond their means.'

28, 29. ανικανια και αχρησιμια: the insertion of an iota seems

hardly likely to be accidental in both cases, and we may perhaps
 take the words as nouns in the dative; cf. 1390, 5. Translate:
 'And we know that the official whose work is inadequate and un-
 satisfactory always seeks excuses for his dilatoriness.'

33. Μουσλημ: Muslim.

εκ^π/: *ἐκπέμψεως*.

συμ^π: *συμπληρώσεως*.

PAPYRUS 1381.—*Circ.* A. D. 709.Inv. No. 1378. 1 ft. 1 in. × 5 $\frac{1}{8}$ in.

THE remaining letters of the series have lost the dating clause or at least the indiction-year, and are arranged by order of subjects. First come those relating to the fugitives, which, as the whole incident seems to have been confined to the earlier part of Kurrāh's governorship, may be assigned, if from him, to the years 708–710. The present letter is obscure owing to mutilation, and adds nothing new.

[εν ονοματι του Θεου Κορρα υιος Σζεριχ συμβουλος]
 Βασιλειω διοικητη κωμης Αφροδι[τω ευχαριστουμεν]
 τω Θεω και μετα ταυτα' επιστασαι ως η[θεληκαμεν]
 ανυσαι' το δια των οντων φυγαδων εν τη δ[ιοικησει σου]
 5 και ουκ εγνωμεν το πως διεγενῶ αλλ' ως υπ[.]λ[
 ει[s] τ[ου]το' δεχομενος ουν' τα παροντα γραμμ[α]τ[α] εαν ευρης?]
 εν τη διοικησει σου τινα' μη ταγεντα παρ η[μιν]?
 διαγραφον νεοσται' ει μη δ αν ανυσης το [
 ουτε γαρ εχεις αφορμην' εν τινι καθοτ[ι]
 10 παρ ημων εις ζητησιν φυγαδων εν τη δ[ιοικησει σου]
 εξην ει καν . . . τ[.]ι[.]αι τινι εκ τουτων εγρ^a μ [

4. Perhaps a noun going with τό is to be supplied at the end of the line, but an expression τὸ διὰ τῶν . . . φυγάδων seems not inconsistent with the usual style of these letters, in the sense of 'the fugitives' simply; cf. καταλαβεῖν τὰ πρὸς ἡμᾶς in 1338 and

elsewhere.

5. The last word may be ὑπολείπεις, 'you are in arrears with regard to this.'

8. νεοσται; λ. νεωστί.

PAPYRUS 1382.—*Circ.* A. D. 709.Inv. No. 1379. 2 ft. 2 $\frac{1}{4}$ in. × 4 $\frac{3}{4}$ in.

THOUGH this letter is very incomplete a good deal of the sense can be made out. The supplements are of course conjectural merely and intended only to give the general sense; but the fact that they vary considerably in the number of letters supplied is not in itself any objection to them, in view of the great variation in the lengths of lines in these letters.

εν τη διοικησει σο^v εαν ολως [
 τιν'as πρ[ι]ν η[.] κ[α]τ[α]λαβη προ[s] ημας?

- οφείλων την τουτων καταζητ[ησιν εση γαρ]
 επισταμενος ως αυτο' ευρισκοντο[ς εν τη διοικ^η/ σου τινας εξ ων]
 5 γεγρ' αφηκαμεν σοι αποστρεψαι φυγ[αδων ουτε συ συγγνωμην]
 ουκετι εχεις ουτε οι της διοι[κησης σου]
 παρ' ημιν' αλλ ουτε λογον' απολο[γιας εχετε εαν ευρεθ^ω/?]
 εν τη διοικηση σο' τινες ε[κ] τ[ων ταγεντων αποστραφηναι]
 απ αυτης φυγαδων εις ετερα[ς παγαρχιας]
 10 σταλεντων παρ ημων' ανδρων ει[ς]
 εις τον ιδιον τοπον τουτους κρ[α]τ[ησαι?]
 ασφαλειας εν τοις ιδιοις χωρ[ιοις]
 αυτοις' απο των αυτων χωριων απ[
 εις αποκαταστασιν αυτων' και γρ[α]ψ[ον? προς?]
 15 τον επικειμενον της παγαρχι[ας]
 πεμπων αποστολον σο' οφειλont[α διδοναι την]
 υπερ αυτων' αποδειξιν ει δε κ[α]ι τ[ινες ευρεθωσιν]
 εν τη διοικηση σο' απ ετερων παγ[α]ρ[χιων πεμψον αυτους]
 εις ουσπερ' ησαν τοπους' προ τουτ[ου]
 20 αποστελλων παραντα και τινα' τον οφ[ειλοντα]
 τουτους γαρ' κελευσει Θεο' παραδιδ[ομεν ταις εαυτων παγαρχιας]
 ενδρανως δε και μετα πασης σ[υντομιας αγωνιζου?]
 εν τη τοιαυτη υποθεσει γ' ραφ[ων ωσαντως]
 την ποσοτητα' των αποστελλο[μενων φυγαδων]
 25 μη διδων κατα σο' αφορμην [μητε των εν τη]
 διοικηση σο' ο πεμπομενο[ς γαρ παρ ημων χαριν?]
 των φυγαδων εκ των ημ. [
 αποστρεψαι εις τα ιδια μιαν ψν[χην και μονην μελλει]
 καταλαβειν σε αν'ταποδωσις [ε]ξ[αλειφουσα σε]
 30 λοιπον παραφυλαξαι σεαυτο[ν και τους της διοικ^η/ σου]
 παρ' αγγελλων αυτοις τα απο δυναμεως [κα]τ[α]ζητ[ησαι? τους]
 αιτιους εις το πραγμα των πολλαχως [λεχθεντων φυγαδων]

3. καταζητησιν: a form καταζητέω is known to Byzantine Greek (Sophocles), and καταζήτησιν makes good sense here. After it must be understood a verb meaning 'to undertake.'

14-19. The supplements are based on the supposition that the general meaning is as follows:—'and write . . . to the governor of the pagarchy (in which they are), sending your messenger with instructions to give a receipt for them; and if too any are found in your district from other pagarchies, send them to the τόποι in which they were formerly'; *i.e.* the passage contains instructions (1) to get back fugitives from Aphrodito in other pagarchies, (2) to send back fugitives from other pagarchies in Aphrodito. The usual sense of ἀπόδειξις in these letters is *receipt*, *e.g.* from the treasury, for tax-payments, and

in 1384, 30, 32 it is used in that sense in connexion with the fugitives. Here the messenger sent to get fugitives from Aphrodito in other pagarchies is to give a receipt to the pagarch.

27. ημ. [: there is no trace of a down-stroke, and ημετερων is therefore impossible.

28. The sense wanted before this is, *if you neglect to send back any of the fugitives.*

31. The supplement is on the assumption that τὰ ἀπὸ δυνάμεως is an adverbial phrase, meaning 'to the best of their ability.'

32. The last line of the letter. The date may have been written, as not infrequently, in a short separate line on the right side of the roll.

PAPYRUS 1384.—A. D. 710(?).

Inv. Nos. 1382 (ll. 1-48) and 1381 (ll. 49-61). 4 ft. 8½ in. × 5⅝ in.

THIS is the longest letter in the collection and one of the most interesting of those relating to the fugitives. As it relates to the punishment to be inflicted on the offenders it probably dates from towards the close of the incident, and may therefore be conjecturally assigned to the earlier part of A. D. 710. The punishments consist of heavy fines on the fugitives, the persons who sheltered them, and the local officials, and in addition the fugitives themselves at least are to receive forty lashes with a scourge and to be put into *ξυλομάγγανα* (see note on l. 27). It will be noticed that Basilius is ordered to give receipts to those who bring him fugitives (ll. 30-32), just as his messengers who take back fugitives are to receive receipts. Among the Coptic documents are several which appear to be receipts (though as usual called *ὁμολογίαι*) of this kind. In Or. 6212 and Or. 6223 (7) the persons for whom the receipt is given seem to have been brought from other nomes.

της διοικησεως σοῦ πληθος παρ ὧν τ[
 ην· ἐποίησα ἡμῖν καὶ ἐτολμησας ὑπ[
 μετα την· γεναμενην ὡς [λελεκ]τ[α]ι κ[αταγραφην]
 κατα της· ιδίας ψυχης π[.]ρ[.] εν [.]·[
 5 απαιτηθηναι· τους φαινομενους· ἐχο[ι]τας φυγαδας]
 μετα την παρ[ο]υσαν· παρ[.]·[
 ὑπερ· ἐκαστου ἀνδρ[ο]ς νομισμ[α]τ[α] δεκα κα[ι] τ[ον] φυγοντα]
 νομισματα πεν[τ]ε καὶ τους διοικητας κ[α]ι μειζοντας]
 καὶ φυλακας του χωριου κ[α]ι·[.]·[νομισματα πεντε]
 10 καὶ τω μηνυον·τι μετα τη[ν] κα[ι]τ[α]γ[ρ]αφην δοθηναι]
 νομισματα δὺο ὑπερ ἐκαστου ἀνδρος [δεχομενος ουν]
 τα παρ[ο]ντα γραμματα συν[α]ξ[ον] τ[ου]ς μειζοντας]
 καὶ φυλακας· των χωρι[ων] της δι[ο]ικησεως σου]
 καὶ υπαναγνωση· αυτοις· τα παρ[ο]ντα γραμμ[α]τα κελευων]
 15 αυτους· μεταγ[ρ]αψαι το ισ[ον] ἐκαστω χωριω]
 ἐφ ὧ ἀν[α]γ[ν]ωσθηναι· αυτα τοις των ιδιων χ[ω]ριων]
 βαλον·τες εν· ταῖς ἐκκλησιαῖς αυτων [·
 [α]ναγινωσκειν· αυτους καὶ γιν[·
 παρ[α]γγελλων· αυτοις παρ[α]στησαι σοι τους [ευρισκομενους]

2. ἐποίησα: *ἔποίησας*.

ἐτολμησας: the ε corrected from το.

3. λελεκται: this is doubtful, as one would expect the second ε and the κ to show above the lacuna; moreover the stroke read as ι rather suggests ε; but it is exactly like the first ι of *ιδίας* in l. 4. The down-stroke of τ can hardly be part of λ, or one might possibly read [λε]λεκ[ται καταγραφην].

4. κατα της ιδίας ψυχης: with ἐτόλμησας; cf. 1343, 42-3.

5-7. The fine to be paid by those guilty of sheltering fugitives.

The next lines are restored with the help of ll. 38-40.

8. διοικητας here might be local officials; but it may also not go with τοῦ χωρίου, but refer to the heads of pagarchies, not Basilius only but all officials in whose districts fugitives are found. The passage seems to be a reference to some general decree, applying to all the pagarchies, so that the second explanation is perhaps the more probable.

14. υπαναγνωση: *sic*.

- 20 μετεπειτα της καταγρ'αφης φυγαδα[s εν τω χωριω?]
 παρεχων αυτοις διωριαν ημ[ερων x ινα]
 παρ'αστησωσιν σοι αυτους καυτων φ[αινοντων εχειν]
 τιν'ας εξ αυτων καταγραφον παρ'α σοι τ[ην ονομασιαν και]
 πατρ'ωνοιμιαν και απο ποιου χ[ωριου εφευγεν]
- 25 εκαστος αυτων απαιτων δε αυτον νομι[σματα πεντε και]
 νοτιζων τεσσαρακοντα μαγλαβια και [καθηλων]
 αυτον ξυλομαγανοις αποστ[ειλον προς ημας]
 επιτρεπων τω στελλωμενω μετ αυτου [
 οπως αυτο παρ'αδιδουντ[ο]ς [αυτον ημιν]
- 30 κομισηται υπερ' αυτο' αποδ[ε]ξις ωσαυτ[ως και συ δος]
 τοις φερ'ουσιν πρ'ος σε τιν'ας της διοικη[σεως σου ευρισκομ']
 εν' ετερ'αις παγαρχιας αποδειξιν [π]ρ[ος] τ[ην δυναμιν]
 των παροντων γρ'αμματων κελυσει Θε[ου πεμπομεν γαρ]
 ανθρωπον ημων εν τη διοικη[σ]ει [σο] ε[ι]ς [το μετα πασης]
- 35 ακριβειας καταψηλαφησαι [ενεκ]ε τω[ν] τ[οιουτων φυγαδων]
 και εαν ευρη τιν' εξ αυτων εισελθοτα εις τ[ην διοικησιν σου]
 μετα τον γεναμενον ως λελακτ[α] υπο[μνηματισμον]
 απαιτησαι τον μεν φυγοτα νομισματα πε[ντε και τον υποδεξα]
 νομισματα δεκα και τους μειζ[ον]α[s] κ[αι] φ[υλακας]
- 40 του χωριω εν' ω ευρεθη νομι[σ]ματα πεντε [και προς τουτοις ως]
 πολλαχως ειρηται καθηλων τε ξυλομαγανοις και αποστειλλων]
 πρ'ος ημας και θεματισαι τω μη[ν]οντ[ι] τ[ους φυγαδας]
 νομισματα δυο υπερ' εκαστο των αυτων φυγαδων τουτων δε των?
 δυο απαιτουμενων παρ'α τ[ου] α[ποδεξαμ]ενου αυτον απερ]
- 45 και διδομεν αυτω λοιπον οσης δυ[ναμews]
 εμπονω εις το πρ'αγμα των τοιουτω[ν] φυγαδων ωστε]
 το' αποστολο' ημων καταλαμ[βαν]οντος τ[α] προς σε?]
 εφ'ω ποιησαι την το[ι]αυτην ερ'ανναν μη [ευρη ημελημενον?]
 τι το συν'ολον εις τε το πρ[αγμα] των φ[υγαδων]
- 50 και εις το μεταγραφαι εκαστω χωριω το ισ[ον των παροντων]

26. νοτιζων...μαγλαβια: μαγλάβιον is another form of μαγκλάβιον, a scourge, and so, as here, the blow of the scourge; νοτιζων is probably for νοτίζων, used in the, apparently, new sense of scourging on the back.

καθηλων: from l. 41.

27. ξυλομαγανοις: as the captives were to be sent home, this word can hardly denote anything in the nature of fixed stocks, but rather some wooden apparatus for confining the hands and neck during the march; cf. the ζυγά of 1435, 39. Pictures of such contrivances are to be seen on Egyptian monuments (Crum).

προς ημας: cf. l. 42.

31. προς σε: more like προ σε.

τινας: the α corrected from ε.

32. παγαρχιας: sic.

36. εισελθοτα: sic.

37. λελακται: sic.

υπομνηματισμον: the piece of papyrus containing the υπο has

disappeared since the letter was first read.

38. φυγοτα: sic.

41. καθηλων κ.τ.λ.: it is probable that this refers to the fugitives only, as it certainly does in ll. 26-30.

43, 44. Apparently the 2 solidi which were to be given as a reward to the informer were to be exacted from the person found guilty of harbouring the fugitive.

45. αυτω: the first two letters are apparently a correction.

οσης δυναμews: perhaps part of an adverbial phrase meaning 'to the best of your ability.'

47. καταλαμβανοντος κ.τ.λ.: cf. 1338, I, etc. One would, however, expect αναλαμβάνοντος, seeing that a messenger from Kurrāh to Basilius would be going up the Nile; but perhaps the word is used simply in its sense of return; or the messenger may have been at the time higher up the river than Aphroditō.

48. ερανναν: sic.

- γραμμάτων ως ἐπὶ σιγίλλιον [. . .] εἶσαι [
 μαθῶσι τὴν ἐγκείμενην ἐν αὐτῷ δ[ιαστολήν ?]
 ἵνα εἰ ἀρὰ εὐρέθῃ τις ποιησά[ς τι
 μὴ εὐρη λόγον ἀφορμῆς εἰπὴν ὥς οὐκ ἐ[πισταμένος ἦν το]
 55 ἐντάλμα ἡμῶν διαμαρτυραὶ [οὐν] τ[ους] τ[ων χωρίων]
 τοῦ μὴ ἀπολυσαι τίνα ἐκ τῶν τοιούτων φύγ[αδων φευγοντα ?]
 αὐτοῖς νυνὶ ἀλλ' τ[οῦ]τ[ον] εἰ . . . λ . [
 ἕως δ' ἀν τοῦτον παραστήσω[σ]ι[ν]
 [γ]ῆ[γ]ρ' ἀφήκαμεν εἰ μὲν ο[ὐ]ν γέ[. . .] . τ[ο]
 60 ἀγα[θο]ν θέλεις τε καὶ το σῶ[σ]μ[α] τῆς ψυχ[ῆς σου
 ἀνελ[θ]εῖ[ν] τῷ ἐκτελεσαγ[ε]ν[ι] β[ρ] . . . τ[

51. *ὡς ἐπὶ σιγίλλιον*: the meaning of this phrase is not altogether clear. *σιγίλλιον*, besides 'seal,' is used to mean an official order (Pap. 32, 8, Vol. I. p. 231, and probably 1462 (*d*), 10, and so always the Arabic *siḡill*—Becker), probably because of the seal attached to the letter. The general sense of the passage seems to be that the peasants are to understand that the letter is an official one. The letters read as *εἶσαι* are very

doubtful.

53. At the end of the line was no doubt a phrase meaning 'contrary to our orders.'

57. φ[υ]λα[ξ]αι is just possible at the end and gives the required sense, but the word before it is doubtful.

60. *σωσμα*: the *a* is not clear, but this is probably the word.

61. The last line of the letter.

PAPYRUS 1385.—*Circ.* A. D. 709 (?).

Inv. No. 1560. $5\frac{1}{2}$ in. \times $3\frac{3}{4}$ in.

IT is not clear whether this fragment relates to the fugitives or not. The mention of *ἐντάγια* in l. 2 would suggest a government requisition of some sort; but the last line certainly seems more appropriate to a letter concerning the fugitives, and the *ἐντάγια* may have related to some service in connexion with the matter.

There is a brown clay seal, with the usual device of a wolf (?) and a star. Here the star is in front of the wolf.

.
 τ[ων] παροντων γραμματω[ν]
] ἐ[ντα]για κατέλαβαν πρὸς σε π[.]ρ[
 εἰ] εἶχες [α]γαθὸν πρὸ τῆς σημε[ρον]
 α]ναμελλῆτι τοὺς ἐκπεμ[ψον] πρὸς ἡμᾶς]
 5 [μὴ παραφυλατ]των μ[ι]αν ψυχὴν καὶ μ[ο]ν[η]ν ἐγρ' μ']



PAPYRUS 1386.—*Circ.* A. D. 709.

Inv. No. 1383. 1 ft. $6\frac{1}{4}$ in. \times $5\frac{1}{8}$ in.

AFTER the letters relating to the fugitives are placed those dealing with the navy. The present letter is apparently a requisition for the cost of articles intended for the refitting of ships at Clysma and provisions for the sailors there. The money is to be given to Sa'id,

'*ἡμέτερος παῖς*,' who is probably the person who occurs as a messenger in **1351**, etc. The 7th indiction (A.D. 708-709) is mentioned, but it is impossible to be sure whether it is past, present, or to come; most probably it is either the present indiction or the indiction just past.

- · · · ·
 εἶδη της φιλοκαλείας και εξαρτίας τ[ων
 του Κλυσματος· ου μην αλλα και ναυτ[ων
 και αλλων χρείας του δημοσι[ο]ν̄ επι ἰ[ν]δικτιονος]
 εβδομης και εταξαμεν δια της διοικ[η]σεως σου x]
 5 ἀριθμια νομίσματα και τα τουτων [ενταγια ποιησαντες]
 επεμψαμεν σοῑ παραυτα ουν του δεξ[ασ]θ[η]ς σε [τα παροντα γραμματα]
 προς την δυναμιν των εν̄ταγιων το τ[ο]ιουτο χρυσιον]
 ανυσον καῑ πεμψον̄ δι ανθρωπω σο[ο]ν̄ τ[ο]ν οφειλοντος]
 τουτο καταβαλεσθαι Ὑσαιδ̄ ημετερω παιδῑ και μη [δο]ξῃ σοῑ π[α]ρ[ε]χειν τι]
 10 ἐν̄εκεν ναυλο̄ το συνολον̄ ει μη το του παρα[δ]ιδομενου σιτου ?]
 εμβολης εις τα ορια Βαβυλωνος μ[ε]λλ[ω] γαρ ερευνησαι]
 και μαθειν τα περι τουτο̄ και εαν ευρω σε [παρασχοντα]
 τι το συνολον̄ ὑπερ ναυλο̄ εξωθεν τ[η]ς τοιαυτης]
 εμβολης· των οριων αποδιδω σοῑ [παρεξελευσιν την]
 15 συντῑνουςαν εις την ψυχην και υπ[ο]στασιν σου

1. Very likely *καρβων* is to be supplied.

2. *ναυτων*: the *αλλων* in the next line seems to point to a genitive here, but *εἶδη* is in the accusative. Apparently therefore *ναυτῶν* goes like *φιλοκαλείας* with *εἶδη*.

3. If we might venture to read the common phrase *της παρουσης ἰνδικτιονος* it would give the approximate date of the document; but that would make the line somewhat long and is hardly to be assumed without evidence.

6. A variation on the usual phrase.

8. *ανθρωπω σο*^ν: *sic*; probably for *ανθρωπων*, as in **1394**, 12,

rather than *ανθρωπων*.

10, 11. For these lines *cf.* **1387**, 12-13, note. If the supplements are correct, the sense will be that Basilus is authorized to pay (no doubt from the taxes) for the transport of corn but not for anything else. Why it should be necessary to prohibit Basilus so strictly from giving *ναυλον* is not clear; *cf.* **1351**.

11-14. The singulars of the verbs here are an exception to the usual practice where the Governor speaks of himself.

15. There is no external evidence as to whether this is the last line, but it reads like the conclusion of a letter.

PAPYRUS 1387.—A. D. 709-714.

Inv. No. 1385. 1 ft. 3 $\frac{1}{4}$ in. × 2 $\frac{5}{8}$ in.

AN order for money in payment of the carriage-money of certain articles intended for Clysma.

- · · · · ρ' ναυλο̄ν πλοιο̄ν [̄
 [εν ονοματι του Θεου Κορ]ρα υιος Σζεριχ [συμβουλος]
 [Βασιλειω διοικητ]η κωμης Αφροδιτ[ω ευχαριστουμεν]
 [τω Θεω και μετα ταυτα] εταξαμεν δια της δι[οικησεως σου]
 5 [λογω ναυλου πλοιων] βαστασαντων διαστ[α]λμους]

5. *διασταλμους*: *cf.* **1396**, 1, **1419**, **1269**.

- [των καραβων και του] Κλυσματος και' του κ[ουρσου?]
 [νομισματα x] επι της παρουσης ιν[δικτιονος]
 [x και τα τουτων] ενταγια ποιησαντε[s] τ[οις των]
 [χωριων επεμψαμεν σοι] δεχομενος ουν τα π[α]ρ[οντα γραμματα]
 10 [προς την δυναμιν των] ενταγιων το τοιουτο χρ[υσιον]
 [αποστειλον δι ανθρωπου] σο' του οφειλοντο[s αυ]τ[ο καταβαλεσθαι]
 [και μη δοξη σοι τι παρεχ]ειν δια χωριο' ενεκε[ν] ναυλου ει μη υπερ]
 [ναυλου του παραδιδου]ν[ο]ν σιτοκριθῶ. εις τα ο[ρρια Βαβυλωνος]
 εγρ μ⁷ T^v

Endorsed:

15 δ/ ? Αβ^{ov} Θουμ^a βερ^δ ρ' [ναυ]λ^{ov} πλοι^ω]

The other way up:

[Κορρα υἱ Σζεριχ συμβου]^λ Βασιλειω διο[ικ/ κωμ⁷ Αφροδιτω]

7. νομισματα x: if *κουρσου* is right one would expect the indication to be given, but the sum of money must be specified somewhere, and of the only two places where it can be fitted in, this line and the next, there seems more room here.

12, 13. The remains suggest that the passage is parallel to 1386, 9-11. As neither letter is primarily concerned with the *embola* the clause would seem to be of general application, but it is difficult to reconcile with the fact that in this letter *ναυλον* is demanded for other purposes than the *embola*. Possibly the emphasis here is on *διὰ χωρίου*, implying that the *ναυλον* demanded was to be raised in some other way than by requisitions from the *χωρία*; or perhaps the meaning is that Basilus is not

to levy *ναυλον* for anything but the *embola* except under special instructions.

13. *σιτοκριθον*: in appearance more like *σιτουκριθον*. The dot after it is in the MS.

15. Αβ^{ov} Θουμ^a: Θωμās would hardly be written with *ov* if the man were a Copt, nor is it usual in these letters to give the patronymic of Coptic messengers in the minutes (1340 and 1341). Hence the restoration Αβου seems probable, and the second name may be, as suggested by Mr. Ellis, Thumāmāh (أبو ثمامة) or, less likely, Thumām (أبو ثمام). The order of the two endorsements is the reverse of the usual one.

PAPYRUS 1388.—Date uncertain.

Inv. No. 1399. Four fragments of irregular shape. Width 4½ in. Fragms. 2 and 3 probably join together.

FRAGMENTS of a letter relating to Clysma and the fleet, probably a requisition for sailors and their keep.

Fragm. 1. την ωραν π'ρου. [
] τους καλους και δ[οκιμους?]

Fragms. 2 and 3 together:

2. ημ[ε]τ[ερ]
 αυτων μεντοι παρεχ[ο]ντων τ[ι]
 3. χωρω[. (2)]ν' και μη ευρο[μεν]
 επιτ[ρο]π[ης] ημων εις το πραγμ[α] τ[ων]?
]s παρ ημων αντηπ[ι]

Fragm. 4. Κλυσματι [π]ρο[σ]
 κ[αι] δαπανην και' αποτροφην ν[αυτων]
 ενταγ[οις] δος εκαστω [

PAPYRUS 1389.—Date uncertain.

Inv. No. 1386 (b). $9\frac{7}{8}$ in. \times $2\frac{3}{4}$ in.

THIS fragment contains no direct reference to the fleet, but as the word διφθέραι occurs, and skins certainly were requisitioned for naval purposes (*cf.* 1416, 42, 1433, 64, etc.), it seems likely that the letter was a requisition of εἶδη for the fleet.

5

της διοικησεω]ς σο^[v] μη υστερων
]π[. . .] τον [σ]ιτ[ον]
]ς και εις
 δ]ιφθερ'ας \μη πεμπων' απαργυρισμον
]ε[.]ς ετερων
 τ]ης των τοιουτων
] . ρ ενα αλλω[. .] . [
] των αποστειλον

2. σιτον: or [α]ρτ[ον]. The down-stroke before τ is, however, some distance from it, and a letter or two may have come between.

4. μη πεμπων: in a somewhat darker ink, and perhaps therefore not by the original clerk.
 8. The last complete line.

PAPYRUS 1390.—Date uncertain.

Inv. No. 1386 (a). 11 in. \times $3\frac{7}{8}$ in.

THE exact purpose of this letter is doubtful, but it clearly relates to naval business of some sort.

επερδι[.] . εν τουτ ελει[
 και δρομοναρ'ια το πραγ[μα
 εξοτε εφθασεν προς [
 μηναις δυο η και' αλλω[
 5 και αχρησιμια φερ'ομ[ενος ?
 μεχρι της σημερον ει[s ?] τ[
 δεχομενος ουν τα παροντα γρ'αμ[ματα
 μη αναμενων προ'ς ρ'ο[πην και μονην
 δια της διοικησεως σο [
 10 μη εμποδιζων εν τιν[ι

1. τουτ ελει[: or του τελει[.

4. μηναις: *sic*.

5. αχρησιμια: *cf.* 1380, 28, note.

8. προς ροπην και μονην; *cf.* 1354, 22.

10. Probably the last line.

PAPYRUS 1391.—A. D. 709-714.

Inv. No. 1384. 2 ft. 7 $\frac{1}{8}$ in. × 4 in. Detached fragment 1 $\frac{5}{8}$ in. × 4 in.

THE minute on the *verso* of this letter shows it to have related to carpenters and *καλαφάται* (caulkers), but the letter is too incomplete to give any consecutive sense. Its mutilation is the more to be regretted as it seems to contain some novel features.

- // εν ονοματι του Θεου Κορρ[α υιος Σζεριχ συμβουλος]
 Βασιλειω διοικητη κωμ[ης Αφροδιτω]
 διηνεκως· χρεοποιουνμε[ν] χαριν]
 φιλοκαλειας των καρ'αβων κ[α]ι [δρομοναριων? και]
 5 ε[τ]ερ'ων διαφορων επιταγ[ματων]
 τ'ροπος εστι' ανευ αυτω[ν]
 επιταγματα· εισιν δε και ε. [
 δεχομενος ονν τα παροντα γρ[αμματα]
 δια της πολεως και συστατ[
 10 της διοικησεως σο". [
 τουτους εκδιδων τεχνιται[ς]
 δεοντως την τεχνην και επι[σ]κ[ευην]
 καθ εκαστον μηνα· επιθεωρ[ησαι δε
 προς το μη αμεληθηναι [πεμπειν προς ημας?]
 15 το κατ ονομα και πατρωνο[ιμιαν και κατα χωριον]
 εκαστο" αυτων παρ'ασκε[υαζων]
 βληθηναι εις το ναυπηγ[ιον]
 γραφων ημιν ωσαντως [
 κατα τον' περυσιανον χρον'ο[ν] τ[
 20 τοις της διοικησεως σ[ου]
 εν τε' αμπελω και ακανθε[ωνι]
 μη αμελων εν τι[ι] τ[ο] συνολον
 επιστολη αλλ' δια σεαυτο" [
 ως ειρηται χαριν τουτων απ[
 25 διεγενο" εση γαρ επισταμεν[ος ως κελευσει]
 Θεο" τον οφειλοντα ως [ειρηται
 επιθεωρησαι περι τουτω[ν]

3. *χρεοποιουνμεν*: apparently a new word. The meaning, without the context, is not clear, but presumably is 'we are incurring debts,' or, metaphorically, 'we are getting into arrears.' Evidently workmen (or supplies for them) are required for the dockyard.

5. Something like *και νυν δη ουδεις* would make good sense—'and now we cannot any longer do without them.'

7. The letter at the end seems to be either *ν* or *π*; qu. *εν* [λοιπαδι?]

9. This line is interesting and has no parallel in the collection. As Aphrodito is always called *κώμη*, the *πόλις* must be some other

place, possibly Antaeopolis. After it one would expect a word denoting the surrounding country.

11. *τεχνιταις*: *sic*, but *τεχνιτας* is perhaps meant. The reference may, however, be to the *putting out* of certain work (*τούτους*, referring to some articles) to skilled workmen.

18, 19. The sense is probably 'informing us likewise what services they have performed during the past year.'

19. *περυσιανον*: *sic*.

23. This is perhaps part of a clause telling Basilius to communicate the intelligence not by a letter but in person.

εαν ἐξεκολουθησας τη κει[
 διεπραξω ε γρ μ^η T^υ κη ι^δ]/ [

Endorsed :

30 Κορρα υι Σζεριχ συμβ[ου]λος [Βασιλειω διοικ/ κωμ^η Αφρο^δ]

The other way up :

[+ μ' δ/ βερ]^δ [ρ'] . υ . ιν' παρ^χ ει-/ τεκ-/ S καλ- S [

Detached fragment :

] σο^υ και ουκ επισταμεθα
 τ]ουτω εση ουν . [. .]η . [

31. ιν' παρ^χ: the extension of these abbreviations is uncertain, καλ⁻: καλαφάτης; cf. Becker's note on PAF. VIII. 13. This word καλαφάτης is to be read in WD. Pergg. XLI, XLII (p. 183), LIII, 7 (p. 189), and Louvre 6972 (p. 184).

32, 33. This fragment probably does not belong to the letter, but as it was found with it and resembles the rest in colour and handwriting it has not been removed.

PAPYRUS 1392. — A. D. 710-711 (?).

Inv. No. 1388. 1 ft. 9¹/₈ in. × 4 in.

AN order for nine measures of butter for a κοῦρσον. The butter is to be sent direct to Alexandria and delivered to the Augustal. It is probable, therefore, that the fleet was on the point of starting from Alexandria, in which case the 9th indiction mentioned will be the present indiction and the letter will belong probably to the earlier part of A. D. 710. The cost of the butter is 1¹/₈ solidus per measure. As the butter itself and not an ἀπαργυρισμός is expressly demanded, the specification of the cost shows that it was to be paid for; i. e. it was to be bought in the ἀγορὰ τῆς διοικήσεως (cf. 1414 *passim*).

ρ^π βουτ^υ μ^ε θ δ^τ/ προκ^[ου]/ . [

ε εν ονοματι του Θεου Κορρ[α υιος Σζεριχ συμβουλος]
 Βασιλειω διοικητη κω[μης Αφροδιτω λογω δαπανης των]
 προκουρ^ςσαριων εξερχομ[ενων εις τα κουρσα της παρουσης?]

5 ινδικτιονος ενατης διεστειλ[αμεν δια της διοικησεως σου]
 εννεα μετρα βουτυρο^υ εκ ενος [εκτου νομισματος και τα τουτων ενταγια ποιησαντες]
 τοις των χωριων επεμψ[αμεν σοι δεχομενος ουν]
 τα παροντα γραμματα τα τ[οιαντα μετρα
 τοις απ εκαστου χωριο^υ παρ[

10 ανελλειπως τα ταγεντα δ[ια της διοικησεως σου μετρα εννεα]

1. περί βουτύρον μέτρων θ δαπάνης προκουρσαρίων. The trace after this is apparently part of an Arabic letter.

3. From the endorsement it is very possible that we should read μαχων και at the end of this line.

4. προκουρσαριων: probably 'those who go on-a κοῦρσον,' i. e. 'corsairs.'

της παρουσης: if this reading, which is very probable, could be regarded as certain, the letter should be placed after 1372, but as it is just possible that the next indiction may be the one meant it is left here, among the undateable letters.

6. A very long line, but it is difficult to see what else could be read. Perhaps something has been omitted and written above.

πεμψον εν Αλεξανδρεια [δι ανθρωπων σου πιστων]
των οφειλοντων [το τοιοντο βουτυρον καταβαλεσθαι]
Θεοδωρω Αυγουσταλιω [
και κομισασθαι την υπερ α[υ]τ[ου] αποδειξιν και κελευσον]
15 αυτους· τουτο δουναι καλον κ[αι] αρεσκον ημιν·]
οτι επισπουδαστον εστι· τ[ω] Αμιραλμουμιν·? λοιπον]
αμελλητι εκπεμψον το τ[οιοντο βουτυρον ως]
[ε]ιρηται ανελλειπω[ς] μη π[εμπων] απαργυρισμον]
[ει μ]η αυτο το ει[δος] εγρ μ⁷

Endorsed :

20 Κ[ορ]ρ[α] β^ε Σ[ε]ρ[ι]χ[ι] σ[υ]μβ[ου]λ[ος] Βασιλειω διοικ/ κωμ^η Αφρο^δ]

The other way up :

[+ ηνη^χ δ/ ρ' βουτ^ν μ]_ε θ εκ ν^ο α ς' λ^{κ^ον}/ Αιγ^π μαχ^ω

13. Αυγουσταλιω : the Augustal is described by Butler (*The Arabic Conquest of Egypt*, p. 451) as the governor of Alexandria, and this seems likely from the context ; but Prof. Becker points out that it would be very strange to find a Christian as *governor*, and he suggests that the title denotes merely the chief of the *civil* government, the head 'āmil of Alexandria. It is curious to find this title surviving so far into the Arab period. The

present instance is a later one than that in Amélineau, *Vie d'Isaac, Patriarche d'Alexandrie*, p. 73 ; cf. also Crum, *Ostr.* 320, 5.

16. For supplement, cf. 1338, 12 f.

19. The papyrus breaks off directly after this line, but it is probably the last line.

21. μαχ^ω : cf. 1351, 5, note.

PAPYRUS 1393.—Date uncertain.

Inv. No. 1749. 4 ft. 7³/₈ in. × 3³/₈ in.

AS this long letter has lost the larger portion of every line its meaning is in most places doubtful. It is evident, however, that it is a requisition for sailors and skilled workmen and for provisions both for them and for the μάχοι. It seems also that a κατάγραφον or register of some kind is to be prepared (l. 4 ff.), and that certain men are to be chosen to draw this up (ll. 14–19). For the sailors (who number sixty-nine) sureties are to be found (l. 44 ; this may refer to the workmen as well) ; and it may be conjectured from the tone of the letter that Basilius has neglected orders previously received.

.
αυτους ει τι εθεματισ[αμεν]
αυτων μεντοι παρο[
και εκστραορ'δινα· λ[οιπον·]
ευπορ'ους οφειλοντ[ας]
5 ει δοξη τινα· αποδρασ[αι]
το καταγρ'αφον της [
καταχωριο^ν των αυτω[ν]
ποιων ημιν· εν τω α[υ]τ[ω] καταγραφω
υπερ των ιδιων χ[ωριων]
10 ετερων και ει τι εδωθ[η]

- εκδιδων τινι τι το κε[
 αποστελλων) τας δεδαπανημενας
 αποστειλον εις πληρε[ς
 επανω αυτων' ανθρωπ[ους
 15 ευπορους· μαρτ[υ]ρ[ων αυτοις
 μη ειναι αυτους φυρ[.]τ[
 πληρωθηναί την τ[ο]ιαυτην
 μετα του φοβο' του Θεο' [προ των οφθαλμων αυτων
 δικαιω και σταθμω ισ[ω
 20 πρακτηθηναι τινα [
 την διοικησιν σο' [
 παντων δια σεαυτ[ου
 εις πληρες υποδεχομ[ενος
 ως ειρηται εκ των χωρ[ιων
 25 αποδειξεις υπερ αυτης [
 δαπανης εκαστω πιστι[κω μη]
 πεμφαντα απαργυρισμον [
 ει μη' αυτο το σωματιον [
 ανταποδωσιν βλαπτουσιν [
 30 περι του σωματιο' [
 δαπανων κρατων τους το[ι]ουτους
 εν ειδεσιν' ανευ μεντοι του εψ[η]ματος
 εν απαργυρισμω προς 'την' εντ[ε]θεισαν γνωσιν]
 λοιπον μη' πεμψης εψ[η]μα
 35 ου μην αλλα και' ει τι δαπ[αν
 εκ τε της αλυκης· και το' οξ[ους
 της θεματισθησης [
 απαργυρισμον υπ[ε]ρ δαπαν[ης
 καταβαλεσθαι· εις πληρες [
 40 πιστικοις· την λεχθει[σαν δαπανην
 τουτους εξασφαλιζομενος [
 αυτων και μαρ'τυρων [αυτοις
 το παραδωθεν' αυτοις [
 αντιφωνητας χρησ[τους
 45 μη αμελης τε εις το αποστ[ειλαι την τοιαυτην δαπανην ην?]
 διεστειλαμεν δια της [διοικησεως σου

11. Not κα[θολου].
 12.): apparently intended as a mark of division, to avoid ambiguity (αποστελλωντας).
 14. επανω αυτων: cf. 1380, 27, note.
 16. λ. φυρ[α]τ[as, 'meddlers'? cf. L. and S. s. v.
 20. πρακτηθηναι: sic, not παραιτηθηναι.
 32. The meaning is apparently that εψ[η]μα is not to be sent in kind but compounded for by απαργυρισμός; cf. l. 34.
 36. αλυκης: i. e. αλυκής, 'salt,' a feminine of the adj. αλυκός.

The word, as αλ', occurs frequently in the accounts.

37. λ. θεματισθείσης.
 39. διδων: this form of the participle is regularly used in the Aphrodito papyri; cf. l. 54 and 1391, 11.
 41. εξασφαλιζομενος: probably 'taking security from them,' i. e. the πιστικοί.
 44. αντιφωνητας: 'sureties.'
 45. The line may however refer to the whole διάσταμα, sailors and workmen as well as δαπάνη.

απο τε ναυτων και τεχι[ιτων τω]
 παροντι αποστολω ημω[ν
 τι ποτε το καθολο^ν εν λοι[παδι
 50 και υστερεθη τι εση γαρ [επισταμενος οτι εαν ευρεθη τι εν]
 λοιπαδει μελλομεν κελε[υσει του Θεου
 ποσοτητι υπερ παρακ[οης
 ως επισποδαστον εστ[ι τω Αμιραλμουμνιν? λοιπον]
 εκτελεσον^ν μη διδων κατ[α σου προφασιν εγρ^ν μ^ν . . . ι^δ/ .]
 55 γν^ω ν^αν^α ον^ν ν^ν ξθ εκ ν^ο ε [
 δαπαν^η των αυ^τ ν^αν^α S τ[ε^{xx}
 εν ψ^ω μ^ν ε αρ^τ τ[
 οξ^{ου} με μθ τ^{ου} ι [ν^ο δ] ρ [κα β/
 δαπαν^η μαχων σι αρ^τ τ[

53. επισποδαστον: *sic*, apparently.

54. εκτελεσον is a correction.

55. εκ ν^ο ε: apparently these are the wages.

57. εν ψωμίους μηνών ε ἀρτάβαι τ[. For the artaba as a measure

of ψωμία cf. 1449, 30 ff. In UKF. 577, l. 2 the *litra* is used.58. ν^ο δ ρ κα β/: this is as near the correct result as the fraction system can come.

PAPYRUS 1394.—A. D. 709–710(?).

Inv. No. 1387. Two fragments, 1 $\frac{1}{8}$ in. × 1 $\frac{1}{2}$ in. and 2 ft. × 8 $\frac{1}{4}$ in.

AFTER the letters relating to the navy come those which deal with taxation in general. The present one concerns arrears in the taxes of the 7th indiction. It is not clear whether the indiction is present or past, but the latter supposition is much the more probable, as the phrase τῆς παρούσης would be expected in the other case, and moreover in 1349 the *ῥογά* of the *Muhājirūn* of Fustāt is paid out of the taxes of the 7th indiction during the 8th indiction. This letter then will probably belong to the 8th indiction, but to which half of it is not clear. The spring of A. D. 710 is *a priori* the natural date; but 1349, where, as here, the time for the *κοῦρσα* is spoken of as having come, is dated on Jan. 14.

) εν ονοματι [του Θεου Κορρα υιος Σζεριχ συμβουλος]
 [Βασιλειω διοικητη κωμης Αφροδιτω ευχαριστουμεν]
 τω Θεω και μ[ε]τ[α ταυτα πολλακις γραμμασι φαινομεθα]
 χρησαμενοι πρ[ος σε περι] τῆς εξαυσεως των χρυσικ^ω/
 5 δημοσιων εβδομης ι[νδ]ικτιου[ο]ς κ[α]ι μεχρ[ι] τη[σ]δε [της ημ^ε]
 ου διηγερθης εις τουτο ουτε μην απεστειλας τι το συνολ[ον]
 αλλ ημελησας καταφρονη[σ]ας και κατελαβεν ο καιρος
 του λαβειν τους Μωαγαριτας του Φοσσατο^ν τας ρογας
 αυτων και εξελθειν εις τα κ[ο]υρσα^ν δεχομενος
 10 ουν τα παροντα γρ^αμματα ευθεως δια πασης συντομιας
 αποστειλον προς ημας ει τι δ αν συνηξας χρυσιον

11. ει τι δ αν: 'whatever.'

- απο των αυτων δημοσιων μετα ανθρωπω σο^ν το^ν
 οφειλοντος τουτο καταβαλεσθαι εν τη σακελλη
 επετρεψαμεν γαρ τω παροντι αποστολ[ω ινα] μη αποκαινηθη
 15 εκ σο^ν· εως δ αν πεμψης ει τι δ αν ηνυσας και αγω[νισ]η
 ενδρανως εις την εξ[α]νυσιν του λοιπαζομενο^ν ποσο^ν εκ των τοιου^τ
 χρυσικων δημοσιων^ς μετα κυβερνησεως^ς πεμπων
 ει τι δ αν αννεις^ς εξ [αν]των κατ[α π]ροσβασιν αμελλητι ο[π]ως
 μη αναγκασθωμεν αποστειλ[αι]
 20 αλιψαι σε περ[ι] το[ν]τ[ο]ν [· . .] · [· .] · [
 δια της διοικη[σεως] σο[ν] τ[ι] μετα]
 επιηκειας και κυβερ[ν]η[σεως]
 η αδικων^ς και εση γι[νωσκων]· οτι το πρωτον]
 εργον^ς του υπουργο^ν η εξ[αν]υσις [των δημοσιων εστι και]
 25 μη [γ]ενηται δια σο^ν π[α]ρα · [
 εμποδι[ο]ς η του δουλ[αι]
 δια σου ποσον και κι[δ]υ[ν]ευ[ης] εγρ/ μ^ρ
 Endorsed :
 Κορρα υι^ς Σζ[ε]ριχ συμβουλ/ Βασιλειω διοικ/ κωμ^η Αφρο^δ

12. ανθρωπω: *sic*.

14. αποκαινηθη: *sic*, *l.* αποκινηθη.

16. From the *σιν* of εξανυσιν the letter is in blacker ink and a smaller hand. The writing of all these letters is so similar in

general type that it is not easy to distinguish hands, and the difference here may be due simply to a new pen; but it seems more likely that the original clerk was called away and the letter finished by a colleague.

PAPYRUS 1395.—Date uncertain.

Inv. No. 1390. 9 $\frac{1}{8}$ in. × 3 in.

THIS fragment is too small to be of any value by itself. It evidently relates to the gold taxes.

-
 τ [· .]τ[· . .]ι[
 τη κοπη εκειν^η· τι τ[ο] συνολον
 ηδη συνηξας εκ της τ[α]γεισης ποσοτητος μελλομεν γαρ καταψηλαφησαι]
 περι τουτο^ν το πως δι[ε]γενου εις]
 5 την συστασιν και δι[ο]ρθωσιν των χρυσικων δημοσιων δεχομενος ουν]
 τα παροντα γραμμα υ[·]τ[ι]
 δια της διοικησεω[ς] σου
 και ει μεν ηδη ταυτα συνηξ[ας]
 τοις δυνατοις χωριοι[ς]

6. γραμμα: *sic*.

υ[·]τ[ι]: if we can suppose μή to have been accidentally omitted,

or to have been supplied by an equivalent expression after the participle, the reading may perhaps be υ[σ]τ[ε]ρησας.

PAPYRUS 1396.—A. D. 709-714.

Inv. No. 1393. 7 in. × 5 $\frac{5}{8}$ in.

THE subject of this letter is arrears in the taxes; those concerned are not only the δημόσια, but include certain special requisitions said to be specified in an account at the foot, which is lost. The following papyrus is the end of a letter relating to arrears of taxation and contains an account of the requisitions, and it may very likely be the bottom of the present letter; but as the two fragments are certainly not continuous in any case it is impossible to be certain.

ρ' λοιπ^δ διαφορρ' διασταλμ^ω Αφρ̄
) εν ονοματι το^ν Θεο^ν Κορρα β̄ Σζεριχ σ[υμβουλος]
 Βασιλειω διοικητη κωμης Αφροδιτ[ω ευχαριστουμεν]
 τω^ν Θεω και μετα ταυτα^ν ημων ψηλαφησαι[των περι τῶ ταγειν^τ]
 5 δια της διοικησεως σο^ν δι ημετερων ενταγιω[ν χρυσιου]
 λογω δι'αφορων δημοσιων στιχων και αλλω[ν ευραμεν την διοικ^η/ σου]
 λοιπαζομενην προς την υποτεταγμενην γνω[σ]ι[ν]

Endorsed:

ο Κορρα β^ε Σζεριχ συμβουλ^ο/ Βασιλει[ω διοικ/ κωμ^η Αφρο^δ]

The other way up:

[μ' ι^δ/ ην]η^χ δ/ Αβδελλα υι^ο Ναφε ρ' υπ[ο]λοιπ - στιχων

1. διασταλμ^ω: διασταλμῶν.

Αφρ̄: 'Αφροδιτώ; cf. 1346, 1.

9. Ναφε: Nāfi.

PAPYRUS 1397.—*Circ.* A. D. 709(?).Inv. No. 1389. 8 $\frac{1}{2}$ in. × 4 $\frac{1}{2}$ in.

A SMALL fragment of a letter relating to arrears in extraordinary taxes. The payments due are specified in an account at the foot. Among them is one for butter for the corsairs; but the fact that the tax is for the *cost* of butter, not for the εἶδος itself, makes it probable that a different requisition from that contained in 1392 is referred to. This papyrus may be part of the preceding (see introduction to the latter).

.
 το[ν] τ[οιου]το[ν] λο[γ]οιπαδαριο^ν μητε μ[η]ν
 εκ τουτο^ν η και εμποδισης το[ν] [. . .]
 ανωθεν τριων ημερων εγρ [μ]^η [
 γν^ω

2. ζ. τον [αποστ]τ[ολον] ημων?

4 ff. In blacker ink than the preceding.

] . βερ[. . .]

ἐν' οὐνοματι τοῦ Θεοῦ Κορ'ρα β^ε Σζε[ριχ συμβουλος]

Βασιλειῳ διοικητῇ κωμῆς Αφ[ροδιτω ευχαριστουμεν]

τω Θεῳ και [μ]ετα τα[υ]τα· Αλμ[ωγειρα?]

5 ἀπηγγειλεν ἡμιν' ὡς λοιπαζ[ε]τ[αι]

νομισ'ματα τρια υπερ απουσι[ας]

πεντε τοῦ κεν'την'αριον' εἰς νο[μισματος]

κατεργασθεντος δι' αὐτον' πησ[σομενου δεχομενος ουν]

τα παροντα γραμματα' αν'υσον ε[ξ αυ]τ[ου] το τοιουτο χρυσιον]

10 ε[αν] δε αμφιβαλη πεμψον αὐτον [προς ημας?]

οπως ποιηση τον λογον [αυ]το[υ] τ[ι]

εκτελεσον και μη υστερησης εγρ μ^η [

4. Αλμωγειρα: for the name, which is a doubtful restoration, cf. 1383, 3. It is not likely that the person there mentioned (governor of the Fayum) occurs here also, as he would not naturally have any concern with the tax-payments of Aphrodito. Nor can the αὐτοῦ of l. 8 refer to the person here, as that is evidently a defaulting tax-payer or (perhaps more probably) subordinate official. This person must be a treasury official of

some kind, and in l. 5 διὰ with a personal name or official title is probably to be read.

6. απουσιαι: cf. 1369, 9, but the word may not have the same meaning here.

8. πησσομενου: the participle is in the singular, but *one* nail seems curious.

PAPYRUS 1400 (+1364).—A.D. 710.

Inv. Nos. 1391 and 1362. Height 2 ft. 2³/₈ in.

THE connexion of the two fragments which make up this letter was only discovered after one of them, containing the right half of the roll, had already been printed off as 1364. The two are now published here together. The letter relates to a *χάλκωμα* (cf. 1368, introduction). It is to be noticed that in an account added at the foot the weight of the *χάλκωμα* is stated as 47 *litrae*, and in 1368, a letter which like this referred to *χαλκώματα* and had a *γνώσις* at the foot, now lost, the weight was also 47 *litrae*. This makes it possible that 1368 is the beginning of this letter, especially as the date of its endorsement is consistent with the supposition; but since the whole of 1400 must have come from lower in the roll than the last line of 1368 it is impossible in any case to be quite certain, and there are some reasons against the connexion of the two papyri. In 1368 the reference is to *χαλκώματα* in the plural; here on the contrary (curiously enough) the word is in the singular. Moreover the tone of the present letter seems almost to imply that some previous orders have been neglected, and there is nothing in 1368 to give that impression. Finally the appearance of the papyrus is not quite the same in the two documents. On the whole it seems most probable that 1400 is a second letter referring to the same subject as 1368.

.
[.]το[. . .]λ[
[ε]ι μη αὐτο το χαλκ[ωμα
[και ε]κ[π]ε[μψ]ον το ειδος παρ[αυτα και εαν σοι δοξη υπερ]

1. [το τοιου]το [χα]λ[κωμα seems scarcely possible, as there is no trace of χ.

3. και εαν σοι δοξη: for a similar provision cf. 1335, 9, 10, 1376, 10, but there is no exact *verbal* parallel. As Qurrah has

- αὐτοῦ λαβεῖν τὸν ἀπαρχ[υρισμον πρὸς τ]ὴν ἐντεθεισαν
 5 [δια]τιμησιν ἐν τοῖς ἡμετ[ε]ρο[ι]ς ἐνταγιοῖς καὶ
 [α]γορασαὶ τὸ τοιοῦτο χα[λκ]ω[μα] ὅπου δαν εὐρ[ε]σ[η]ς κ[α]ι
 [?]μη[τ]ε ἐν τῇ ἰδία παγαρχία σ . [. . ἐν ἐ]τερῷ τοπῷ
 [.] . [.]των μεντοι τῶν ἀγορ[α]σαν τῶν ἐξ ἀκινδυνῶς
 [. . π]αραδοῦναι αὐτὸ ἐν τῇ δι[α]νο[μ]ῃ εἰ δὲ καὶ ἀδυνατῶσιν
 10 εὐρεῖν ἀγορασαὶ ἀνυ[σ]ον ἐξ [αυτ]ῶν τῶν ἀδυνατῶν
 [χω]ρίων τὸν ἀπαργυρισμ[ο]ν π[ρ]ὸς τὴν ἐντεθεισαν
 διατιμησιν ἐν τοῖς ἡ[μ]ε[τ]ε[ρ]οῖς ἐ[ν]ταγιοῖς καὶ
 [απ]οστεῖλον πρὸς ἡμα[ς] δι α[ν]θρώπου σοῦ τοῦ ὀφει[λ]ον[τ]ος
 τ[ο]υτο καταβαλεσθαι ἡ[μ]ιν ἐνος . [.
 15 μῆτε τίνα ἐκ τῶν [υ]πουργῶν] σοῦ ἡ τῶν μείζονων
 τῶν αὐτῶν χωρίων [απαι]τήσαντα· τί ἐκ περιττο^[v]
 τῆς διατιμῆσεως [τῶν] ἐνταγίων τοῦ τοιοῦτοῦ
 χαλκώματος ἡ καὶ τ[ι]μημα[τ]ος διαστελλομέν¹
 δι ἐνταγίων ἡμετε[ρ]ῶν ἐπεί εἰς εὐρεθῆς
 20 ἐν καταγνώσει ἀποδομ[ε]ν σοὶ αν[τ]ραπ[ο]δο[σ]ιν συντείνουσιν
 εἰς τὴν ψυχὴν [καὶ υποστασ]ι[ν] σοῦ ἐγρ μ^η Θ^ω/ κ ι^δ/ θ
 γν^ω

χαλκ^ω/ ελ^α ἀσπρ^{ου} ρ ιε [.
 χυ^τ ἀπρ^{ου} ρ λβ [.

apparently (l. 2) ordered Basilus to send the χαλκώμα itself if possible, something stronger is perhaps required, *e.g.* εἰς ἀναγκασθῆς. The sentence is somewhat difficult owing to the mutilation, but the general structure seems to be as follows:—the apodosis comes in l. 10 (ἀνυσον), the previous infinitives, except εὐρεῖν and perhaps παραδοῦναι, being governed by the supposed δόξη; ll. 8, 9 (το διανομῇ) are a subordinate clause, apparently in the genitive absolute.

6. εὐρεσθῆς: *sic*, apparently.

7. A difficult line. The sense required is εἰ μῆτε (=μηδέ), *i.e.* 'if not in your own pagarchy then in some other place,' but there seems scarcely room for εἰ, judging by the other lines. σ . . . should be σου, but σ is followed by what seems clearly to be a long down-stroke, like τ or ι.

8. The word at the beginning should be a participle in the genitive plural. The remains somewhat suggest α[ν]τῶν, but this has no construction, and a longer word is required.

9. At the beginning possibly μῆ, but the sense of the whole clause is too uncertain to read this.

14. ἐνος: probably the end of a present participle middle

governing τινά.

18. διαστελλομεν: διαστελλομένου.

21. The very slight remains after ψυχὴν are not easy to reconcile with the reading given.

23, 24. For these obscure lines, *cf.* 1433, 79, and the corresponding entries under the other ἐποίκια, which, however, do not throw any new light on the matter. For χαλκ^ω here it is possible to read χαλκ^ο (= perhaps χαλκοῦ), but 1433 shows χαλκ^ω (= χαλκώματος) to be correct. Thus what follows is a specification of two different kinds of χαλκώμα. ἄσπρου is the Byzantine ἄσπρος, 'white,' used probably as a noun. The form ἄσπρον, meaning a small coin (Ducange), is clearly not suitable; perhaps, therefore, it may = 'white metal,' *i.e.* tin. χυ^τ is no doubt χυτοῦ, 'cast,' and ελ^α (for which ελ^ε is equally possible) may then be ἐλαθέντος, 'beaten.' There are analogies for this, and it gives excellent sense; if it is correct we have another instance of χαλκώμα as something made of *metal* generally; *cf.* 1368, 4, note. It should be added that in 1433, 79, ἄσπρου is omitted after ελ^α.

24. ἀπρ^{ου}: *sic*.

PAPYRUS 1401.—A. D. 709–714.

Inv. No. 1373. 1 ft. 3 in. × 6½ in.

A REQUISITION for 4 ἀγγαρευταί (see 1376, 1, note) for various services, which are specified in an account at the foot. They are:—for the ἀποκρισιάριος (Basilus' agent at Fustāt) one at $\frac{2}{3}$ sol. per month; for the λογογράφος one at the same rate; for ὑμετέρα ὑπουργία

(i. e. the public service in the διοίκησις, unless, as from l. 8 seems not unlikely, ὑμετέρα is a mistake for ἡμετέρα) two at $\frac{2}{3}$ sol. per month. What official is meant by the λογογράφος is not quite clear. In WD. p. 240, App. 758 (= UKF. 1115), an official of this title occurs in connexion with the *zygostasium*, but the title is too vague to connect it with any particular office without further evidence. In Crum, *Catalogue*, no. 381, occurs a certain Peter, son of Antonius, γποαεκα (= ὑποδέκτης) who apparently recurs in 390 as λογογράφος. As he wrote 390 and 375 he was evidently a notary. In *ib.* 623 a λογογράφος seems to give a police-order.

η εν ονοματι τοῦ Θεοῦ Κορρα β̄ Σζεριχ σ[υμβουλος]
 Βασιλειω διοικητη κωμης Αφροδ[ι]τ[ω ευχαριστουμεν]
 τω Θεω και μετα ταυτα' τεσσαρας αγγαρευτας εταξαμ[εν δια της διοικη/ σου]
 λογω υπηρεγιας δι'αφορων εργασιων προ[ς] τ[ην υποτεταγμενην]
 5 γνωσιν επι μην'ας εξ και τα τουτων εντ'αγια π[οιησαντες]
 τοις των χωριων επεμψαμεν σοι' δεχομενος ουν τ[α παροντα]
 γραμματα π'ρος την δυναμιν των ημετερων εντ[αγιων]
 τους τοιουτους αγγαρευτας εκπεμψον' και παραδο[ς] τ[οις επικειμενοις]
 των τοιουτων εργασιων ρ εγραφη μ' Παχων ε ι^[δ]/ [· ρ]
 10 γν^ω
 σ—
 λογ του αποκρισι^α αν^δ α τ^ου μ' ν^ο β/ [ν^ο δ]
 λογ του λογογραφου α ομ^ο [ν^ο δ]
 λ υμετερ^α υπουρ^γ β εκ ν^ο γ' τ^ου μ' . [ν^ο δ]

Endorsed:

Κορρα ν^ο Σζεριχ συμβουλ/ Βασιλειω διοικ/ κωμ^η Αφροδ^ο

The other way up:

15 [+ μ' Π]^χ [· ·] · [· ·] δ[· · · · β]ερ^δ ρ' σιδηρ^ε [α]γγ^α

11. ἀνδρὸς α τοῦ μηνὸς νόμισμα β/.

12. ομ^ο: ὁμοίως.

13. The character after μ' may be simply a flourish.

15. The letter visible next after the χ of Π^χ is a tall one and

may be η (for the indiction), which would date the letter as May 1, A.D. 710. σιδηρ^ε seems fairly clear, but as no σιδηρεὺς has been mentioned in the letter it is difficult to explain. There is no trace of writing after αγγ^α.

PAPYRUS 1402.—Date uncertain.

Inv. No. 1753. Five fragments, $4\frac{1}{4}$ in. × $3\frac{1}{8}$ in., $4\frac{1}{4}$ in. × $3\frac{1}{8}$ in., $\frac{7}{8}$ in. × $3\frac{1}{8}$ in., $2\frac{1}{2}$ in. × $3\frac{1}{8}$ in., $9\frac{1}{2}$ in. × $3\frac{1}{4}$ in.

FRAGMENTS of a letter relating to workmen; but the work on which they are to be employed is uncertain. The occurrence of the word προσφευγόντων in l. 3 may suggest some connexion with the fugitives, but this seems improbable. There is nothing to indicate the order of the fragments, but Frags. 3, 4, and 5 seem from their state to belong to the same portion of the letter, and 4 and 5 are probably continuous.

Fragm. 1.]

των αυτων εργα[των
τον εν απαρ'γυρισ'[μω
προσφευγοντων [

Fragm. 2.]

5

το πραγμα τουτο εαν [
τοις επικειμενο[ις] τ[ης] εργασιας
κατω εαν κατω και [

Fragm. 3.]

]λαιοι της διοικ[ησεως σου

Fragm. 4.]

10

και εαν καταγνωσθης [
απολει τη ψυχη σ[ου
[υποσ]τασεως σδ [

Fragm. 5.] Probably continuous with 4.

15

ει τεκτων εσομ[ενος? ει εν σοι]
εποφειλομενα δια [
αγ[α]θ[ο]ν εστι και συν[εσιν] εχεις
δεχομενος ουν τα παρο[ντα] γραμματα
εν τη επιτροπη . [
μη πεμψαι παντοιον α[παργυρισμον]
δι αυτων ει μη [αυτους τους εργατας

7.]λαιοι: και οι is not possible.

9. ψυχη: ψ is a correction from σ.

10. This line is a later insertion.

PAPYRUS 1403.—A. D. 709-714.

Inv. No. 1397. $4\frac{1}{8}$ in. \times $8\frac{1}{4}$ in.

THIS letter is the only one in which the mosque of Jerusalem, probably referred to in **1334** and perhaps in **1366**, is certainly mentioned. The mosque intended is no doubt the great Akṣā mosque, usually attributed to the Khalif 'Abd-al-Malik (A. D. 683-705), but by some historians to the Khalif Al-Walid, the reigning Khalif at this period. These papyri are not in themselves conclusive, but as building was still proceeding in the year A. D. 715-716 (**1435**, 15, etc.) it is clear that some considerable work was undertaken during the reign of Al-Walid; but whether this was the building of the mosque from the beginning or an enlargement of 'Abd-al-Malik's mosque is hardly to be decided. For a discussion of the question and citation of some authorities, see JHS. xxviii, pp. 116 and 120.

In the present letter the αὐλὴ τοῦ Ἀμιραλμουμιν is mentioned as well as the μασγίδα Ἱεροσολύμων; and as the minute at the top reads merely (πε)ρ(ι) ἐργ(ατῶν) (καὶ) τ(ε)χ(νιτῶν) Ἱερου(σολύμων) it is probable that the palace meant was that at Jerusalem.

ρ' εργ S τ^χ Ιερ^ο
 [εν ονοματ]ι του Θεο^ο Κορρα υιος Σζ[ε]ριχ συμβουλος Βασιλε[ιω]
 [διοικητ]η κωμης Αφροδιτω την [δαπανην] τ[ων εργατων]
 και τεχνιτων του μασγίδα Ιεροσολυμων και τη[ς α]υλης
 5 [του Αμιραλμουμιν]

Endorsed :

[Κορρα υἱ Σζ]εριχ συμβο^υλος Βασιλ[ειω διοικ/ κωμ^η Αφρο^δ]

The other way up :

+ . . . !^[δ]/ [.] η^ηη^χ δ/ Αβ^ο Ασσ[αν β]ε^ρ ρ' αγγ' [S τε]χ^ντ^ν [Ιερ^ο]

3. As δαπάνη is not mentioned in either of the minutes, it may be doubted whether it should be read here and not rather some word like διανομήν.

7. There are traces of ink at the beginning but it is hopeless

to attempt to make anything of them. All trace of ink has disappeared where the number of the indiction should come.

αγγ' : here ἀγαρευτής seems equivalent to ἐργάτης; cf. 1376, I, note.

PAPYRUS 1404.—Date uncertain.

Inv. No. 1750 + 1751. 1 ft. 9⁵/₈ in. × 8¹/₄ in.

LETTER concerning the corn-supply, which is in arrear. The corn was intended partly for the *Muhājirūn*, and from a note at the foot we learn that their service was with the κοῦρσα of the Orient and of Egypt. The papyrus is in a very much damaged condition and is difficult to decipher in places. At the foot is an account of the corn.

προς την υπο]τεταγμεν[ην γνωσιν]
 π]αντων του πραγαματος παραδοθεντος
 [απο της διοικησ]εως σδ εν τε τοις ορριοις Βαβυλωνος
 [και εν ε]παξομενο[.] πολυν μετρον και τουτο
 5 εις απολειαν της ψυχης και υποστασεως σοι εγενετο εν τω 'σε' αμελησ[αι]
 και μη εκπεμψαι εις πληρες το ταγεν δι[α] της διο[ι]κησεως σο"
 μετρον καθοτι το ρουζ[ι]κον των Μωαγαριτων θελομεν εξαπολι[σαι?]
 αυτοις εν τοις ορ'ρ' και ανενδεκτος τροπος εστιν ει μη πληρωθηραι
 α[υ]τους δεχομενος ουν τα παροντα γραμματ[α] εαν θελεις το σωσμ[α]
 10 της ψυχης σο" εκπεμψον μετα πασης συ[ν]τομ[ια]ς το τ[α]γεν
 μετρον δια της σε[. . .] σο" ει δε και ευρ[.] ε]χων[τ]α χρ[ι]σιον
 εκ της το[ι]αυτης λοιπαδος και μη εχοντα σι[τον] απαιτει εκ των]

4. πολυν: sic.

8. και ανενδεκτος κ.τ.λ.: 'and it is quite inadmissible that they should not be satisfied.'

11. σε[. . .] σου: it seems impossible to read σε[αυτ]ου, or we might suppose διοικήσεως to be understood.

ευρ[.]: a phrase 'if you find any one' is required, but it seems impossible to read ευρης, ευρισκεις, or ευρησεις, because there

is no trace of a long up-stroke. It is true that the surface of the papyrus above the lacuna is damaged, but not more so than in the previous line, where the ink is quite clear. ευρης τινα would suit the space best.

εχωντα χρυσιον: the papyrus is very dark here and the readings doubtful.

[το]ιούτων τον απ[α]ργ[υρ]ισμον κατα δε[ε]κατρες αρταβ[α]ς καθ[α]ρας
τον νομισματος καθως ενεθηκ[α]με[ν] ε[ν] το[ις] ενταγιοι[ς]
15 ημων και αποστειλον δι ανθρωπου σου πιστο[ν] τ[ου] ωφ[ει]λ[ον]τος
καταβαλεσθαι προ[ο]ηγγειλαμεν γαρ τω παροντι μαγιστριανω μ[η] δουναι
ανεσιν παντοιαν [εως α]ν εκπεμψης ως ειρηται εις πληρε[ς]
το λοιπαζομενον δια της δι[ο]ικησεως σο[ν] ετ[ι] μην και τον
εν κοκκοει[δ]ει απαργυρι[σ]μ[ον] λοιπον μη αμελησης
20 ε[ν] τ[ου]τ[ω]] εγρ' μ' . [
γν^ω] λ κ^{ov}/ Αν^a S Αι^γ σι αρ βσν
σ — γ
εκ κρ σν διαν^a αν^e προχ αποτ []
εν] κοκκω σι αρτ χκθ γγ']
] ορ' αρτ τριγ δ']
25] σι αρ ,αφμγ ιβ']
] αρ ψς γ' ιβ']

13. δεκατρες: for the rate, cf. 1335. Here the ναῖλον is not mentioned but is probably to be understood.

15. ωφειλοντος: *sic*, but a small piece of papyrus has been lost from the surface since the papyrus was first read, so that the first letter now looks more like ο.

16. μαγιστριανω: 'agens in rebus,' Soph.

18. After λοιπαζομενον there is a space of papyrus which is damaged but does not seem to have had any writing at any time. If there was anything, it was no doubt μέτρον.

19. εν κοκκοειδει: a very curious phrase, and the reading is not certain. The letters visible seem to be ενκοκκοει. ει. For the second ο, ω might perhaps be read, though ο better suits the traces, and for εν κοκκω a parallel is given by l. 23, but ει. ει would then be obscure, and certainly suggests ειδει. The meaning of εν κόκκω would seem to be 'in grain,' and εν κοκκοειδει must have the same sense, but it is difficult to connect it with the conjectural reading at the end of l. 18 and the certain απαργυρισμόν. Apparently the whole phrase is an abbreviated one for 'the money-payment for wheat in grain.' As l. 25 gives the total (wheat) of ll. 23 and 24, it is clear that these must specify two different classes of wheat. One is εν κόκκω; the difference would therefore seem to be between threshed and unthreshed wheat. But what then is ορ'? It is the usual abbreviation for ὄρρια, and that it may be the same here is perhaps suggested by ll. 3, 4, where the reading may be εν τε τοῖς ὀρρίοις Βαβυλωνος [καὶ ἐν κοκκοειδεῖ, which would seem to imply

that the barns were used only for unthreshed wheat; but that is against all evidence and probability. ορ' must therefore remain doubtful. τῶν κόκκων ἀρ(ταβῶν) τεσσάρων occurs in UKF. 578, but in an obscure context.

21. λόγῳ κούρσων Ἀνατολῆς καὶ Αἰγύπτου σίτου ἀρταβῶν βσν. The place of this fragment is not quite certain. From its appearance it should belong to this part of the letter, though its contents suggest the minute at the beginning; but it is possible that it may be the conclusion of l. 22. It is to be noticed that it is the total of ll. 25 (itself the total of ll. 23 and 24) and 26, so that it probably gives the amount of corn required, the details being given below. Thus it seems properly to come here (cf. 1375, l. 14).

22-26. The first half of the papyrus, except for a few lacunae, is intact, but all traces of ink have disappeared. 22 is perhaps complete and a continuation of 21.

22. The figures σν suggest the total βσν, but it is impossible to read this. κρ is probably for κριθῶν, though there seems no αρτ (cf. however 1434, 128, etc.), and moreover κριθαί does not seem to be mentioned elsewhere. If κριθῶν is right it is an extra item, over and above the 2250 artabas of wheat.

διαν^a κ.τ.λ.: διαν^a may be miswritten for διανομῆς, but ν is doubtful, and α may be ε. αν^e is the usual abbreviation for ἀνευ (1413 and 1414 *passim*, etc.), and προχ may be for προχρείας (cf. 1397, 7). αποτ is no doubt ἀπὸ τοῦ or ἀπὸ τῆς (perhaps ἐμβολῆς ἰνδικτιόνος x).

PAPYRUS 1405.—Date uncertain.

Inv. No. 1396. 1 ft. 2 $\frac{7}{8}$ in. × 4 $\frac{3}{8}$ in.

IT is unfortunate that this letter is so imperfect, as it appears to be of some interest. It evidently concerns the character of money paid into the central treasury, and from what remains it appears as if Basilius had sent, as the tax-payment of Aphrodito, coins of inferior value. No consecutive sense can however be got from the letter in its present state.

-
- καλοχαρυκτον και το μεν λειψον
 οι της σακελλης το' στ[αλεντος χρυσιου?
 και την βαρυσταθμιαν το δε [
 λειψον και αποιητον ων κατ[
 5 υπουργοι εκ των τραπεζιτω[ν
 το πως· διεγενο' ουτε παλιν τι [
 υπερ καταλλαγης το' αυτο' χρ[υσιου δεχομενος ουν τα παροντα]
 γραμματα σημειων ημιν δια γρ[α]μ[ματων
 εξ αυτων το τοιοντο κακοχαρυκτον
 10 δοθηναι τω υποδεχομενω σ[τ]
 υπερ το' εισπραττομενο' εν [τη σακελλη
 ει μη πασαν αληθειαν και κατα τα . [
 επει ημων ευρισκοντων σε [·
 γραψαντα τουτο' ενεκα μελ[·
 15 ανταποδοσιν βλαπτουσιν σε· ουτ[ε
 εχει κελευσει Θεο το πως διαγ[ινου

1. καλοχαρυκτον: *sic*, apparently, both here and in l. 9.
 λειψον: 'Imperfectus, Defectuosus,' Ducange.

14. μελ[: *i.e.* μέλλεις or μέλλομεν.
 16. It is uncertain whether this is the last line.

PAPYRUS 1406.—Date uncertain.

Inv. No. 1394 (δ). 6½ in. × 1¼ in.

THIS scrap of papyrus is too small to yield much information, though it evidently relates to taxes of some kind; but the mention of the ἀποκρισιάριος is of some interest, and if the suggested restorations of ll. 3 and 4 are correct it appears that the money or articles required were to be sent to him and then handed over by him to the authorities.

-
- [δεχομενος ουν τα παροντ]α γραμματα [
 προς την δυναμ]ιν των [ημετερων ενταγιων
 εκπεμψον τω] αποκρι[σιαριω σου
 π]αραδωσ[ειν ημιν?
 5] νοτιν^{ον} στ[

3. αποκρισιariw: *cf.* 1360, 1, note, 1379, 12, 1401, 11.
 4. Perhaps εν Βαβυλωνι τω μελλοντι κ.τ.λ.

5. This line is in the minuscule hand employed in the accounts;
 l. 4 is therefore the last of the letter itself.

B. LETTERS FROM THE GOVERNOR TO THE TAX-PAYERS.

PAPYRUS 1407.—A. D. 709.

Inv. No. 1436 + PSR. IX. The Arabic fragments belonging to it have been transferred from the Oriental Department. 1 ft. \times $4\frac{5}{8}$ in. Written across the papyrus fibres in a neat minuscule hand. Published by Becker, PAF. X.

THE following five letters belong to the class of *ἐντάγια*, that is, the official orders for the raising of taxes. This, like 1408 and 1410, has already been published in full with the Arabic portion by Becker, but for the sake of completeness the Greek portions of all three letters are republished here. The present letter is an order for 1000 artabae of wheat, addressed to the people of Aphrodito itself, and was one of the *ἐντάγια* sent with 1335. As the total amount there called for was 2000 artabae, it appears that the village of Aphrodito alone contributed half the total amount required.

) ἐν ὀνοματι τοῦ Θεοῦ Κορρα νι· Σζ|εριχ συμβουλος υμιν τοις ἀπο κωμης
 Αφροδιτω πεμψ^α δ παραδ|ωσ^α ἐντ^ο ορ^ορ^ο Βαβυλωνος λογω ρ[ουζικου των]
 Μωαγ^ο του Φοσσ^α απ εμβολη^η τη υμ^ε | κωμη^η καρπων ινδ^ο/ η σι αρ^τ ,α χιλια[s δ εαν]
 δωσ^η απαργ^ν παρασχ^ς κ^τ/ αρ^τ ιγ | καθ^α/ σ^ν ναυλ^ω αρ^θ ν^ο α ε^ν μ^ο// εγρ^α μ^ο Μεσ^ο α ινδ^ο/
 5 ογδωης

| γι/ σι αρ^τ ,α

2. ἐντ^ο ορ^ορ^ο: ἐν τοῖς ὀρρίοις.

4. κ^τ: κατά.

αρ^θ: ἀρίθμιον; cf. the introduction to 1412.

PAPYRUS 1408.—A. D. 709.

Inv. No. 1435 + PSR. VIII. The Arabic fragment belonging to it has been transferred from the Oriental Department. 10 $\frac{1}{8}$ in. \times 5 in. Written across the papyrus fibres in a minuscule hand similar to that of 1407 but not so fine; reddish ink. Published by Becker, PAF. IX.

AN order to the people of one of the *ἐποίκια* of Aphrodito, the Five Fields, to take from Basilius 50 *litrae* of unrefined iron and make it into nails for the arsenal at Babylon. It is optional to hire workmen in lieu of rendering personal service, the wage being 1 $\frac{1}{3}$ *solidus* for the 50 *litrae*. For the process, see 1369, introduction and notes. That papyrus relates to a different occasion.

) ἐν ὀνοματι τοῦ Θεοῦ Κορρ|α νι^ο Σζ|εριχ συμβουλος υμιν τοις ἀπο ε Πεδιαδων
 κωμη^η Αφροδιτω παραλ|αβατε ἐκ^τ/ υμ^ε παγαρχ^ς σιδηρ^{ον} μαζι^{ον} τ^{ον} δημοσι^{ον} ρυπαρ^[ov]
 ρ ν πεντηκοντα δ ποιησατε καθ-/ ρ λγ γ^ο τριακοντα τρεις τριτ^ο

2. ἐκ^τ/ υμ^ε παγαρχ^ς: ἐκ τοῦ ὑμετέρου παγάρχου (i. e. Basilius), as suggested by Becker, PAF. IX. 11, note. The iron, as we see from 1369, was sent first to Basilius, and by him distributed to the *ἐποίκια* in accordance with the instructions given in the *ἐντάγια*. The corresponding Arabic word (PAF. IX. 3) is *māzūt* or *mārūt*, which Becker, following Karabacek and Wessely, translates *μειζότερος*. *μειζότερος* = *λαμπανε* (Crum, in

PAF. p. 76), and *λαμπανε* = *πρωτοκαμήτης* (Crum, *Ostr.* p. 28). This translation therefore would make Basilius a mere headman of a village, which is quite impossible; so that it seems hardly possible to explain *māzūt* from *μειζότερος*.

3. ρ: λίτρας.

καθ-/ : καθαροῦ.

πησσομ^ε S ταυτα π|αραδωσατε Αβδελαλε ν^ο Αβι Αχιμ λ[ογω] κ[αρ'ρ' S]
 5 ακ^α/κ^α/ επι^τ παρ^{ου} ι^δ/ η κουρσ^{ου} δ|ε ι^δ/ θ S εαν δωση^τ μισθ^ω/ παρ[ασχ_ς] S
 ρ σι[δ]ηρ^[ου] μ[α]ζ^[1-] ν λο^[γ] κ^θ/ αρ⁻ ι^[ο] α γ' | εῦ τριτον μ^ο// εγρ^α μ' Θ^ω/ ε ινδ^ο/ ογδοης
 γι/ σι^[δ] ρυπ^α ρ ν ει/ καθ⁻/ ρ λγ γ' ν^ο α γ'

5. ακ^α/κ^α/: ἀκατίων.

ξ: of this (= ὑπέρ) only the straight down-stroke is visible.

6. The readings at the beginning of this line are due to Professor Becker. They give good sense, but are not certain. In the facsimile the straight stroke of ρ is quite invisible, and the

ζ of μαζ is much more like the ξ of this hand. κ^θ/ αρ⁻ is probably better taken as καθάρσεως ἀρίθμουν (with νόμισμα) than καθαρῶν, as in PAF. ix. 15.

7. καθ^α/: κάθαρσιν.

PAPYRUS 1409.—A. D. 709.

Inv. No. 1464. 2⁵/₈ in. × 3³/₈ in. Written across the papyrus fibres, probably by the same hand as 1408.

THIS fragment would not be worth publishing but for the fact that it bears a date, so that if the missing portion is preserved elsewhere it will be useful for dating purposes. The date is the same as that of 1338, but that letter seems scarcely to require ἐντάγια.

ημισυ τρι]τον μ^ο// εγρ^α μ' Θ^ω/ ιε ινδ/ [ο]γδοη[ς]
] γ'

PAPYRUS 1410.—A. D. 709.

Inv. No. 1437 + PSR. VII. + XXg. The fragment B. M. Or. 6235 (17) containing Arabic and two lines of the Greek has been transferred from the Oriental Department. 7³/₈ in. × 4³/₄ in. Written across the papyrus fibres, probably by the same hand as 1408. Published by Becker, PAF. VIII.

AN order to the people of Aphrodito for four skilled workmen, *viz.* two ναυπηγοί, one carpenter, and one καλαφάτης (caulker). They are intended for the repair of ships at the arsenal of Babylon.

) εν ονοματι του Θεου Κορρα ν^ο | Σζεριχ συμβουλος υμιν τοις απο κωμης
 Αφροδιτω παρασχ λογω φιλοκαλει^α караβων S ακ^α/κ^α/ S δρ^ορ^ο ον^τ εν^τ νησω
 Βαβυλωνος υπο Αβδελαλε ν^ο Αβι Αχιμ επικ/ επι^τ παρ^{ου} ινδ^ο/ η κ^{ου}/ δε ινδ^ο/ θ
 τεχν^ν δ τεσσαρ^α μ^τ δαπαν^η μ^η γ ουτως ναυ^τ β δν^ο εκ ν^ο β τ^{ου} μ'
 5 τεκ^[τ]/ [α] ε[να τ]^{ου} μ' ν^ο α γ' κ[α]λ[α]φ^α | α ενα τ^{ου} μ^η ν^ο α S εαν δωση^τ απαρ[γ^ν παρασχ_ς]
 S μισθ^ο S δαπαν^η αν^τ ως ανω|τερω εμφερεται μ^ο// εγρ^α μ' Αθ^ν/ ε ιν[δ^ο]/ [η]
 γι/ ναυ^τ β ν^ο ιβ | τεκ⁻/ α ν^ο δ καλ⁻ α ν^ο δ

2. καὶ ἀκατίων καὶ δρομοναρίων ὄντων ἐν τῇ νήσῳ.

4. μ^τ: μετά.

του μ(ηνος): the reading [ν^ο ιβ] after this, at first adopted (PAF. VIII. 12), is impossible, as at least part of it would be visible.

5. ε[να τ]^{ου}: more probable than the first reading (l. c.), [α ενα εκ] του.

καλαφα(την): cf. 1391, 31, note.

PAPYRUS 1411.—A. D. 709.

Inv. No. 1481. $4\frac{3}{4}$ in. \times $3\frac{3}{4}$ in. Written across the papyrus fibres, probably by the same hand as **1408** and **1409**; reddish ink.

AN order to the people of Aphrodito to send 4 *solidi* for the wages and keep of a sawyer employed on the mosque of Damascus. The letter is dated on the 7th Athur, and though the indiction is lost there can hardly be a doubt that it is one of the *ἐντάγια* sent with **1341**, a letter dated also on the 7th Athur and referring, like this, to the mosque of Damascus. From it the supplements in the present document are taken.

Remains of one line of Arabic. Illegible.

[] ἐν ὀνοματί τῶν Θεῶν Κορρα υἱὸς Σζεριχ] υἱ[μὶ]ν τοῖς ἀπὸ κωμῆς Ἀφροδιτ
[παρασχῶ λ_γ μισθ^{ον} δαπανῆ πιστ^{ον}] εἰ/ κατερῶ τ^{ον} μασγι^δ Δαμασκ^{ον}/
[μῆμῆ εἰς ἐξ ἐπιτ παρουσῆ ἡδ^ο/ οὔδοης] ἀρ^θ ν^ο δ τέσσαρα μ^ο// ἐργ^α μῆ Ἀθ^ν/ ζ ἡδ^ο/ [η]

3. Perhaps *ον'* a should be read after *πιστ^{ον}*; cf. **1341**, 4.

C. ACCOUNTS AND REGISTERS

1. The χρυσικά δημόσια.

PAPYRUS 1412.—A. D. 699-705.

Inv. No. 1513. Book of 16 folios, with protocol; 1 ft. 2½ in. × 1 ft. 1¼ in. Written in three minuscule hands: A (ff. 2-8 *b*) a neat, round hand of medium size; B (ff. 9-14 *b*) a smaller, somewhat sloping hand in light-coloured ink; C. (ff. 15-16 *b*) a small, neat, compact hand in very black ink. The protocol published, with facsimile (pl. II), by Becker in ZA. XXII. 171.

THE difficulties connected with the explanation of the accounts are particularly noticeable in the first section, 1412-1418, which deal in various ways with the public and other gold-taxes. Of these seven documents, the first three form a series in which the second is more detailed than the first and the third than the second. Each account has its own peculiar problems, but there are two which affect the whole of the first three. The first of these, which applies also to 1416 *recto*, is the relation between the sums described as ἐπιζητούμενα and those described as paid into the treasury (εἰς τὴν σάκελλαν). In all of the four papyri mentioned, with differences of arrangement in detail, the general scheme is the same; first a sum placed under an ἐποίκιον of Aphrodito and described as ἐπιζητούμενα, i. e. the tax-quota due from the ἐποίκιον in question; secondly a sum or sums to be deducted from this (in 1412 and 1413 ἀφ' ὧν εἰς τὴν σάκελλαν merely, in 1414 payments to the treasury and λογίσμα, in 1416 *recto* payments to the treasury and several other items); and thirdly the remainder after the deduction of these sums. What then is meant by ἐπιζητούμενα and ἀφ' ὧν εἰς τὴν σάκελλαν respectively? The natural explanation would be that the first means the amount *required*, the second the amount actually *paid*; the remainder being then the amount remaining to be collected. It soon becomes clear, however, that this simple explanation does not meet the facts of the case. In the first place, even in 1412 there are three facts which on this supposition are hard to explain. After the specification of the ἐπιζητούμενα and payments to the treasury the latter are expressed in detail, with the dates on which and the persons through whom they were made. Now these dates and persons were the same for all the ἐποίκια in the same indiction, save that some of the smaller ἐποίκια did not make payments on all the dates named. It is perfectly obvious that the persons thus named as making the payments were not the individual tax-payers nor yet the tax-collectors for the several ἐποίκια; they were the messengers or other officials who conveyed the money for the whole διοίκησις down the Nile from Aphrodito to the central treasury, whether at Babylon (e.g. 1412, 276) or at Alexandria (ib., l. 279). If the whole of the gold-taxes were paid to the central treasury this would not of course greatly affect the original explanation; but we shall see presently that this was not the case. Again, there are several cases in which the payments exceed the ἐπιζητούμενα; and it seems extraordinary that if ἀφ' ὧν εἰς τὴν σάκελλαν is equivalent to 'of which there has been paid' simply we should find more paid than was asked for. Lastly, if the phrase referred to the whole payments, it is curious that the amounts under this head should so often be the same in different indictions. Thus in two indictions nine *solidi*

are paid by Sakoore, and in three, eight *solidi*; and the amounts for St. Pinoution, Psyrus, and Poimen also show a striking similarity, suggesting that the ἀφ' ὧν refers, not to all the money collected, but to an amount demanded by the central treasury. This conclusion is strengthened by **1413**. There, in all the indictions recorded¹, there is nothing entered under St. Pinoution as paid to the treasury, and in two cases the same is true of Bounoi. It seems incredible that no public taxes whatever should be paid for these two places. Further, that account and **1414** refer to several other taxes besides the canon of the δημόσια, and nowhere, except in two exceptional instances to be mentioned later, is any payment entered for anything but the canon. In **1414** we find a new heading, the mysterious λογίσμα. These are placed after the ἀφ' ὧν εἰς τὴν σάκελλαν, and are then added to it, the sum being deducted from the ἐπιζητούμενα. Consequently the phrase under discussion cannot refer to all the payments, but only to a portion of the canon paid into the treasury, other payments being made for other purposes. This is seen still more clearly in **1416 recto**, where besides the ἀφ' ὧν several other deductions are made from the ἐπιζητούμενα.

There are, however, several difficulties still remaining with regard to this question. It has been stated that there is several times an excess of payments over ἐπιζητούμενα. Now in **1414** there are two such cases, for Pakaunis and for Psyrus, and in each case it is to be noticed that the payments εἰς τὴν σάκελλαν are exactly equal to the ἐπιζητούμενα, and that the excess is due to the λογίσμα. This suggests, as λογίσμα are not mentioned in **1412** and **1413**, that ἀφ' ὧν εἰς τὴν σάκελλαν may in these cases include them; that there never was an actual excess of payments to the treasury. The question can hardly be decided conclusively on the present evidence; but it seems on the whole better to regard the ἀφ' ὧν εἰς τὴν σάκελλαν and λογίσμα as distinct and, consequently, the latter as ignored in this and the following account. Whether the additional items in **1416 recto** were λογίσμα is not clear. They do not quite agree with the headings given in **1414** under the λογίσμα, which are always for the cost of various εἶδη, chiefly provisions; but it is difficult to argue from this account to **1412**, **1413**, and **1414**, which are differently arranged, and in which the amount of ἐπιζητούμενα is quite different from that in **1416**, so that we cannot be certain that the same taxes are in question.

It may then be taken provisionally as proved that the payments to the treasury do not represent the whole of the tax-payments, but that only part of the money paid to the collectors was sent to the treasury, probably in accordance with instructions from head-quarters; but this does not entirely settle the question of the relation between the ἐπιζητούμενα and the remainder. Was this remainder also actually paid by the tax-payers? The λογίσμα were evidently paid, and, if not included in the ἀφ' ὧν εἰς τὴν σάκελλαν in **1412** and **1413**, must have formed part of the remainder. It is also clear that the taxes other than the canon must have been paid, wholly or in part; and if we can assume that the whole remainder consists of such money, collected but not paid into the treasury, it follows that ἐπιζητούμενα stands, not merely for money required for the central treasury, but also for other purposes, presumably local; it may be translated simply 'tax-quota.' This supposition is further strongly supported by the evidence discussed in the note on **1413**, 216; by the heading of **1413**, ἐξάγι(ο)ν χρυσίου ἐπιζητουμέ(νον), where the first word suggests an actual collection; and again by **1418**, where the money is described as

¹ The folio containing St. Pinoution for the 15th indiction is mutilated, so that this case is not absolutely certain.

εἰ(σ)πραχθ(έντα), sums being deducted from it for various purposes, including καταβλ(η)θ(έντα) ὀν(όματι) δημο(σίων), which is apparently equivalent to εἰς τὴν σάκελλαν. Here it is to be noticed that the actual payments exceed the sums described as εἰσπραχθέντα, as in the cases already noticed. On the other hand, in 1427, 5, 19, where various sums are deducted from the original amount, the remainder is described as ὀφ(εί)λ(οντα) ἀνυ(σθῆναι). In that case, however, the original sum is not described as ἐπιζητούμενα, nor is any payment εἰς τὴν σάκελλαν recorded, and the document is clearly not a record of money collected but a μερισμός or assessment for taxation. Again, the remainder is sometimes surprisingly large, and the question may be raised what was done with the money not paid into the treasury. The first fact is even more difficult to explain on the supposition that ἐπιζητούμενα means the money required, for it is very unlikely that the Government would year after year overlook the non-collection of such a large proportion of the taxes; and no note is made of the subsequent payment of these remainders. As regards the second point, the money may well have been expended on immediate needs, the salaries of officials, the cost of provisions, and general naval and other expenses, without first being paid into the treasury. It is, indeed, possible that the Government did not always call for the full amount of the normal tax-quota, which would perhaps account for the διμοιρόμερος τῶν χρυσικῶν δημοσίων of 1380; but on the whole it is best to suppose that by ἐπιζητούμενα in these papyri is always meant money both required and paid, and that the remainder refers to so much of this as was not required by the treasury. That the amount sent to the treasury depended on instructions from head-quarters seems likely from the fact that it sometimes exceeded the total quota; and the ἐντάγια also show that the division of payments among the ἐποίκια was made by the central government; cf. PSR., Anhang.

The cases of an excess of payments to the treasury over the ἐπιζητούμενα still remain a difficulty. Why should more than the full quota be called for from, say, Pakaunis, instead of increasing the amount demanded from one of the other ἐποίκια? And again, it is curious that the excess should so often fall on the same place. In the present account, for example, there is an excess for Psyrus in every year, and one for Pakaunis in three out of the six years; but no excess occurs for any of the other places. Of these difficulties no satisfactory explanation suggests itself. Again, what was done in case of an excess? On this question the evidence is clearer. In the present account, for the 2nd indiction, the money in excess is described as τὰ καὶ καταχ(ω)ρηθ(έντα) εἰ(ς) The mutilation of the papyrus makes the passage obscure. In 1413 there is an excess in the 15th indiction for Pakaunis, Bounoi, and Keramion; in the 1st and 2nd indictions there is no excess; in the 3rd indiction there is an excess for Pakaunis, Keramion, and Psyrus; and in the 4th and 5th indictions, while no excess is recorded under any of the main headings, there occur among the payments to the treasury for Aphrodito, in the one case the words (καὶ) ἀπὸ πλε(ίους) ἐποικ(ί)ων(ν) Ψύρου (καὶ) Κερα(μίου), and in the other a similar clause, ἀπὸ πλε(ίους) ἐποικ(ίου) Ψύρου. The payments to the treasury on the canon, in the one case for Psyrus and Keramion, in the other for Psyrus, are exactly equal to the ἐπιζητούμενα; from which it appears that there would naturally have been an excess, but that this was transferred to Aphrodito and paid by that village as a relief to the ἐποίκια concerned. A similar procedure was adopted in 1414. There, as the account originally stood, an excess occurred for both Pakaunis and Psyrus. In the case of Pakaunis the amount required for the treasury was equal to the whole of the ἐπιζητούμενα on the canon. This left no

money for the payment of the λογίσμα, which amounted to 18 s. 17½ c., so that a deficit to this amount was entered by the clerk. Another hand has subsequently altered the arrangement of the account. Part of the λογίσμα are transferred to Aphrodito; the remainder, amounting to 8 s. 12¼ c., are paid out of the money intended for the treasury, the total of which is therefore reduced by this amount. The deficit thus caused in the payments to the treasury is made up out of some of the other taxes, from which normally no payments were made to the treasury¹. The same plan was adopted in the case of Psyrus, except that nothing was transferred to Aphrodito. In 1416 *recto* small amounts are in several cases deducted from the ἐπιζητούμενα for the first indiction under the heading πλε(ίους) δημο(σίων) ιε ἰ(ν)δικτιόνος). It appears that in these cases, instead of adopting the plan seen in 1414 and in two indictions in 1413, the deficit caused by the excess of payments to the treasury over ἐπιζητούμενα was allowed to stand over till the following year, and was then made up out of the taxes for that year; and this we may no doubt take as the normal method. Lastly, in 1418 it is just possible that a note has been made to the effect that the deficit is to be collected from the tax-payers; see note on l. 8 there.

The second principal difficulty concerns the nature of the two standards of *solidi* or νομίσματα seen in these accounts. In 1412 and 1413 all sums paid to the treasury, and in 1414 all sums, are stated twice, in two kinds of *solidi*, of which one is called ἐχόμενα and the other ἀρίθμια, the latter being always (with some apparent exceptions in 1414) larger than the former. ἐχόμενα are always stated in *solidi* and carats, ἀρίθμια in *solidi* and fractions of a *solidus*. The relation between the two kinds of *solidus* could be more easily determined if the ratio of the one to the other were constant; but this unfortunately is not the case. That it should vary in different years would be not unnatural; but even in the same year it differs. Thus in the present account (l. 111) 1 ἀρίθμιον νόμισμα corresponds to 22 carats on the other standard, and a similar ratio is seen not only in many sums which fall under the same year, but in many cases also in the other indictions and in 1413 and 1414; but in other cases the ratio is clearly different, and this not only for different amounts but for the same amounts. Thus in three cases in one indiction (ll. 374, 421, 438) 20 ἀρίθμια = 18 s. 8 c. ἐχόμενα, which is correct for a ratio of 1 *sol.* ἀρ. : 22 carats ἐχ., but in another case in the same indiction (l. 410) the second sum is only 18 s. So again in l. 34, 14 s. ἀρ. = 12 s. 8 c. ἐχ., in l. 50 (the same indiction) 12 s. 18 c. In 1414 the differences are even more marked. Such facts as that in a single line (l. 150) 3¼ carats and 1½ carat are both equivalent to ⅙ ἀρίθμιον νόμισμα are no doubt due to the inadequacy of the fraction system, no smaller fraction than a sixth being employed in the account, so that the only fractions which can be expressed are ⅓, ⅔, ⅕, ⅖, ⅗, ⅘, ⅙, ⅚, ⅛, ⅞, and ⅑; but the case is different when we find that 1 ἀρίθμιον νόμισμα corresponds now to 20 carats (l. 40), now to 22½ (l. 180), now to 1 *solidus* (l. 181), and that conversely 20 carats are equal now to 1 (l. 40), now to ⅙ (l. 113, etc.) ἀρίθμιον νόμισμα.

As to the main difference between the two kinds of *solidi* there can be little doubt; one is the nominal or face value, the other the true or weight value; but it is not quite so easy to decide which of the two is the true and which the nominal. It seems obvious that the higher *amount* must represent the lower *value*, i. e. that the larger sum, the ἀρίθμια, gives the nominal, the lower sum, the ἐχόμενα, the real value; and so the sums in PERF. 573 are explained by the editor, '118⅙ Solidi in cursirender abgenützter Goldmünze = 108 Solidi 19 Karate vollwichtigen

¹ It is not clear what was done to supply the money thus deducted from these quotas. Possibly special provision was made in the next indiction.

Gepräges,' where the first sum evidently corresponds to our ἀρίθμια, the second to our ἐχόμενα. This is confirmed by *Rev. Egypt.* III. p. 181, Pap. XI. ll. 19, 20, νομισμάτιον ἐν ἀρίθμιον ἔχον κεράτια εἴκοσι τρία, and UKF. 623, νομισμά[τι]α [ἐ]ξ ἀρίθμια ἕκαστον [παρὰ . . .], which show that the real value of an ἀρίθμιον νόμισμα might be below the nominal value; and the names, ἐχόμενα and ἀρίθμια¹, seem to lend themselves to the explanation. It is natural then that the ἐπιζητούμενα, whether the word means quota required or quota paid, should, as in 1412 and 1413, be expressed in ἐχόμενα alone, the payments to the treasury in both. The fact that the ratio varies may be explained by supposing that the coins were weighed and the actual value determined in every case. This was no doubt one of the functions of the official known as the ζυγοστάτης; cf. PERF. p. 114 and especially Crum, *Ostr. Ad.* 58 (p. 78).

There seems little doubt, in spite of the difficulties to be mentioned directly, that the above explanation is the correct one; but it must be confessed that these accounts contain evidence by no means easy to explain on this hypothesis. In the first place, it is somewhat curious that the ἀρίθμια were reckoned in *solidi* and fractions and the ἐχόμενα in *solidi* and carats. One would naturally expect the actual payments to contain many carats; and thus the most obvious way of expressing the sums would be to give the face value in *solidi* and carats, the true value in *solidi* and fractions, the *solidus* being taken as the official unit. We can only suppose that the weights used were *solidi* and carats, and that consequently the true value is expressed in those terms; and presumably the popular usage must have been to reckon in fractions, as was done with the artaba and aroua.

Again, the requisitions in the letters and ἐντάγια are for ἀρίθμια νομίσματα; and so too in, e.g., 1420, where the reckoning throughout is in *solidi* and fractions and therefore in ἀρίθμια, the heading, Σὺν Θ(εῶ)· μερισμὸ(ς) χρυσικῶν δημο(σίω)ν ε [Πε]διδ(άδων) ἀνατολ(ικῆς) κώμης(ς) Ἀφροδ(ιτῶ) ἰ(ν)δ(ικτιόνος) γ γενάμε(νος) μ(ηνὸς) Π(α)ῦ(νι) κδ ἰ(ν)δ(ικτιόνος) ε δ(ιὰ) Θεοδώρου (καὶ) Φοιβ(άμμωνος) Βίκτ(ωρος) ἀπὸ Ἀγίου Πινου(τίωνος) ἐπιλεχθ(έντων), shows that the account is an assessment for taxation, not a register of payments, which is confirmed by l. 4, γί(νεται) τὰ ὀφείλ(οντα) ἀνυσθ(ῆναι) (καὶ) κ(ατα)βλ(η)θ(ῆναι) εἰ(ς) τ(ὸ) τάβλιν. It would be more natural for the Government in requisitions, and the local officials in assessments, to specify standard *solidi*; and at any rate, if the amounts were to be stated in terms of the depreciated, used coinage it would seem necessary to have a fixed ratio; but this, as we have seen, cannot be established. How then could the officials state beforehand the number of these depreciated coins, whose real value might be anything from 20 to 24 carats to the *solidus*? It is conceivable that, in order to make the payment of taxes easier to the peasants, who might find the distinction between nominal and real value confusing, the Government issued its requisitions in ἀρίθμια, as being more intelligible and definite to them. No doubt an estimate was made of the probable result in ἐχόμενα, and the authorities would be careful not to underestimate the deficiency to be made up. Thus the tax-payer would be relieved of uncertainty as to the amount required from him, and the Government probably made a small profit on the total transaction. Moreover, though the ratio was not a constant one, the variations in it are for the most part comparatively slight, so that the making of an estimate would not be so uncertain a matter as one might suppose.

This explanation will apply equally to a difficulty which might be felt in regard to 1414.

¹ ἐχόμενα = 'accepted,' i.e. standard, *solidi*; ἀρίθμια = 'numbered' or 'reckoned' *solidi*, i.e. *solidi* reckoned at their face value.

There the ἐπιζητούμενα are in all cases given in both ἐχόμενα and ἀρίθμια. If the word means the quota paid this is natural enough; if it means only the quota required the statement of the amount in ἀρίθμια will be an estimate of the probable amount of those coins required to yield the required sum in ἐχόμενα.

There is, however, another difficulty in 1414 connected with the fraction system. Not only, as already remarked, do $3\frac{1}{4}$, 2, $1\frac{1}{2}$, etc. carats correspond at various times with $\frac{1}{6}$ ἀρίθμιον νόμισμα, but in many cases the smallest sums (2 carats and downwards, as l. 168, γ α δ' δ/ ν° ε) are not expressed in ἀρίθμια at all. These facts, due to the clumsiness of the fractions (the lowest being $\frac{1}{6}$ solidus = 4 carats), would be easy enough to understand if ἀρίθμια were the real value of coins into which the sum actually paid in carats had to be converted, but are at first somewhat puzzling on the other hypothesis. We must explain them as a difficulty peculiar to these few accounts. In most accounts of this collection other fractions are used; in 1419, for example, besides those here employed we find $\frac{1}{8}$, $\frac{1}{12}$, $\frac{1}{16}$, $\frac{1}{24}$, $\frac{1}{36}$, $\frac{1}{48}$. There was, therefore, no difficulty to the tax-payer in reckoning small sums. He paid in his two carats, which he would call a twelfth of a solidus; but the official, though on weighing the money he could state its real value as $1\frac{1}{4}$ carats, had no means of expressing, except very roughly, its nominal value. Consequently the reckoning in ἀρίθμια, where small sums were concerned, is only approximate, and does not represent the actual ratio between the real and nominal value. This too is the explanation of the fact that the former in some cases seems to be higher than the latter, as e.g. in 1414, 103, where $12\frac{3}{4}$ c. ἐχ. = $\frac{1}{2}$ s. ἀρίθ., $\frac{1}{2}$ being the nearest available fraction.

Lastly, it is to be observed that the prices of articles bought in the ἀγορὰ ἔξωθεν (see 1414, introduction) are in many cases reckoned in ἀρίθμια, whereas those bought within the διοίκησις are always reckoned in ἐχόμενα. The reason is not obvious, and may have been certain conditions in the market unknown to us; or possibly a pagarch in his own διοίκησις might insist on buying on a basis of ἐχόμενα, whereas outside his province he had to buy in accordance with the ordinary market usage, which would be in ἀρίθμια.

As regards the ratio between ἀρίθμια and ἐχόμενα, the real does not often deviate from the nominal value to the extent of much more than two carats. Far greater variations are to be seen elsewhere. For example, in UKF. 2, and elsewhere a solidus worth only 19 carats is found (νομ. δύο ἑκάστον παρ(ὰ) [κεράτι]α πέντε), and in BGU. 303, etc., one worth $16\frac{1}{4}$ carats.

It is to be noted that, while the two kinds of solidi are in the present document frequently described as respectively ἐχόμενα and ἀρίθμια, yet this is not always the case. In 1413, for example, the word ἐχόμενα is omitted, and the sums in this currency given simply as νομίσματα; and both in the present account and in the two others ἀρίθμια νομίσματα are very often described as δ/ ν°, which seems to be διὰ νομισμάτων, though the origin and significance of the phrase are obscure. Possibly, however, we may read διὰ νομίσματος, 'in (actual) coins.' It may be added that in Crum, Ostr. 409 (p. 36), ἀρίθμιον is used absolutely for solidus; and so also in RKT. 10, l. 3, etc. (RKT. 129, l. 4 is probably not an instance, as taken by Crum, l.c.; the ο which follows ἀρι^θ is no doubt the symbol ν° for νομίσματα).

The present account concerns the χρυσικά δημόσια only. It covers six years, and is in three hands. The first clerk is responsible for two years, the second for three, and the third for one. The second clerk introduces a somewhat different system, arranging the payments to the treasury under καταβολαί. This account, with other passages both Greek and Coptic,

shows that at this time there were officially only two payments of the taxes each year, though each might be made in instalments. The name for the main payment is *καταβολή*, for the instalment *ἐξάγιον*; thus we get such an expression as 'the second *ἐξάγιον* of the first *καταβολή*.' The authorities, *e.g.* Ṭabarī in Butler, *Ar. Conqu. of Egypt*, p. 325, usually state that the gold-taxes were paid in three instalments; and *cf.* PERF. 586, 'Grundsteuer der VII. Indiction 20 Goldstücke . . . zahlbar in drei Raten zu 16, 1 und 3 Goldstücken' (A. D. 695). If the authorities and the interpretation of PERF. 586 are correct the system must have been altered; but it is perhaps more likely that a confusion has been made between *καταβολαί* and *ἐξάγια*, due to the giving of the payments without any specification of the *καταβολή* to which they belonged, as here, ff. 2-8 *b*, and in 1413.

These *καταβολαί* were made, sometimes to Babylon, and sometimes to Alexandria; it may be conjectured that the treasury at the latter place was intended chiefly for naval purposes.

The account has a protocol bearing the name of the Governor 'Abd-al-'Azīz, from which it is possible to date it exactly, as covering the years 699 to 705.

Fol. 1.] Blank.

Fol. 1 *b*.]

Φ εν ονοματι του Θεου του
 ελεημωνος S φιλανθρωπ
 الرحمن الرحيم بسم الله
 5 Θ ουκ εστιν Θς ει μη ο Θς μονος
 Μαμετ αποστολος Θεου
 لا اله الا الله [وحد] محمد رسول الله
 Αβδελαζιζ υιος
 Μαρουαν συμβουλος Ε

Fol. 2.]

+ Συν^θ οικι[στικ^ο]/ χρυσιων δημοσιων απο κωμ^η Αφρο^δ ιβ S ιγ τ^ω ινδ[·]/ δ[·]/
 10 ινδ[·]/ [ιβ]
 απ[ο κ]ωμ^η Αφ[·]ροδιτω επ[ι]ζ^τ εχ[·] ν[·] , σ^τνα ς ιε
 [α]φ^ω καταβλ^θ ει⁻/ σακ^ε/ επι Αβδερ^α υι Ογεειρ[·]
 απο^τ ιδι^α κωμ^η δ/ αρι^θ ν^ο , αυλδς εχ[·] ν[·] , [ατ]κδ ς η

1 ff. For a discussion of protocols in general see the introduction to 1462 and the articles by Becker in ZA. XXII. 166 ff. and the present editor in *Archiv*, vol. V. The Arabic here is the Bismi'llāh and the declaration of unity and of the apostleship of Mahomet. This protocol is representative of the invariable style of this Governor's protocols. The illegible characters on the right-hand side, opposite ll. 4 and 5, end with what looks like a large *a*, which presumably Karabacek (*Ar. Papyrusprotokolle*, p. 88 ff.) would read *δλ, i.e.* D[e]i.

9. οικιστικο(ν): *cf.* 1414, 1. The word in this sense seems to be new.

τω(ν) ινδ(ικτιονων) δ(ια?): the meaning of this is not obvious.

It stands apart from the rest of the line, and may be by a different hand. Probably, therefore, it was intended to give the name of the clerk who compiled the accounts for these two indictions. With the 14th indiction a new clerk appears.

11. *q*: the symbol for *κεράτια*. See note on 1371, 16.

12. *επι*: corrected from *υπο*.

Αβδερ^α υι Ογεειρ: this person, 'Abd-al-Rahmān b. Hujairah, was finance minister at this time; *cf.* S. Lane-Poole, *Egypt in the Middle Ages*, p. 46. There is a lacuna after the *ρ* here, so that *a* might have been written, but in l. 276, though the papyrus is somewhat damaged, the reading seems to be Ογεειρ. From that passage it appears that he resided at Babylon.

- 15 Φαωφ· ι ιν^δ/ ιγ δ/ Θεοδωρ^{ον} ζυγ- ὁ Ἰσαακ νοτ^α δ/ αρι^θ ν^ο [α]· εχ· ν· γκα γ ις
 Φαμ^θ β ι^δ/ ιγ δ/ [Θ]ωμας ζυγ- ὁ Αθαν- νοτ^α [ν^ο] α ν^ο σμα ε
 Π^ν δ ιν^δ/ ιδ [δ/ Θ]εοδωρ^α νοτ^α τ^{ον} ευκλ- δουκ^ο/ [ν^ο ν] ε ν^ο να γ δ
- 20 Στ^τ προτελ^θ ν^ο γε
 ιδ ι^δ/ ιδ [δ]/ [κ]υρ^{ον} Σε^{ον} παγαρχ [ν^ο]· δ ν^ο ρι γ ιβ
 [α]πο ε Π^δπ^δ ανατολικη/ δ/ αρι^θ ν^ο υμδ β/ εχ^ο ν^ο [υθ γ] ιβ
 Φ^α ι ινδ^ο/ ιγ δ/ [Θ]εοδωρ^{ον} ζτ S Ἰσαακ ν- [ν^ο] τγ εχ· ν· σοθ
 Φαμ^θ β ι^δ/ τ^η αυ- [δ]/ Θωμας ζυγ- ὁ Αθαν- νοτ^α [ν^ο] οβ ν^ο ξς
 Π^ν δ ι^δ/ ιδ [δ]/ Θεοδωρακι^{ον} ντ τ^{ον} ευκλ/ δουκ^ο/ ν^ο λδ ν^ο λα γ η
- Στ^τ κουφισ^θ αρι^θ ν^ο κε Στ^τ προτελ^θ αρι^θ ν^ο θ
 [ιδ ιν^δ ιδ δ/] κυρ^{ον} Σε^{ον} εν^δ παγαρχ ν^ο λε β/ ν^ο λγ γ δ

Fol. 2 b.]

- 25 αποτ γ Π^δπ^δ τ^η [δν]τικη/ δ/ αρι^θ ν^ο υλς γ [εχ·] ν· υβ γ ιη
- Φ^α ι ι^δ/ ι[γ] δ/ Θεοδωρ^{ον} ζυγ- S Ἰσαακ νοτ^α δ/ αρι^θ ν^ο τ εχ^ο ν^ο σος γ []
 Φαμ^θ β [ι^δ]/ [τ^η α]ν- δ/ Θωμ- ζυγ- S Αθαν^α νοτ^α ν^ο ξ ν^ο νε γ []
 Π^ν δ ι/[ι^δ ι]δ δ/ Θεοδωρακι^{ον} νοταρι^{ον} τ^{ον} ευκλ/ δουκ^ο/ ν^ο να ν^ο μζ γ []
 σ
- 30 Στ^τ [κο]υφισ^θ αρι^θ ν^ο με Στ^τ προτελ^θ ν^ο ε
 ιδ ι^δ/ [τ^η αυ]- δ/ κυρ^{ον} Σε^{ον} εν^δ παγαρχ ν^ο κε γ ν^ο κγ [γ] ε
 αποτ β Π^δπ^δ τ^η αυτ^α δ/ αρι^θ ν^ο σλγς [γ] εχ· ν· σιε γ ιβ
 Φ^α [ι ι^δ]/ ιγ δ/ Θεοδωρ^{ον} ζυγ- S Ισα[α]κ ντ ν^ο ρμ ν^ο ρκθ
 Φα[μ^θ β] ι^δ/ τ^η αυ- δ/ Θωμ- ζυγ- S Αθαν- νοτ^α ν^ο νε ν^ο να
 Π^ν [δ ι^δ]/ ιδ ν^ο ιδ ν^ο [ιβ] γ η
- 35 Στ^τ κουφισ^θ ν^ο ι Στ^τ προτελ^θ ν^ο δ
 ιδ [ι^δ]/ τ^η αυ- δ/ κυρ^{ον} Σε^{ον}υθιω ε[ν]δ παγαρχ ν^ο κδς γ [ν^ο κ] γ γ δ

14. ζυγ- : ζυγοστάτης ; cf. l. 79. The office meant is probably the same as that of the ζυγός, Or. 6209, who is the official for taxes at Hypsele, with authority over Aphrodito also, the tax-payments being made, through Basilus, to him. The person there referred to was, however, named Theodosius. The fact that a ζυγοστάτης named Thomas occurs in l. 15 seems to show that there were at least two officials for the district.

νοτ^α : νοταρίου.

15. ε : this is intended to show that there are no carats.

16. Θεοδωρ^α : Θεοδωρακίου.

δουκ^ο/ : as it appears from 1332 and 1333 that the old eparchies were still retained, this is probably the dux of the Thebaid ; cf. the general introduction.

17. (υπερ) τ(ων) προτελ(εσ)θ(εντων) : cf. ll. 23, 29, 35, 64, 119, where it is contrasted with (υπερ) τ(ων) κουφισθ(έντων), the two together making up the amount of the main entry. It may be compared with the προχρεία of 1397, 7, or the προτέλεια of 1360, 1, 8, and is perhaps to be explained as a pre-payment on the taxes of the indiction. This part of the account relates to the 12th indiction, whereas the present payment was made in the 14th indiction. If therefore τὰ προτελεσθέντα really mean a pre-

payment we must suppose that this payment had been made previously by the dux (cf. l. 129 etc.) and that the payment here recorded is to him. The difficulty is that this, like all the others, is placed under the καταβληθέντα εἰς τὴν σάκελλαν.

18. κυρ^{ον} : κυρίου ; for this title as applied to the pagarch cf. 1413, 18 etc.

19. ε Π(ε)δ(ιαδων) ανατολικη(s) : for the meaning of the adjective and τη(s) δυτικη(s) in l. 25 and for the πεδιάδες and ἐποίκια generally, see general introduction.

23. (υπερ) τ(ου) κουφισθ(έντος) : this should apparently mean 'for the deficit,' or perhaps rather 'for the amount remitted' ; Coptic ὁμολογίαι often declare that no tax has been remitted (κουφίζειν) by collectors (Crum). As this, like the προτελεσθέν, is made through the notary of the dux, it may be concluded that, assuming the suggestion on l. 17 to be correct, the dux had paid not only a pre-payment on the taxes of the indiction, but a deficit on the previous year, the difference being refunded to him later. For the word cf. 1416, 63.

24. εν^δ : ἐνδόξου.

36. Σε^{ον}υθιω : sic ; so too in l. 57.

αποτ αν ^θ ν ^θ Αγ ^α Μαρ ^{ιας}	δ/ αρι ^θ ν ^ο μη εχ ^ο ν ^ο μδ γ ς
Φ ^α [ι] ι ^δ / ιγ	δ/ Θεοδωρ ^{ον} ζυγ ⁻ S Ἰσαα[κ] ν ^τ ν ^ο λβ ν ^ο [κθ] γ ιβ
Φαμ ^θ β ι ^δ / τ ^η αυ ⁻	δ/ Θωμ ⁻ ζυγ ⁻ S Αθ[αν ^α νοτ ⁻ ν ^ο ν ^ο] γ β
Π[ν] ιδ ι ^δ / ιδ	δ/ κυρ ^{ον} Σεν ^{ον} παγαρχ [ν ^ο ν ^ο] γ ις

Fol. 3.]

αποτ αν ^θ [ν ^θ ο]ν ^τ εν Βαβυλωνι	δ/ αρι ^θ ν ^ο υπ ^δ εχ ^ο ν ^ο υμς γ κβ
Φ ^α [ι] ι ^δ / ιγ	δ/ Θεοδωρ ^{ον} ζυγ ^α S Ἰσαακ ν ^τ αρι ^θ ν ^ο τ εχ ^ο ν ^ο σος γ ς
Φ[αμ ^θ β ι/] ^δ τ ^η αυ ⁻	δ/ Θωμ ^α S Αθαν ⁻ νοτ ⁻ ν ^ο ριδ ν ^ο ρς
Π ^ν ιδ ι ^δ / ιδ	δ/ κυρ ^{ον} Σενουθι ^{ον} παγαρχ ν ^ο ο ν ^ο ξδ γ ις
45 αποτ μον ^α [ν ^α]	δ/ αρι ^θ ν ^ο ςθ ν ^ο ςα γ ι
Φ ^α [ι] ι ^δ / ιγ	δ/ Θεοδωρ ^{ον} ζυγ ⁻ S Ἰσαακ νοτ ⁻ ν ^ο ξδ ν ^ο νθ γ η
Φαμ ^θ [β] ι ^δ / τ ^η αυ ⁻	δ/ Θωμ ^α S Αθαν ⁻ νοτ ^α ν ^ο ις ν ^ο ιδ γ ις
Π ^ν δ [ι ^δ]/ ιδ	δ/ Θεοδωρακι ^{ον} νοτ ^α τ ^[ον] ευκλ [/] δουκ ^ο / ν ^ο ε ν ^ο δ γ ις
Σ ^[τ] προτ ^ε ν ^ο ε	
50 Π ^ν ιδ [ι ^δ]/ ιδ	δ/ κυρ ^{ον} Σενουθι ^[ο] ν [ε]ν ^δ παγαρχ ν ^ο ιδ ν ^ο ιβ γ η
γ ^ι / τ ^η κωμ ^η S π ^δ π ^δ	δ/ αρι ^θ ν ^ο γγρπ γ εχ ^ο ν ^ο βτλδ γ ις
λ	ν ^ο ,δ ^{ις} γ κγ

Fol. 3 b.]

απο εποικ/ Π[α]καυνεως	επιζ ^τ ν ^ο τοα [γ] η
αφ ^ω ει ^τ / σακ ^ε /	
55 Φαωφ ^ι ι νδ ^ο / ιγ	δ/ Θεοδωρ ^{ον} ζυ[γ ⁻] S Ἰσαακ νοτ ^α δ/ αρι ^θ ν ^ο σςς [εχ ^ο ν ^ο σ]ογ γ ς
Φαμ ^θ β , ι ^δ / τ ^η αυ ⁻	δ/ Θωμ ^α ζ[υ]γ ⁻ S Αθαν ^α νοτ ⁻ ν ^ο ο [ν ^ο ξ]δ γ β
Π ^ν ιδ ι ^δ / ιδ	δ/ κυρ ^{ον} Σενο[υ]θιω εν ^δ παγ ^χ ν ^ο μζ β/ [ν ^ο μ]δ γ η
γ ^ι / δ/ αρι ^θ ν ^ο υιγ β/ [ε]χ [ν ^ο] τπα γ ι ως π ^λ εχ ^ο ν ^ο ι γ β	
απο εποικ/ Εμ]φυτευτων	επιζ ^τ ν ^ο [τς]θ γ κβ
60 αφ ^ω ει ⁻ / σακ ^ε /	
Φ ^α ι ι ^δ / ιγ	δ/ Θεοδωρ ^{ον} ζυ[γ ⁻] S Ἰσαακ νοτ ^α ν ^ο ρ [ν ^ο] ςβ γ ς
Φα[μ ^θ β] ι ^δ / ιγ	δ/ Θωμ ^α ζυγ ⁻ S Αθαν ^α νοτ ^α ν ^ο ιδ [ν ^ο] ιγ γ β
Π ^ν δ ι ^δ / ιδ	δ/ Θεοδ[ωρακι ^{ον} νοτ ^α τ ^{ον} ευκλ ^ε δουκ ^ο / ν ^ο λγ [ν ^ο] λ γ η
Σ ^τ κουφισ ^θ ν ^ο λ Σ ^τ προτελ ^[θ] ν ^ο γ	
65 Π ^ν ιδ ι ^δ / ιδ	δ/ κυρ ^{ον} Σενο ^θ παγαρχ ν ^ο ς [ν ^ο] ε γ ιβ
γ ^ι / δ/ αρι ^θ ν ^ο ρνγ εχ ^ο ν ^ο [ρμ]α γ ιδ	
λ	ν ^ο σ ^ι η γ η

Fol. 4.]

απο εποικ/ Βουνων	[επιζ ^τ ν ^ο μ γ] ε
αφ ^ω ει ^τ / σακ ^ε /	
70 Φ ^α ι ι ^[δ] / ιγ	δ/ Θεοδωρ ^{ον} ζυγ ⁻ S Ἰσαακ νοτ ⁻ [δ/ αρι ^θ ν ^ο ν ^ο]

56. γ: the meaning of this is not clear. As Φαμ^θ β takes less space than Φαωφ^ι ι it is just under the ι and is perhaps intended

to fill the vacant space. Or it may be simply accidental. 58. ως πλ(εους): cf. introduction, p. 83.

- Φαμ^θ [β] ι^δ/ τ[·] αυ⁻ δ/ Θωμ⁻ ζυγ[·] ὁ Αθαν⁻ νοτ^α [ν^ο ν^ο]
 Π^ν δ ι^δ/ ιδ δ/ Θεοδωρακι^{ον} νοτ⁻ τ^{ον} ευκ^λ/ δουκ^ο/ ν^ο β ν^ο]
 Στ[·] προτ^θ ν^ο β
 Π^ν ιδ ι^δ/ τ^η αυ⁻ δ/ κυρ^{ον} Σενο^υ^θ εν^δ παγ[α]ρ^χ [ν^ο ν^ο]
 75 γι/ δ/ αρι^θ ν^ο κη εχ[·] ν[·] κε γ ι γ
 λ ν^ο ιδ γ ις
 απο εποικ/ Κ[ε]ραμιου επιζ⁻ δ/ εχ[·] ν[·] [ν] γ ι θ
 αφ^ω ει⁻/ σ[α]κε[/]
 80 Φ^α ι [ι^δ]/ ι γ δ/ Θεοδωρου ζυγοστ^α ὁ Ἰσαακ [νοτ[·]] ν^ο η ν^ο ζ γ η
 Π^ν δ [ι^δ]/ ιδ δ/ Θεοδωρακι^{ον} νοταρι^{ον} τ^{ον} ευκ^λ/ δουκ^ο/ ν^ο β ν^ο α γ ι θ
 Στ[·] προτ^θ ν^ο β
 γι/ δ/ αρι^θ ν^ο ι εχ^ο ν[·] θ [γ γ]
 λ ν^ο μα [γ ις]
 Fol. 4 b.]
 απο εποικ/ Ποιμ[ην] επιζ^τ εχ[·] ν[·] ρ β γ ε
 85 αφ^ω ει^τ/ σακ^ε/
 Φ^α ι [ι^δ]/ [ι γ δ/ Θεοδωρου ζυγ[·] ὁ Ἰσαα]κ νοτ^α αρι^θ ν^ο κ ζ εχ[·] ν[·] κε
 Φαμ^θ [β] ι^δ/ τ^η αυ⁻ δ/ Θωμα ζυγ[·] ὁ Αθαν^α νο]ταρι^{ον} ν^ο ι α ν^ο ι γ β
 Π^ν δ [ι^δ]/ [ιδ δ/ Θεοδωρ^α νοτ[·] τ^{ον} ευκ^λ/ δουκ^ο/] ν^ο α ν^ο ε γ κ β
 [Στ[·] προτ^θ ν^ο α]
 90 ιδ [ι^δ]/ [ιδ δ/ κυρ^{ον} Σενο^υ^θ εν^δ παγαρ^χ ν^ο ζ ν^ο ε γ η
 [γ]ι/ [δ/ α]ρ[ι^θ ν^ο] μ[ε] εχ^ο ν^ο μ β γ η
 λ ν^ο ι [θ γ κα]
 απο εποικ/ Ψυ[ρο]υ επιζ^ητ εχ[·] ν[·] ο γ κα
 αφ^ω ει^τ/ σακ^ε/
 95 Φ^α ι [ι^δ]/ ι γ δ/ Θεοδωρ^{ον} ζυγ[·] ὁ Ἰσαακ νο]τ[·] ν^ο ο ν^ο ξ δ γ ι δ
 Φ[αμ]^θ [β] ι^δ/ τ[·] αυ⁻ δ/ Θωμα ζυγ⁻ [ὁ Αθαν^α ν]οτ^α ν^ο θ ν^ο η γ ε
 [Π^ν ιδ ι^δ]/ ιδ δ/ κυρ^{ον} Σενο[υ^θ εν^δ παγ^χ] ν^ο ε ν^ο δ γ ις
 γι/ αρι^θ ν^ο π δ εχ[·] ν[·] [ο ζ γ ι β] ως π^λ εχ[·] ν[·] ε γ ις
 Fol. 5.]
 απο εποικ/ Αγιο[υ] Πινουτιωνος επιζ^ητ εχ[·] ν[·] μ θ γ ις
 100 αφ^ω ει^τ/ σακ^ε/
 Φ^α ι [ι^δ]/ ι γ δ/ Θεοδωρ^{ον} ζυγ[·] ὁ Ἰσαακ ν^τ [αρι^θ] ν^ο κ εχ[·] ν[·] ι η γ η
 Φαμ^θ [β] ι^δ/ τ[·] αυ⁻ δ/ Θωμ⁻ ζυγ⁻ ὁ Αθαν^α νοτ[·] [ν^ο] δ ν^ο γ γ ις
 Π^ν δ [ι^δ]/ [ι]δ δ/ Θεοδωρακι^{ον} νοταρι^{ον} τ^{ον} ευκ^λ/ [δ δουκ^ο/] ν^ο β ν^ο α γ κ
 Στ[·] προτελ⁻ ν^ο β
 105 Π^ν ιδ [ι^δ]/ ιδ δ/ κυρ^{ον} Σενο^υ^θ παγαρ^χ ν^ο γ ν^ο β γ ι η
 γι/ αρι^θ ν^ο κ θ εχ[·] ν[·] κ ε γ ι δ
 λ ν^ο κ γ γ γ

86. Before αρι^θ a δ/ seems to be added in red ink and a different hand; cf. ff. 9-16 b, *passim*.

Fol. 5. This is a single sheet.

απο εποικ/ Σακορε επιζτ ν° ιβ γ ιθ
 αφω ειτ/ σακε/
 110 Φ^α ι ινδ/ ιγ δ/ Θεοδ ζυγ- S Ισαακ νοταρ[ιου] ν° η ν° ζ γ η
 Π^ν δ [ι]^δ/ ιδ δ/ Θεοδωρακιω νοταρι^{ου} [του ευκ/ δο]υκ^ο ν° α ν° γ κ β
 γι/ αρι^θ ν° θ εχ· ν· η γ γ
 λ ν° δ γ ιγ

Fol. 5 b.]

+ ανακεφαλαιωσις επιζητ ζ χρυσικω/ δημ^ομ^ο δ/ εχ· ν· η μ θ γ ι α
 σ—
 115 αφω ειτ/ σακε/
 Φ^α ι ιδ/ ιγ δ/ Θεοδωρ^{ου} ζ[υγ- S Ισα]ακ νοτ^α ζ ακτ/β^ο αρι^θ ν° β χ π θ εχ· ν· β υ ο η
 Φα[μ]^θ β ιδ/ τ^η αυτ δ/ Θωμα ζυ[γ- S Αθαν]^α νοτ^α ζ α δ β εξαγι^{ου} β κ-/β^λ ν° ψ ν° χ μ ε
 Π^ν δ ιδ/ ιδ δ/ Θεοδωρ[ακι^{ου} νο]τ^α τ^{ου} ευκ^λ/ δουκ^ο/ ν° σ ν° [ρ π] ε
 ζτ κουφισθ^ε [ν°] ρι ζτ προτ^α ν° γ
 120 [Π]^ν [ιδ] ιδ/ ιδ δ/ κυρ^{ου} Σε[ου^θ ενδ πα]γ^χ ζ γ δ εξαγι^{ου} β κ-/β^λ ν° τ ξ δ [ν°] τ λ η
 γι/ τ^ω κ-/β^λ [αρι^θ ν° γ τ] ν γ εχ^ο ν° γ χ μ ζ
 λ ν° δ υ β γ ι α

Fol. 6.]

+ ινδ/ ιγ επιζτ , 5 τ ν α γ ι ε
 απο κω[μ^η] Αφροδιτω
 125 αφω [ει]-/ σακε/
 [α]πο ιδι- κωμ^η αρι^θ ν° αυε γ εχ· ν· ασ γ
 Φαωφ λ ινδ/ ιδ δ/ Ισαακ νοτ^α [S Δωμου ζ]υγ- α κτ/β^λ αρι^θ ν° α εχ^ο [ν°] τ ι ζ
 Π^ν α ιδ/ ιε δ/ κυρ^{ου} Σενο[ν]^θ [ενδ παγ^χ] ν° το θ ζ [ν°] τ μ η γ ι β
 Π^ν ι ζ ιδ/ ιε πρ^ο δτ/ ευκλτ/ δ[ουκ^ο/] ν° κε γ [ν°] κ δ γ ι β
 130 απο των μον^α αρι^θ ν° ς δ εχ^ο ν° πε γ ι ε
 Φ^α λ ινδ/ ιδ δ/ Ισαακ νοτ^α S Δωμο]ν ζυγ^ο ν° ξ ε ν° ξ
 Π^ν α ιδ/ ιε δ/ κυρ^{ου} Σε[ου^θ ενδ παγ^χ] ν° κ η ν° κε γ ι ε
 απο^[τ] οντ εν Βαβυλωνι αρι^θ ν° υ π δ εχ^ο ν° υ με γ η
 Φ^α λ ιδ/ ιδ δ/ Ισαακ ν[οτ S Δω]μου ζυγ^ο ν° τ εχ^ο ν° σο ε
 135 Π^ν α ιδ/ ιε δ/ κυρ^{ου} Σε[νου^θ ενδ παγ^χ] ν° ρ κε ν° ρ ι ε
 Π^ν ι ζ ιδ/ ιε δ/ Ορουγχι^[ου] λ[ογογρ]^α ν° ν θ ν° ν δ γ η

117. S α S β εξαγι^{ου} β κ-/β^λ: ὑπὲρ πρώτου καὶ δευτέρου ἐξαγίου δευτέρας καταβολῆς, which with l. 120 illustrates the fact that there were only two payments in the year, but that these might be made in instalments; cf. the introduction to this account. The word ἐξάγιον is apparently new, so far as papyri already published are concerned, but Mr. Crum gives several references to unpublished Coptic papyri, among others to Rylands Copt. 321. It occurs fairly often in the present volume. In Crum, *Catalogue*, No. 444, ἐξάγιον instead of ἐξάγιον should be read.

120. γ: corrected from β.

122. This, the difference (calculated in ἐχόμενα νομίσματα) between the total ἐπιζητούμενα in l. 114 and the total payments in

l. 121, is equal to the sum of the previous remainders *minus* the total of the sums ὡς πλείους.

124. ν° is omitted in the MS.

127. Δωμον: cf. ll. 134, 138, 142, 146, 150, 157, 168. In l. 175 and in all subsequent cases in which it is preserved, including the total, the name is written Δωμων. The latter is probably right (= Δόμων).

129. προτελεσθέντα διὰ τοῦ εὐκλεστάτου δουκός; cf. l. 17, note.

136. We might be inclined to read νοτ^α του ευκ^λ/δουκ^ο/, in which case this entry would be equivalent to that under the other places, with which it corresponds in date, and would then confirm

Fol. 6 b.]

απο ε Π ^δ π ^δ ανατολική/			αρι ^θ ν ^ο υκ]ε β/	εχ ^ο ν ^ο τπθ γ δ
Φαωφ ^λ λ ι ^δ / ιδ	[δ]/ [Ισαακ] νοτ ^α δ	Δωμου ζυγ ^ο αρι ^θ ν ^ο τε	εχ ^ο [ν ^ο] σοη γ ις	
Π ^ν α ι ^δ / ιε	[δ]/ [κυρ ^{ον} Σ]ενουθι ^{ον} εν ^δ παγαρχ	ν ^ο ρε β/	ν ^ο ςς γ κ	
140 Π ^ν ιζ ι ^δ / τ ^η αυτ	[προτελεσ ^θ] δ ⁻ / ευκλ ⁻ δουκ ^ο /	ν ^ο ιε	ν ^ο ιγ γ ις	
α[πο] γ Π ^δ π ^δ τ ^η δυτικ ^η /			αρι ^θ ν ^ο τςζ γ	εχ ^ο ν ^ο τξδ γ ιδ
Φ ^α λ ι ^δ / ιδ	[δ]/ [Ισαακ] νοτ ^α δ	Δωμου ζυγ ^ο ν ^ο τα	[ν ^ο σ]ος γ τ	
Π ^ν α ι ^δ / ιε	[δ]/ [κυρ ^{ον}] Σενουθι ^{ον} παγαρχ	ν ^ο πδ γ	[ν ^ο] οζ γ η	
Π ^ν ιζ τ ^η αυτ	[προτ]ελεσ ^θ δ ^τ / ευκλ ^τ δουκ ^ο /	ν ^ο ιβ	[ν ^ο] ια	
145 αποτ β Π ^δ π ^δ τ ^η αυτ		αρι ^θ ν ^ο [σ]κς γ	εχ ^ο ν ^ο σζ γ κ	
Φ ^α λ ι ^δ / ιδ	[δ/ Ισαακ νο]τ δ	Δωμου ζυγ ^ο ν ^ο ρμα	ν ^ο ρκθ	
Π ^ν α ι ^δ / ιε	[δ/ κυρ ^{ον} Σ]ενουθ ^ο εν ^δ παγαρχ	ν ^ο οη γ	ν ^ο οβ γ ιβ	
Π ^ν ιζ ι ^δ / τ ^η αυτ	[προτελεσ ^θ] δ ^τ / ευκλ ^τ δουκ ^ο /	ν ^ο ζ	ν ^ο τ γ η	
αποτ αν ^θ ν ^θ Αγι ⁻ Μαρίας			αρι ^θ ν ^ο ν	εχ ^ο ν ^ο με γ κγ
150 Φ ^α λ ι ^δ / ιδ	[δ/ Ισαα]κ ν ^τ δ	Δωμου ζυγ ^ο ν ^ο λβ	ν ^ο κθ γ ια	
Π ^ν α ι ^δ / ιε	[δ/ κυρ ^{ον}] Σενουθ ^ο παγαρχ	ν ^ο ις	ν ^ο ιδ γ ις	
Π ^ν ιζ ι ^δ / ιε	[προτε]λ ^ε δ ^τ / ευκλ ⁻ δουκ ^ο /	ν ^ο β	ν ^ο α γ κ	
γι/ τ ^ω κ ^τ /βλ ^θ τ ^η κωμ[^η α δ β] κ ⁻ /βωλ ^η			αρι ^θ ν ^ο ,γπγ ζ	εχ ^ο ν ^ο ,βωκη γ ιγ
λ				ν ^ο ,δφκγ γ β

Fol. 7.]

155 απο εποικ/ Πακανν ^ε			ε[πιζ ^τ] εχ ^ο ν ^ο τοα γ η.	
αφ ^ω ει ^τ / σακ ^ε /				
[Φ ^α] λ ι ^δ / ιδ	δ/ Ισαακ νοτ ^α δ	Δωμο[ν] ζυγ ^ο αρι ^θ ν ^ο τβ	εχ ^ο ν ^ο σοη	
[Π ^ν] α ι ^δ / ιε	δ/ κυρ ^{ον} Σενουθ ^ο εν ^δ [παγαρχ]	ν ^ο ρις ζ	ν ^ο ρε γ ιβ	
γι/ αρι ^θ ν ^ο υιη ζ [εχ ^ο ν ^ο τ]πγ γ ιβ ως πλ ^ε ν ^ο ιβ γ δ				
160 απο εποικ/ Ε]μφντ ^ε			ε[π]ιζ ^τ εχ ^ο ν ^ο τςθ γ κβ	
α[φ ^ω ει ^τ /] σακ ^ε /				
[Φ ^α] λ ι ^δ / ιδ	δ/ Ισαακ νοτ ⁻ δ	Δω[μου] ζυγ ^ο ν ^ο π	ν ^ο οδ	
[Π ^ν] α ι ^δ / ιε	δ/ κυρ ^{ον} Σενουθ ^ο ε[ν ^δ παγαρχ]	ν ^ο μ	ν ^ο λζ	
[Π ^ν] ιζ ι ^δ / ιε	προτελ ^θ δ ^τ / ευκλ ^τ [δουκ ^ο /]	ν ^ο δ	ν ^ο γ γ ις	
165 γι/ αρι ^θ ν ^ο ρκδ εχ ^ο [ν ^ο ριδ γ ι]ς				
λ			ν ^ο [σπε γ]ς	
απο εποικ/ Βο[υνων]			επιζ ^τ εχ ^ο ν ^ο μ γ ε	
Φ ^α λ ι ^δ / [ιδ	δ/ Ισαακ νοτ ^α δ	Δωμου ζυγ ^ο ν ^ο κδ	ν ^ο κβ]	
Π ^ν [α ι ^δ / ιε	δ/ κυρ ^{ον} Σενουθ ^ο εν ^δ παγαρχ	ν ^ο β	ν ^ο α γ κ]	
170 Π ^ν ιζ [ι ^δ / ιε	προτελ ^ε δ ^τ / ευκλ ^τ δουκ ^ο /	ν ^ο γ	ν ^ο β γ ιη]	
[γι/ αρι ^θ ν ^ο κθ			εχ ^ο ν ^ο κς γ ιδ]	
λ			ν ^ο ιγ γ ιε]	

the conjecture that in the previous indiction the payments by Theodoracius were payments by the dux on behalf of the *διοίκησις*; but in the total on l. 205 the amount entered as paid by the dux is the total amount of payments on Pauni 17th *minus* the present sum of 59 *solidi*, which shows that this was not paid by the dux; moreover there is a down-stroke which looks like λ. The person referred to is probably the *ᾠρονόγχιος λογογράφος* of

1433, 34, etc.

153. κ⁻/βωλ^η: *sic*, and *cf.* l. 206, κ⁻/βουλ^η.

154. The second figure should be ρ. The φ is evidently a mere slip of the pen.

155. η.: the dot is in the MS.

168-170. The figures here are got from the totals on f. 8 b.

Fol. 7 b.]

	απο εποικ/ Κε[ρ]αμιου		επιζτ εχ· ν· ν γ ι θ
	αφ ^ω ειτ/ [σ]ακ ^ε /		
175	Φ ^α λ ι ^δ / ιδ	δ/ Ισαακ νοτ S Δωμν[ου ζυ]γ ^ο αρι ^θ ν ^ο η	εχ· ν· ζ γ η λ εχ ν ^ο
	Π ^ν [ι]ζ ι ^δ / ιε	προτελ ^θ δτ/ ευκλτ δο[υκ ^ο /]	ν ^ο β ν ^ο α γ κ
		[γι/ αρι ^θ ν ^ο ι] δ/ εχ ν ^ο θ γ δ	
		λ ν ^ο μα γ ι ε	
	απο εποικ/ Π[ο]ιμ ^η		[επι]ζ ⁻ εχ ^ο ν ^ο ρ β γ ε
180	Φ ^α λ ι ^δ / ιδ	δ/ Ισαακ νοτ S Δω[μνου] ζυγ ^ο	ν ^ο κ ζ ν ^ο κ γ γ κ β
	Π ^ν α ι ^δ / ιε	δ/ κυρ ^ο ν Σενο ^θ ε[ν ^δ παγαρ]χ	ν ^ο ι η ν ^ο ι ς γ ι β
	Π ^ι ι ζ	προτελ ^θ δτ/ ευκλτ [δουκ ^ο /]	ν ^ο β ν ^ο α γ κ
	γι/ αρι ^θ ν ^ο μ ζ εχ· ν· [μ β γ] τ		
	λ ν ^ο ι [θ γ κ] γ		
185	απο εποικ/ Ψυρ[ο]ν		[ε]πιζτ εχ· ν· ο γ κα
	αφ ^ω ει-/ σακ-/		
	Φ ^α λ ι ^δ / ιδ	δ/ Ισαακ νοτ S Δω[μνου] ζυγ ^ο	ν ^ο ο δ ν ^ο ξ ζ [γ ι] ζ
	Π ^ν α ι ^δ / ιε	δ/ κυρ ^ο ν Σενο[ν ^θ εν ^δ παγαρ]χ	ν ^ο ι ν ^ο θ [γ] δ
	γι/ αρι ^θ ν ^ο π δ εχ· [ν ^ο ο ς] γ κα ως π ^λ εχ· ν· τ		

Fol. 8.]

190	απο εποκ/ Αγ[ι ^{ον} Πινο]ντιωνος		επιζτ ν ^ο μ θ γ ι ζ
	Φ ^α [λ ι ^δ / ιδ	δ/ Ισαακ νοτ S Δωμν ^{ον} ζ[υγ ^ο]	ν ^ο κα εχ· ν· ι θ γ η
	Π ^ν [α ι ^δ / ιε	δ/ κυρ ^ο ν Σενο ^θ ιω εν ^δ π[αγαρ]χ	ν ^ο τ ν ^ο ε γ ι β
	Π ^ν ι ζ ι ^δ / ιε	προτελ ^θ δτ/ ευκλτ δουκ ^ο /	ν ^ο β ν ^ο α γ κ
	[γι/ αρι ^θ ν ^ο κ θ εχ· ν· κ ς γ ι ς		
	λ ν ^ο κ γ γ α		
195	απο εποκ/ Σα[κορε]		επιζτ ν ^ο ι [β] γ ι θ
	Φ ^α [λ ι ^δ / ι] δ	δ/ Ισαακ νοτ S Δω[μνου] ζυγ ^ο	ν ^ο η ν ^ο ζ γ η
	Π ^ν ι ζ ι ^δ / ιε	προτελ ^θ δτ/ ευκλ ^ε δ[ουκ ^ο /]	ν ^ο α γ κ β
	γι/ αρ ^θ ν ^ο θ δ/ εχ ν ^ο η γ τ		
200	[λ]	ν ^ο δ γ [ι γ]	

Fol. 8 b.]

+ ανακεφ ^α ι ^δ / ι γ		επιζτ S χρυσικ ^ω / [δημ ^ο μ ^ο] εχ· ν· η μ θ γ ι α
αφ ^ω [ει]-/ σακ ^ε /		
σ		
Φ ^α λ ι ^δ / ιδ	δ/ Ισαακ ν[οτ S Δω]μν ^{ον} ζυγ ^ο	αρι ^θ ν ^ο β χ π θ εχ ^ο ν ^ο β ν] ξ τ

175. λ(οι)π(α) εχ(ομενα) νο(μισματα): the explanation of this is apparently that the clerk at first forgot the προτελεσθέντα διὰ τοῦ εὐκλεστάτου δουκός. L. 176 is a later addition (by the same hand), and ll. 177 and 178 are inserted respectively just above and just below l. 179 (they are given as here for convenience). The clerk, discovering his mistake, but after the rest of the page had been written, inserted l. 176 and was then going to give the remainder in the margin, after l. 175, but changing his mind

inserted it and the total between ll. 176 and 180. The inference seems to be that, as we might judge from the neatness of the writing, this book is not the original account but the official register in which the accounts for each indiction were copied each year (or perhaps at intervals of two or three years) from the originals.

190. εποκ/: *sic*, and so in l. 196.

- 205 Π^ν α ι^δ/ ιε δ/ κυρ^{ου} Σε[νου^θ εν]^δ x παγαρχ^ν αθς [ν^ο τκ]ς
 206 Π^ν ιζ ι^δ/ ιε σ^ν ν^ο οες γ^ν προτελ^θ δτ/ ευ[κ]λ[- δο]νκ^ο/ ν^ο ρλδς γ^ν [ν^ο ρκδ] γ ιβ
 γι/ τ^ω κ⁻/βλ^θ α δ β κ⁻/βουλ^η [σ^ν ν^ο ο]ες γ^ν προτελ^θ δτ/ ευκλτ δουκ^ο/ δ/ αρ^θ ν^ο
 [γωλ]γ γ δ/ εχ^ο ν^ο γφς γ ιβ
 207 λ^π ν^ο δφλβ γ κγ

Fol. 9.] (2nd hand.)

- + ινδ^ο/ ιδ
 απο [κωμ^η] Αφρο^δ επιζ- εχ^ο ν^ο στνα γ ιε
 210 [αφ^ω] κτ/βλ^θ ει/ σακ^ε/ επι Αβδερ[^α υι Ογεειρ]
 [απο]- ιδι- κωμ^η δ/ αρ^θ ν^ο ατκθς εχ^ο ν^ο ασκε
 Αθ^ν κ ι^δ/ ιε δ/ Απα Κυρ^{ου} νοτ [δ/ ν^ο ν]ς εχ^ο ν^ο να γ ιβ
 Χοι^α ε ι^δ/ τ^η αυ- δ/ Ηλι^α νοτ^α απο [Αντι/ δ/ ν^ο] τδ ν^ο ωλγ
 Επιφ κβ ι^δ/ α δ/ τ^{ου} αυτ [δ/ ν^ο] τξθς ν^ο τμ γ ιβ
 215 [απο]- μοναστηρ^ο δ/ αρ^θ ν^ο πς εχ^ο ν^ο οθ γ τ
 Αθ^ν κ ι^δ/ ιε δ/ Απα Κυρ^{ου} [νοτ^α δ/ ν^ο ξ]γ εχ^ο ν^ο ιη
 Επιφ κζ ι^δ/ α δ/ Ηλι^α [νοτ^α δ/ ν^ο] κγ ν^ο κα γ τ
 [απ]ο- αν^θν^θ οντ εν Βαβυλωνι δ/ αρ^θ ν^ο υξη εχ^ο ν^ο υλβ γ δ
 Χοι^α ε ι^δ/ ιε δ/ Ηλι^α νοτ [δ/ ν^ο] τ εχ^ο ν^ο σοζ
 220 Επιφ κζ ι^δ/ α δτ/ αυτ [δ/ ν^ο ρ] ν^ο ρβ γ δ
 Μεσ^ο η ι^δ/ τ^η αυ- προτ^θ [δτ]/ [ευκλ^ε δουκ^ο/ δ/ ν^ο ξ]η ν^ο ξγ
 [α]πο- ε Πεδι^α ανατολικ^η/ δ/ αρ^θ ν^ο τπε β/ εχ^ο ν^ο τνε γ τ
 Αθ^ν κ ι^δ/ ιε δ/ Απα Κ[υρ^{ου} νοτ^α δ/ ν^ο σ]πα εχ^ο ν^ο σνη γ κ
 Επιφ κζ ι^δ/ α δ/ Ηλι^α ν[οτ^α δ/ ν^ο ρδ] β/ ν^ο ρς γ ι
 225 αποτ γ- Πεδι- τ^η δυτ[ι^κη] δ/ αρ^θ ν^ο τξ γ εχ^ο ν^ο τλα γ η
 Αθ^ν/ κ ι^δ/ ιε δ/ Απ[α Κυρ^{ου} νοτ^α δ/ ν^ο σπ]γ εχ^ο ν^ο σξ γ η
 Επιφ κζ ι^δ/ α δ/ [Ηλι^α νοτ^α δ/ ν^ο οζ] γ ν^ο οα
 [αποτ β Πεδι- τ^η αυτ] δ/ αρ^θ ν^ο σες γ εχ^ο ν^ο ρπθ γ ις
 [Αθ^ν/ κ ι^δ/ ιε δ/ Απα Κυρ^{ου} νοτ^α δ/ ν^ο ρ]κε εχ^ο ν^ο ριε
 230 [Επιφ κζ ι^δ/ α δ/ Ηλι^α νοτ^α δ/ ν^ο π]ς γ ν^ο οδ γ ις
 [αποτ αν^θν^θ Αγι^α Μαρίας] δ/ ν^ο λς εχ^ο ν^ο λγ
 [Αθ^ν/ κ ι^δ/ ιε δ/ Απα Κυρ^{ου} νοτ^α δ/ ν^ο κε] εχ^ο ν^ο κγ
 [Επιφ κζ ι^δ/ α δ/ Ηλι^α νοτ^α δ/ ν^ο ια] ν^ο ι
 [γι/ τ^ω κτ/βλ^θ τ^η κωμ^η α δ β κτ/βολ^η αρ^θ ν^ο βωοα γ] εχ^ο ν^ο βχμε γ ις λ^π εχ^ο ν^ο [δτε γ] κ[γ]

Fol. 9 δ.]

- 235 + απο εποικ/ Πακαυν^ε [επιζ^η] εχ^ο ν^ο τοα γ η
 αφ ων κ/βλ^θ ει/ σακ^ε δ/ αρ^θ ν^ο τ[πη ε εχ^ο ν^ο] τνζ
 Αθ^ν/ κ ι^δ/ ιε δ/ Απα Κ^ν/ νοτ [δ/ ν^ο σπδ εχ^ο ν^ο σξα
 Επιφ κζ ι^δ/ α δ/ Ηλι⁻ νοτ [δ/ ν^ο] ρδ ε ν^ο ρς
 λ^π δ/ ν^ο [εχ^ο ν^ο] ιδ γ η

204. x: probably the χ of παγάρχ(ου) accidentally repeated.

205. σν(ν) νο(μσμμασι) οες γ: cf. l. 136, note.

213. Αντι/: cf. l. 280; = 'Αντινόου.

240	απο εποικ/ Εμφυτευτ ^ω	[επιζ ^η]			εχ ^ο ν ^ο τςθ γ κβ
	αφ ων ει/ σακ ^ε /			δ/ ν ^ο ρκ	εχ ν ^ο ρι γ ις
	Αθ ^υ / κ ι ^δ / ιε	δ/ Απα Κ ^υ / νοτ ⁻	[δ/ ν ^ο] οε	εχ ^ο ν ^ο ξθ	
	Ε[π]ιφ κζ ι ^δ / α	δ/ Ηλι ^α νοτ ⁻	[δ/ ν ^ο] με	ν ^ο μα γ ις	
	λ _π			δ/ ν ^ο =	εχ ν ^ο σπθ γ ς
245	απο εποικ/ Βουνων	[επιζ ^η]			εχ ^ο ν ^ο μ γ ε
	αφ ων ει/ σακ ^ε /			δ/ ν ^ο [κς]	εχ ^ο ν ^ο κγ γ κ
	Αθ ^υ / κ ι ^δ / ιε	δ/ Απα Κ ^υ / νοτ ⁻	[δ/ ν ^ο κ] δ	εχ ν ^ο κβ	
	Επ[ι]φ κζ ι ^δ / α	δ/ Ηλι ⁻ νοτ ⁻	[δ/ ν ^ο β]	ν ^ο α γ κ	
	λ _π			δ/ ν ^ο =	εχ ν ^ο ις γ θ
250	απο εποικ/ Κεραμιον	[επιζ ^η]			εχ ν ^ο ν γ ιθ
	αφ ων ει/ σακ ^ε /			δ/ ν ^ο η	εχ ν ^ο ζ γ ι
	Αθ ^υ / κ ι ^δ / ιε	δ/ Απα Κ ^υ / νοτ ⁻	δ/ ν ^ο η	εχ ^ο ν ^ο ζ γ ι	
	λ _π			δ/ ν ^ο =	εχ ^ο ν ^ο μ γ γ θ

Fol. 10.]

	+ απο εποικ/ Ψυρον	επιζ ^η			εχ ν ^ο ο γ κα
255	αφ ων κ ^τ /βλ ^θ ει/ σακ ^ε /			δ/ ν ^ο πδ	εχ ν ^ο ος γ κβ
	Αθ ^υ / κ ι ^δ / ιε	δ/ Απα Κυρ ^{ου} νοτ	δ/ ν ^ο ο	εχ ^ο [ν ^ο] ξδ	
	Ε[π]ιφ κζ ι ^δ / α	δ/ Ηλι ⁻ νοτ ⁻	δ/ ν ^ο ιδ	ε[χ ^ο ν ^ο ιβ] γ κβ	
	ως πλει ^{ου}				ν ^ο ς γ α
	απο εποικ/ Ποιμην	επιζ ^η			εχ ^ο ν ^ο ρβ γ ε
260	αφ ων ει/ σακ ^ε /			δ/ ν ^ο λε	εχ ν ^ο λβ γ ς
	Αθ ^υ / κ ι ^δ / ιε	δ/ Απα Κ ^υ / νοτ ⁻	δ/ ν ^ο κα	εχ ^ο ν ^ο ιθ γ η	
	Επιφ κζ ι ^δ / α	δ/ Ηλι ⁻ νοτ ^α	δ/ ν ^ο ιδ	ν ^ο ιβ γ κβ	
	λ _π			δ/ ν ^ο =	εχ ν ^ο ξθ γ κγ
	απο εποικ/ Αγι ^{ου} Πινουτι ^ω	επιζ ^η			εχ ν ^ο μθ γ ιζ
265	αφ ων ει/ σακ ^ε /			δ/ ν ^ο ιζ	εχ ν ^ο ιε γ ις
	Αθ ^υ κ ι ^δ / ιε	δ/ Απα Κ ^υ / νοτ	δ/ ν ^ο ιβ	εχ ν ^ο ια	
	Επιφ κζ ι ^δ / α	δ/ Ηλι ⁻ νοτ	δ/ ν ^ο ε	ν ^ο δ γ ις	
	λ _π			δ/ ν ^ο =	ν ^ο λδ γ α
	απο εποικ/ Σακορε	επιζ ^η			εχ ν ^ο ιβ γ ιθ
270	αφ ων ει/ σακ ^ε /			δ/ ν ^ο η	εχ ν ^ο ζ γ ιδ
	Αθ ^υ κ ι ^δ / ιε	δ/ Απα Κ ^υ / νοτ	δ/ ν ^ο η	εχ ν ^ο ζ γ ιδ	
	λ _π			ν ^ο =	ν ^ο ε γ ε

Fol. 10 b.]

	+ Συν ^θ ανακεφαλαιωσις ινδ ^ο / ιδ				
	επιζ ^η γ χρυσικων δημοσιων				εχ ν ^ο ημθ γ ια
275	αφ ων κ ^τ /βλ ^θ ει/ σακ ^ε /				
	ει ^τ / α κ/βολ ^η επι Αβδεραμ ⁻ υι Ογειρ εν Βαβ ^λ				δ/ ν ^ο βφλθ ε[χ] ν ^ο βτλη

- Αθ^υ/κ^ιδ/ ιε δ/ Απα Κ^υ/νο^τ απο Κ^α . . αυ Αββ Αγε^νι^{ου} δ/ ν^ο ,ατλε εχ ν^ο ,ασκη
 Χοι^α ε ι^δ/ τ^η αυ⁻ δ^τ/ αυ^τ δ/ ν^ο ,ασδ ν^ο ,αρι
 280 ει/ β κ^τ/βολ^η επι Αλερ^τ ν^ι Αβσ^τ εν Αλεξ^δ δ/ ν^ο ,αιη^ς εχ ν^ο τλθ
 Επιφ κα ι^δ/ α δ/ Ηλι^α νο^τ απο Αντι/ δ/ ν^ο τν^ς εχ ν^ο ωος
 Μεσ^ο η προτ^θ δ^τ/ ευκλ^ε δουκ/[^ο] ξ^τ ον^τ εν Βαβ^υ δ/ ν^ο ξη ν^ο ξγ
 γι/ των κ^τ/βλη^θε/ δ/ αρ^θ ν^ο ,γφν^ς εχ ν^ο ,γσο^ς
 λ ν^ο ,δυοβ γ ια
 Fol. 11.]
 + ινδ/ ιε
 285 απο κωμ^η Αφρο^δ επιζ^η εχ^ο ν^ο ,στνα γ ιε
 απο^τ ιδι^α κωμ^η δ/ ν^ο ,αροθ^ς εχ ν^ο ,απδ γ ι
 αφ ων ει/ σακ^ε/ δ/ ν^ο ωι εχ ν^ο ψμ^ς
 ει/ α κ^τ/βολ^η δ/ Ηλι^α νο^τ S Λεον^τ ζυγ^ο δ/ ν^ο ν εχ ν^ο μ^ς
 Χοι^α ις ι^δ/ α δ/ ν^ο ψξ εχ ν^ο ψ Χοι^α κγ δ/ ν^ο ν εχ ν^ο μ^ς
 290 ει/ β κ^τ/βολ^η Επιφ κδ ι^δ/ β δ/ Ζαχαρι^α παγαρχ δ/ ν^ο τξθ^ς ν^ο τλη γ ι
 απο^τ μοναστη^ρρ αφ ων ει/ σακ^ε/ δ/ αρ^θ ν^ο π^ς εχ ν^ο οη γ ιβ
 ει/ α κ^τ/βολ^η Χοι^α ις δ/ Ηλι⁻ νο^τ δ/ ν^ο ξγ εχ ν^ο νζ γ ιβ
 ει/ β κ^τ/βολ^η Επιφ κδ δ/ Ζαχαρι^α παγ^χ δ/ ν^ο κγ ν^ο κα
 απο^τ ον^τ εν Βαβ^υ αφ ων ει/ σακ^ε/ δ/ αρ^θ ν^ο υιη εχ ν^ο τπδ γ ις
 295 ει/ α κ/βολ^η Χοι^α ις δ/ Ηλι^α νο^τ δ/ ν^ο σν εχ ν^ο σλ
 ει/ β κ^τ/βολ^η Επιφ κδ δ/ Ζαχαρ⁻ παγαρχ δ/ ν^ο ρξη ν^ο ρνδ γ ις
 Επιφ κδ ι^δ/ β δ/ ν^ο ρν εχ ν^ο ρλη
 Μεσ^ο α ι^δ/ τ^η αυ⁻ δ/ ν^ο ιη ν^ο ις γ ις
 απο^τ ε Πεδι^α αφ ων ει/ σακ^ε/ δ/ αρ^θ ν^ο τπε β/ εχ ν^ο τυβγ ια
 300 ει/ α κ^τ/βολ^η Χοι⁻ ις δ/ Ηλι⁻ νο^τ δ/ ν^ο σ[ο]γ εχ ν^ο σν γ ζ
 ει/ β κ^τ/βολ^η Επιφ κδ δ^τ/ παγαρχ δ/ ν^ο ριβ β/ εχ ν^ο ρβ γ δ
 απο^τ γ Πεδι⁻ αφ ων ει/ σακ^ε/ δ/ ν^ο τξ γ εχ ν^ο τλ γ ζ
 ει/ α κ^τ/βολ^η Χοι⁻ ις δ/ Ηλι⁻ νο^τ δ/ ν^ο σ[ο]γ εχ ν^ο σν γ ζ
 ει/ β κ/βολ^η Επιφ κδ δ/ Ζαχαρι^α παγαρχ δ/ ν^ο πζ γ ν^ο π
 305 απο^τ β Πεδι⁻ αφ ων ει/ σακ^ε/ δ/ αρ^θ ν^ο σε^ς γ [ε]χ ν^ο ρπθ
 ει/ α κ^τ/βολ^η Χοι⁻ ις δ/ Ηλι⁻ νο^τ δ/ ν^ο ρκε εχ ν^ο ριε
 ει/ β κ/βολ^η Επιφ κδ δ/ Ζαχαρι^α παγαρχ δ/ ν^ο πς γ ν^ο οδ
 απο^τ αν^θν^θ Αγι⁻ Μαρι^α αφ ων ει/ σακ^ε/ δ/ ν^ο λς εχ ν^ο [ν^ο] λγ γ ιβ
 310 ει/ α κ^τ/βολ^η Χοι⁻ ις δ/ Ηλι⁻ νο^τ δ/ ν^ο κδ εχ ν^ο κβ γ ιβ
 ει/ β κ^τ/βολ^η Επιφ κδ δ/ Ζαχαρι^α παγαρχ δ/ ν^ο ιβ ν^ο ια
 γι/ των κ^τ/βλ^θ κωμ^η Αφρο^δ S π^δπ^δ δ/ αρ^θ ν^ο ,βχοα γ εχ ν^ο ,βυνβ γ κ
 λ ν^ο ,δυζη γ ιθ

277. Αββ(α) Αγε^νιου: a common name in Coptic texts (Crum).

279. Αλερ^τ ν^ι(ου) Αβσ^τ: Al-Hārith b. 'Abs.

286, 287. In the previous indiction (Il. 210, 211) the heading ἀφ' ὧν εἰς σάκελλαν stands first, and applies to all the πεδιάδες, etc. Here it is repeated in each section. In the next indiction the two methods are confused (Il. 362-364).

301. δ(ια) τ(ου) παγαρχ(ου): this corresponds to Ζαχαρία παγάρχου above. Hence it appears from the fact that he is here

called *the* pagarch that he was pagarch of Aphrodito. Mr. Crum suggests that as Elias of Antinoe (l. 280) has preceded, Zacharias may have been pagarch there, but the inference does not seem very likely, especially as the pagarch of another διοίκησις would not naturally make payments for Aphrodito. Cf. also l. 367, where another locality, in a different nome, precedes. The case in l. 495 of the pagarch of Antinoe making a payment was evidently exceptional.

Fol. 11 b.]

+ απο εποικ/ Πακανυ ^ε		επιζ ^η	εχ ^ο ν ^ο τοα γ η
αφ ων ει/ σακ ^ε /			δ/ ν ^ο τπη ^ς εχ ν ^ο τνς γ η
315	ει/ α κ ^τ /βολ ^η Χοι ⁻ ις	δ/ Ηλι ⁻ νοτ ⁻	δ/ [ν ^ο] σπ εχ ν ^ο σνζ γ η
	ει/ β κ ^τ /βολ ^η Επιφ κδ	δ/ Ζαχαρι ^α νο ^τ	δ/ [ν ^ο] ρη ^ς ν ^ο ςθ γ ι
	λ _π		ν ^ο ιδ γ ιδ
απο εποικ/ Εμφυτευτων		επιζ ^η	εχ ν ^ο τςθ γ κβ
αφ ων ει/ σακ ^ε /			δ/ ν ^ο ρκ εχ ν ^ο ρι γ τ
320	ει/ α κ ^τ /βολ ^η Χοι ^α ις	δ/ Ηλι ⁻ νοτ ^α	δ/ ν ^ο ξα εχ ν ^ο νς
	ει/ β κ ^τ /βολ ^η Επιφ κδ	δ/ Ζαχαρι ^α παγαρχ	δ/ ν ^ο νθ ν ^ο νδ γ τ
	λ _π		ν ^ο σπθ γ ις
απο εποικ/ Βουνων		επιζ ^η	εχ ν ^ο μ γ ε
αφ ων ει/ σακ ^ε /			δ/ ν ^ο κς εχ ν ^ο κγ γ κ
325	ει/ α κ ^τ /βο ^λ Χοι ⁻ ις	δ/ Ηλι ⁻ νο ^τ	δ/ ν ^ο κδ εχ ν ^ο κβ
	ει/ β κ ^τ /βο ^λ Επιφ κδ	δ/ Ζαχαρι ^α παγαρχ	δ/ [ν ^ο] β ν ^ο α γ κ
	λ _π		ν ^ο ις γ θ
απο εποικ/ Κερ·αμιον		επιζ ^η	εχ ν ^ο ν γ ιθ
αφ ων ει/ σακ ^ε / ει/ α κ ^τ /βο ^λ Χοι ⁻ ις		δ/ Ηλι ⁻ νο ^τ	δ/ ν ^ο η εχ ν ^ο ζ γ ιβ
330	λ _π		ν ^ο μ γ γ ζ
απο εποικ/ Ποιμην		επιζ ^η	εχ ν ^ο ρβ γ ε
αφ ων ει/ σακ ^ε /			δ/ ν ^ο λε εχ ν ^ο λβ
	ει/ [α] κ/βο ^λ Χοι ^α ις	δ/ Ηλι ⁻ νο ^τ	δ/ ν ^ο κ εχ ν ^ο ιη γ η
	ει/ β Επιφ κδ	δ/ Ζαχαρι ^α παγαρχ	δ/ ν ^ο ιε ν ^ο ιγ γ ις
335	λ _π		ν ^ο ο γ ε
απο εποικ/ Ψυρου		επιζ ^η	εχ ν ^ο ο γ κα
αφ ων ει/ σακ ^ε /			δ/ ν ^ο πδ εχ ν ^ο οζ γ ι
	ει/ [α] κ ^τ /βο ^λ Χοι ⁻ ις	δ/ Ηλι ^α νο ^τ	δ/ ν ^ο ξθ εχ ν ^ο ξγ γ ιη
	ει/ β Επιφ κδ	δ/ Ζαχαρι ⁻ παγαρχ	δ/ ν ^ο ιε ν ^ο ιγ γ ις
340	ως πλει ^{ου}		ν ^ο τ γ ιγ

Fol. 12.]

απο εποικ/ Αγι ^{ου} Πινουτιωνος		επιζ ^η	εχ [ν ^ο] μθ γ ιζ
αφ ων ει/ σακ ^ε /			δ/ ν ^ο ιζ εχ ν ^ο ιε γ ιδ
	ει/ α κ ^τ /βο ^λ Χοι ⁻ ις	δ/ Ηλι ⁻ νοτ ⁻	δ/ ν ^ο ιβ [εχ ν ^ο ι]α
	ει/ β Επιφ κδ	δ/ Ζαχαρι ^α παγαρχ	δ/ ν ^ο ε [ν ^ο] δ γ ιδ
345	λ _π		εχ ν ^ο λδ γ γ
απο εποικ/ Σακορε		επιζ ^η	εχ ν ^ο ιβ γ ιθ
αφ ων ει/ σακ ^ε / ει/ α κ ^τ /βο ^λ Χοι ^α ις		δ/ Ηλι ⁻ νο ^τ	δ/ ν ^ο η εχ ν ^ο ζ γ η
	λ _π		δ/ ν ^ο ε ν ^ο ε γ ια

316. νοτ(αριον): a slip of the pen for παγαρχου.

- + Συν^θ ανακεφ^{αλ} ινδ^ο/ ιε
 350 επιζ^η ζ χρυσικων δημοσι^ω/ εχ^ο ν^ο ημθ γ ια
 αφ ων κ⁻/βληθ^ε ει/ σακ^ε/ δ/ αρ^θ ν^ο βτ εχ ν^ο βριε
 ει/ α κ^τ/βολ^η
 σ—
 Χοι⁻ ις ι^δ/ α δ/ Ηλι⁻ νο^τ απο Αντι/ δ/ ν^ο βσν εχ^ο ν^ο βξθ
 κγ ι^δ/ τ^η αυ⁻ δ^τ/ αυ^τ δ/ ν^ο ν ν^ο μς
 355 ει/ β κ^τ/βο^λ δ/ αρ^θ ν^ο ανζς εχ ν^ο τξη γ ις
 Επιφ κδ ι^δ/ β δ/ Ζ[α]χαρι^α παγαρχ δ/ ν^ο αλθς εχ ν^ο τυβ
 Μεσ^ο α ι^δ/ τ^η αυ⁻ δ^τ/ αυ⁻ δ/ ν^ο ιη ν^ο ις γ ις
 γι/ των κ^τ/βληθ^ε/ ι^δ/ ιε δ/ ν^ο γτυζς εχ ν^ο γπγ γ ις
 λ π εχ ν^ο δτξε γ ιθ
- Fol. 12 b.] Blank.
 Fol. 13.]
- 360 + ινδ^ο/ α
 απο κωμ^η Αφροδιτω επιζ^η εχ^ο ν^ο στνα γ ιε
 αφ ων κ^τ/βλ^θ ει/ σακ^ε/ δ/ ν^ο ακθς εχ ν^ο ασκβ γ ιη
 απο^τ ιδι^α κωμ^η
 αφ^ω ει/ σακ^ε/
 365 ει/ α κ^τ/βολ^η δ/ Σενο^υθ νοτ⁻ απο [Ταν]αιθ^ε/ δ/ ν^ο τξγ εχ ν^ο ωπς γ ιδ
 Τ^ν κα ι^δ/ β δ/ ν^ο τξγ εχ ν^ο ωπς γ ιδ
 ει^τ/ β κ^τ/βολ^η δ/ Ζαχαρι^α εν^δ παγαρχ δ/ ν^ο τξς ν^ο τλς γ δ
 Μ^ε ιβ ι^δ/ γ δ/ ν^ο τλς εχ ν^ο τβ [γ ιβ]
 Μ^ε κγ ι^δ/ τ^η αυ⁻ δ/ ν^ο λς ν^ο λγ γ ι[ς]
- 370 απο^τ μοναστη^ρρ δ/ ν^ο πς εχ ν^ο οη γ κ
 αφ ων
 ει/ α κ^τ/βο^λ Τ^ν κα δ/ Σενο^υθ νο^τ δ/ αρ^θ ν^ο ξα εχ ν^ο νς
 ει/ β κ^τ/βολ^η δ/ Ζαχαρι^α παγαρχ δ/ [ν^ο κ]ε ν^ο κβ γ κ
 Μ^ε ιβ ι^δ/ γ δ/ ν^ο κ εχ ν^ο ιη γ η
 375 Μ^ε κγ δ/ ν^ο ε ν^ο δ γ ιβ
 απο^τ ον^τ εν Βαβυλωνι δ/ ν^ο υξη εχ ν^ο υλ γ η
 αφ ων
 ει/ α κ^τ/βο^λ Τ^ν κα δ/ Σενο^υθι^{ον} νοτ⁻ δ/ ν^ο [σν] εχ ν^ο σκθ γ ις
 ει/ β κ^τ/βο^λ δ/ Ζαχαρι⁻ παγαρχ δ/ ν^ο σιη ν^ο σ γ ις
 380 Μεσ^ο ιβ ι^δ/ γ δ/ ν^ο ρλβ γ εχ ν^ο ρκα
 Μ^ε κγ προ^τ^λ δ^τ/ ευκλ^ε δουκ^ο/ δ/ ν^ο πεβ/ εχ ν^ο οθ γ ις
 απο^τ ε Πεδι^α δ/ ν^ο τπεβ/ εχ ν^ο τυβ γ ις
 αφ ων

353. βξθ: this should be βξη γ κ. Hence the total in the previous line is also incorrect to the extent of 4 carats.

364. αφ ω(ν) ει(ς) σακε(λλαν): this heading, which (as also perhaps the similar ones under the other πεδιάδες) is a later insertion in the same hand, is superfluous; cf. l. 286, note.

365. Ταναιθ^ε: cf. l. 456. The place meant is no doubt the same as the κόμη Ταναιθίς of Pap. 483, ll. 7, 11, 38 (Vol. II. pp. 325, 326), which was in the Apollinopolite nome. (The second sentence of the note on 1354, 12 must be cancelled.)

385	ει/ α κ ^τ /βολ ^η T ^υ κα	δ/ Σενου ^θ νοτ ⁻	δ/ ν ^ο σπ	εχ ν ^ο σν ^ς γ δ
	ει/ β κ ^τ /βολ ^η	δ/ Ζαχαρι ^α παγαρχ	δ/ ν ^ο ρε β/	ν ^ο ς ^ς γ ιβ
	Μεσ ^ο ιβ ι ^δ / γ	δ/ ν ^ο πθ β/	εχ ^ο ν ^ο πβ	
	κγ	δ/ ν ^ο ις	ν ^ο ιδ γ ιβ	
	απο ^τ γ ⁻ Πεδι ^α		δ/ ν ^ο τξ γ	εχ ν ^ο τκθ γ ις
390	αφ ων ει/ α κ ^τ /βολ ^η T ^υ κα	δ/ Σενου ^θ νοτ ⁻	δ/ ν ^ο σλε	ν ^ο σι ^ε γ ιη
	ει/ β κ ^τ /βολ ^η	δ/ Ζαχαρ ⁻ παγαρχ	δ/ ν ^ο ρκε γ	ν ^ο ριγ γ κβ
	Με ^ε ιβ ι ^δ / γ	δ/ ν ^ο ρθ	εχ ν ^ο ςθ γ ς	
	κγ	δ/ ν ^ο ις γ	ν ^ο ιδ γ ις	

Fol. 13 b.]

	+ απο ^τ β Πεδι ^α αφ ων		δ/ αρ ^θ ν ^ο σε ^ς γ	εχ ν ^ο ρπθ γ β
395	ει/ α κ ^τ /βολ ^η T ^υ κα	δ/ Σενου ^θ νοτ ⁻	δ/ ν ^ο ρξε	εχ ν ^ο ρνα γ ιη
	ει/ β κ ^τ /βολ ^η	δ/ Ζαχαρ ⁻ παγαρχ	δ/ ν ^ο μς γ	ν ^ο λς γ η
	Μεσ ^ο ιβ ι ^δ / γ	δ/ ν ^ο λγς γ [εχ ν ^ο λ]α		
	κγ	δ/ ν ^ο ζ	[ν ^ο] ς γ η	
	απο ^τ αν ^θ ν ^θ Αγι ^α Μαρίας αφ ων		δ/ ν ^ο λς	εχ ν ^ο λγ
400	ει/ α κ ^τ /βολ ^η T ^υ κα	δ/ Σενου ^θ νοτ ⁻	δ/ ν ^ο κδ	εχ ν ^ο κβ
	ει ^τ / β κ ^τ /βολ ^η	δ/ Ζαχαρι ^α παγαρχ	δ/ ν ^ο ιβ	ν ^ο ια
	Μεσ ^ο ιβ ι ^δ / γ	δ/ ν ^ο ι	εχ ν ^ο θ γ δ	
	κγ	δ/ ν ^ο β	ν ^ο α γ κ	
	γι/ των κ ^τ /βλ ^θ κωμ ^η Αφρο ^δ S π ^δ [π ^δ δ/] αρ ^θ ν ^ο βωοα γ		εχ ν ^ο βχλς γ η	
	λ _π		εχ ν ^ο δτι ^ε γ ζ	
405	απο εποικ/ Πακανν ^ε επιζ ^η		εχ ^ο ν ^ο τοα γ η	
	αφ ων ει/ σακ ^ε /		δ/ [ν ^ο] τπη ς	εχ ν ^ο τυς γ ιη
	ει/ α κ ^τ /βολ ^η T ^υ κα	δ/ Σενουθι ^{ον} νοτ ⁻	δ/ ν ^ο σοα	εχ ν ^ο σμθ γ ιη
	ει/ β	δ/ Ζαχαρι ⁻ παγαρχ	δ/ ν ^ο ρις ς	ν ^ο ρζ
	Μεσ ^ο ιβ ι ^δ / γ	δ/ ν ^ο ςς ς	εχ ν ^ο πθ	
410	κγ	δ/ ν ^ο κ	[ν ^ο] [ιη]	
	λ _π		δ/	εχ ν ^ο ιδ γ ιδ
	απο εποικ/ Εμφυτ ^ε επιζ ^η			εχ ^ο ν ^ο τςθ γ κβ
	αφ ων ει/ σακ ^ε /		δ/ αρ ^θ ν ^ο ρκ	εχ ν ^ο ριβ γ β
415	ει/ α κ ^τ /βολ ^η T ^υ κα	δ/ Σενουθι ^{ον}	δ/ ν ^ο ο	εχ ν ^ο ξς γ ιβ
	ει/ β	δ/ Ζαχαρι ⁻ παγαρχ	δ/ ν ^ο ν	ν ^ο με γ ιδ
	Μεσ ^ο ιβ ι ^δ / γ	δ/ ν ^ο με	εχ ν ^ο μα γ β	
	κγ	δ/ ν ^ο ε	ν ^ο δ γ ιβ	
	λ _π			εχ ν ^ο σπς γ κ

Fol. 14.]

	+ απο εποικ/ Βουνων επιζ ^η			εχ ν ^ο μ γ ε
420	αφ ων ει/ σακ ^ε /		[δ/ ν ^ο κ]ς	εχ ν ^ο κγ γ κ
	ει/ α κ ^τ /βολ ^η T ^υ κα	δ/ Σενου ^θ νοτ ⁻	δ/ ν ^ο κ	εχ ν ^ο [ιη γ η]
	ει/ β κ ^τ /βολ ^η Μ ^ε ιβ ι ^δ / γ	δ/ Ζαχαρι ^α παγαρχ	δ/ ν ^ο ς	ν ^ο [ε γ ιβ]
	λ _π			εχ ν ^ο ις γ θ

- 425 απο εποικ/ Κεραμιδ̄ επιζ̄η
 αφ̄ων ει/ σακ̄ε/ ει/ α κ̄τ/βολ̄η T^v κα δ/ Σενο^θ νοτ̄- [δ/ ν^ο]η
 λ̄
 απο εποικ/ Ποιμην̄ επιζ̄η
 αφ̄ων ει/ σακ̄ε/ δ/ ν^ολε
 ει/ α κ̄τ/βολ̄η T^v κα δ/ Σενο^θ νοτ̄ δ/ ν^οκγ̄ εχ̄ [ν^οκα] γ̄ιδ̄
 430 ει/ β κ̄τ/βολ̄η δ/ Ζαχαρι^α παγαρ^χ δ/ ν^οιβ̄ [ν^οι] γ̄κβ̄
 Με^ε ιβ̄ ῑδ̄/ γ̄ δ/ αρ^θ ν^ο η̄ εχ̄ ν^ο ζ̄γ̄ η̄
 κγ̄ δ/ ν^οδ̄ ν^ο γ̄γ̄ ιδ̄
 λ̄
 απο εποικ/ Ψυρδ̄ επιζ̄η
 435 αφ̄ων ει/ σακ̄ε/ δ/ ν^οπδ̄ εχ̄ ν^ο ξ̄θ̄ γ̄ιζ̄
 ει/ α κ̄τ/βολ̄η T^v κα δ/ Σενο^θ νοτ̄ δ/ ν^οξβ̄ εχ̄ [ν^ονζ̄]
 ειτ̄/ β κ̄τ/βολ̄η δ/ Ζαχαρι^α παγαρ^χ δ/ ν^οκβ̄ [ν^οκ] γ̄δ̄
 Μεσ^ο ιβ̄ ῑδ̄/ γ̄ δ/ ν^οκ̄ εχ̄ ν^οιη̄ γ̄η̄
 κγ̄ δ/ ν^οβ̄ ν^οα γ̄κ̄
 440 ως πλειδ̄ εχ̄ ν^ο τ̄γ̄ ζ̄
 απο εποικ/ Αγι^{ου} Πινουτιωνος̄ επιζ̄η εχ̄ ν^ο μθ̄ γ̄ιζ̄
 αφ̄ων ει/ σακ̄ε/ δ/ ν^οιζ̄ εχ̄ ν^οιε̄ γ̄ις̄
 ει/ α κ̄τ/βολ̄η T^v κα δ/ Σενο^θ νοτ̄- δ/ ν^οιγ̄ [εχ̄ ν^οιβ̄]
 ει/ β κ̄τ/βολ̄η Μεσ^ο ιβ̄ ῑδ̄/ γ̄ δ/ Ζαχαρι^α παγαρ^χ δ/ ν^οδ̄ [ν^ογ̄] γ̄ις̄
 445 λ̄ εχ̄ ν^ο λδ̄ γ̄α
 Fol. 14 b.]
 + απο εποικ/ Σακορε̄ [επιζ̄η] εχ̄ ν^ο ιβ̄ γ̄ιθ̄
 αφ̄ων ει/ σακ̄ε/ δ/ ν^οη̄ εχ̄ ν^ο ζ̄γ̄ η̄
 ει/ α κ̄τ/βολ̄η T^v κα δ/ Σενο^θ [ν^ο νοτ̄] δ/ ν^οε̄ εχ̄ ν^οδ̄ γ̄ιδ̄
 450 ειτ̄/ β κ̄τ/βολ̄η δ/ Ζ[α]χαρι^α παγαρ^χ δ/ ν^ογ̄ ν^οβ̄ γ̄ιη̄
 Με^ε ιβ̄ ῑδ̄/ γ̄ δ/ ν^οβ̄ [εχ̄ ν^ο] α γ̄κ̄
 κγ̄ δ/ ν^ο [α ν^ο] γ̄κβ̄
 λ̄ εχ̄ ν^ο ε̄ γ̄ια
 + Συν^θ ανακεφ̄^{αλ} ινδ̄^ο/ πρωτης̄
 επι[ζ̄η] γ̄ χρυσικ^ω/ δημ^ο εχ̄ ν^ο ημθ̄ γ̄ια
 455 αφ̄ων κ̄τ/βλ̄^θ ει/ σακ̄ε/
 456 ει/ α κ̄τ/βολ̄η επι Αλερτ̄ [νι· Αβσ̄· εν Αλεξ̄^δ T^v] κα ῑδ̄/ β δ/ Σενο^θ ν^τ απο Ταν^θ δ/
 ν^ο βυν̄ εχ̄ ν^ο βσνε̄
 457 ει/ β κ̄τ/βολ̄η επι τοῡ αῡ[τ̄] δ/ Ζαχαρι^α παγαρ^χ δ/ ν^οαρζ̄ς̄ ν^οαιδ̄
 Μεσ^ο ιβ̄ ῑδ̄/ γ̄ δ/ ν^οηζ̄ς̄ εχ̄ ν^ο ωλ̄
 κγ̄ σ^v ν^οπεβ̄/ προτ̄^θ δ̄τ̄/ [ευκ̄λ̄/ δουκ̄^ο/ γ̄τ̄ ον̄τ̄] εν Βαβ̄ν̄ δ/ ν^οσ̄ ν^ορπδ̄
 460 γι/ των̄ κ̄τ/βλ̄^θ εν [Α]λ̄[εξ̄^δ] δ/ αρ^θ ν^ο γφν̄ζ̄ς̄ εχ̄ ν^ο γσξ̄θ̄
 λ̄ εχ̄ ν^ο δψπ̄ γ̄ια

Fol. 15.] (3rd hand.)

+ $\nu\delta$ / β

	απο κωμ ^η Αφ·ροδίτω	επιζ ^τ	δ/ εχ· ν·, 57 να γ ιε
	αφ ^ω κ ^τ /βλ ^θ ει/ σακ ^λ / επι		δ/ αρ ^θ ν ^ο ατξθς εχ· ν·, ασνε γ ιθ
465	ει/ α κ ^τ /βο ^λ	δ/ Φιλοξεν ^{ου} νο ^τ απο Απολλω[νος δ/ ν ^ο] το εχ· ν· ως α γ ζ	
	Φαμ ^θ α νδ·/ γ	δ/ Φιλοξεν ^{ου} νο ^τ	δ/ αρ ^θ ν ^ο φπς [γ εχ ν ^ο φμ]
	Φαμ ^θ γ νδ·/ δ	δ/ Ζαχαρι ^α παγαρχ	δ/ αρ ^θ ν ^ο τπγ [β/ ν ^ο τνα γ] ζ
	ει/ β κατβο ^λ	Φαωφ· γ δ/ Ζαχαρι ⁻ παγ ^χ	[δ/ αρ ^θ ν ^ο] τςθς εχ· ν· τξδ γ ιβ
	απο ^τ μοναστη ^ρ ρ		δ/ αρ ^θ ν ^ο πς εχ ^ο ν· οθ γ ιδ
470	ει/ α κ ^τ /βο ^λ	Φαμ ^θ β νδ/ γ	δ/ Φιλοξεν ^{ου} νο ^τ [δ/ αρ ^θ ν ^ο ξα εχ· ν· νε γ κ
	ει/ β κ ^τ /β ^λ	Φαωφ· γ νδ/ δ	δ/ Ζαχαρι ⁻ παγαρχ [δ/ αρ ^θ ν ^ο κε [ν ^ο κγ γ ιη
	απο ^τ ον ^τ εν Βαβ ^ο		δ/ αρ ^θ ν ^ο τπβ γ εχ ^ο ν· τμζ γ ιγ
	ει/ α κ ^τ /β ^λ	Φαμ ^θ β νδ·/ γ	δ/ Γεωργι ^{ου} Ταην [δ/ α]ρ ^θ ν ^ο σν εχ· ν· σκθ γ ιγ
	ει/ β κ ^τ /βο ^λ	Φαωφ· θ νδ/ δ	δ ^τ / αυ ^τ [δ/ αρ ^θ ν ^ο ρλθ γ ν ^ο ριη
475	απο ^τ ε Π ^δ π ^δ		δ/ αρ ^θ ν ^ο τςζ β/ εχ· ν· τξε γ ιβ
	ει/ α καταβ ^λ	Φαμ ^θ β νδ·/ γ	δ/ Φιλοξεν ^{ου} νο ^τ - [δ/ αρ ^θ ν ^ο σ]π εχ· ν· σνζ γ β
	ει/ β κ ^τ /βο ^λ	Φαωφ· γ νδ/ δ	δ/ Ζαχαρι ⁻ παγ ^χ [δ/ αρ ^θ ν ^ο ρ]ιζ β/ ν ^ο ρη γ ι
	απο ^τ γ Π ^δ		δ/ αρ ^θ ν ^ο τξζ γ εχ· ν· τλς γ α
	ει/ α κ ^τ /βο ^λ	Φαμ ^θ β νδ·/ γ	δ/ Φιλοξεν ^{ου} νο ^τ [δ/ αρ ^θ ν ^ο σλ]ε εχ· ν· σιε γ ιη
480	ει/ β κ ^τ /βο ^λ	Φαωφ· γ νδ/ δ	δ/ Ζαχαρι ⁻ παγαρχ [δ/ αρ ^θ ν ^ο ρλβ] γ ν ^ο ρκ γ ζ

Fol. 15 b.]

	απο ^τ β Π ^δ π ^δ		δ/ αρ ^θ ν ^ο σιας γ εχ· ν· ρςδ γ β
	ει/ α κ ^τ /βο ^λ	Φαμ ^θ β νδ·/ γ	δ/ Φ[ι]λ[οξεν ^{ου} νο ^τ] δ/ αρ ^θ ν ^ο ρξε εχ· ν· ρνα γ ι
	ει/ β κ ^τ /βο ^λ	Φαωφ· γ νδ/ δ	δ/ Ζαχ[αρι ⁻ παγ ^χ] δ/ αρ ^θ ν ^ο μς γ ν ^ο μβ γ ις
	απο ^τ αν ^θ ν ^ο Αγ ^ι α Μαρι ^α		δ/ αρ ^θ ν ^ο λζ εχ· ν· λγ γ κβ
485	ει/ α κ ^τ /βο ^λ	Φαμ ^θ κβ νδ/ γ	[δ/ Φιλ[οξεν ^{ου} νο ^τ] δ/ αρ ^θ ν ^ο κγ εχ· ν· κα γ δ
	ει/ β κ ^τ /βο ^λ	Φαωφ· γ νδ/ δ	δ/ Ζ[α]χαρι ⁻ [παγ ^χ] δ/ αρ ^θ ν ^ο ιδ ν ^ο ιβ γ ιη
	γι/ των καταβλ ^θ Αφρο ^δ S π ^δ π ^δ	δ/ [αρ ^θ ν ^ο βωνα β]/	εχ· ν· βχιβ γ ια
	λ ^π		εχ· ν· δτλθ γ δ
	απο ^τ εποικ/ Πακαυν ^ε	ε[πιζ ^τ]	δ/ εχ· ν· τοα γ η
490	αφ ^ω ει/ σακ ^λ /		δ/ αρ ^θ ν ^ο νη ε εχ· ν· τοδ γ ι
	ει/ α κ ^τ /βο ^λ	Φαμ ^θ β νδ·/ γ	δ/ Φιλοξ[εν ^{ου} νο ^τ] δ/ αρ ^θ ν ^ο σοβ εχ· ν· σμθ γ ιη
	ει/ β κ ^τ /βο ^λ	Φαωφ· γ ι ^δ / δ	δ/ Ζα[χαρι ⁻ παγ ^χ] δ/ αρ ^θ ν ^ο ρλς ε ν ^ο ρκδ γ ις
	λ ν ^ο = ως π ^λ τα S καταχ[ορη ^θ ει/ τ . .] . τλων		εχ· ν· γ γ β

464. επι: the name of the Treasurer has not been inserted.

467. Φαμ^θ γ νδ·/δ: this should be Φαμ^θ β νδ·/ γ, as appears from l. 534, where this item is included among the total for the 2nd Phamenoth of the 3rd indiction. A confusion has been made with the 3rd Phaophi, 4th indiction; and the mention of Zacharias is probably part of the same mistake.

468. κατβο^λ: sic.

473. Γεωργιου Ταην: for all the other places the payment on this date is through Philoxenus, and George is not mentioned in the total on l. 534, though he occurs under Phaophi 9th, l. 538.

The second name might also be read as Τακν, but it is probably the Coptic ταρμηγ, a woman's name (Crum).

493. The supplement from l. 518; = τὰ καὶ καταχωρηθέντα εἰς This, if complete, would probably throw light on the question of the surpluses of payments over ἐπιζητούμενα so frequent in these accounts. It is impossible to be certain how many letters are to be supplied in the lacuna. The dot over the ν shows that the word is contracted, so that it is evidently a word ending, in the nom., in ων; but it is quite impossible to read Βαβ[υλων]. The letter before the second τ may also be τ.

Συν^θ ανακεφαλαιωσις ινδ/ β

- 530 δ χρυσικων δημοσιων $\epsilon\pi\iota\zeta\eta$ $\delta/ \epsilon\chi^{\cdot} \nu^{\cdot} \eta\mu\theta\gamma\iota\alpha$
 531 $\alpha\phi\ \omega\nu\ \epsilon\iota/ \sigma\alpha\kappa\epsilon\lambda\lambda^{\alpha}\ \mu^{\tau}\ \nu^{\circ}\ \iota\delta\ \gamma\ \epsilon\pi\alpha\rho^{\theta}\ \delta/ \text{I}[\cdot\ \dots\ \pi\alpha\gamma]^{\chi}\ \pi\omicron^{\lambda}\ \text{Αντι}/ \pi\rho^{\tau}\ \mu\epsilon\rho\iota\sigma\mu^{\circ\upsilon}\ \delta/ \alpha\rho^{\theta}\ \nu^{\circ}$
 $\gamma\phi\nu\zeta\ \epsilon\chi^{\cdot} \nu^{\cdot} \gamma\sigma\zeta$
 532 $\epsilon\iota/ \alpha\ \kappa\alpha\tau\alpha\beta\omicron\lambda^{\cdot}\ \delta/ \Phi\iota\lambda\omicron\xi\epsilon\nu^{\circ\upsilon}\ [\nu\omicron\tau^{-}\ \alpha\pi\omicron\ \text{Απολ}] \lambda\omega\nu^{\cdot}\ \delta/ \alpha\rho^{\theta}\ \nu^{\circ}\ \beta\upsilon\nu\ \epsilon\chi^{\cdot} \nu^{\cdot} \beta\sigma\nu$
 $\Phi\alpha\mu^{\theta}\ \alpha\ \iota\nu\delta^{\cdot}/ \gamma\ \delta/ \Phi\iota\lambda\omicron\xi[\epsilon\nu^{\circ\upsilon}\ \nu\omicron\tau^{-}]\ \delta/ \alpha\rho^{\theta}\ \nu^{\circ}\ \phi\pi\varsigma\ \gamma\ \epsilon\chi^{\cdot} \nu^{\cdot} \phi\mu$
 $\Phi\alpha\mu^{\theta}\ \beta\ \iota\nu\delta^{\cdot}/ \tau\ \alpha\nu^{\tau}\ \delta/ \tau^{\circ\upsilon}\ \alpha\nu^{\tau}\ [\delta/]\ \alpha\rho^{\theta}\ \nu^{\circ}\ \alpha\chi\xi\epsilon\beta/ \nu^{\circ}\ \alpha\phi\kappa\eta$
 535 $\Phi\alpha\mu^{\theta}\ \kappa\beta\ \alpha\nu^{\tau}\ \alpha\pi\omicron\sigma\tau\rho^{\epsilon}\ \delta/ \tau^{\circ\upsilon}\ \alpha\nu^{\tau}\ [\delta/]\ \alpha\rho^{\theta}\ \nu^{\circ}\ \rho\varsigma\eta\ \nu^{\circ}\ \rho\pi$
 $\epsilon\iota/ \beta\ \kappa\alpha\tau\alpha\beta\omicron\lambda^{\cdot}\ \delta/ \text{Ζαχαρι}^{-}\ \pi\alpha\gamma^{\chi}\ [\]\ \delta/ \alpha\rho^{\theta}\ \nu^{\circ}\ \alpha\rho\zeta\zeta\ \epsilon\chi^{\cdot} \nu^{\cdot} \alpha\iota$
 $\Phi\ \gamma\ \iota\nu\delta^{\cdot}/ \delta\ \delta/ \text{Ζαχαρι}^{-}\ \pi\alpha\gamma[\chi\ \delta/ \alpha\rho^{\theta}\ \nu^{\circ}\ \tau\omicron]\epsilon\zeta\ \epsilon\chi^{\cdot} \nu^{\cdot} \omega\varsigma\beta\ \lambda\ [\epsilon\chi^{\cdot} \nu^{\cdot} \delta\psi\pi\theta]\gamma\iota\alpha$
 $\Phi\ \theta\ \iota\nu\delta^{\cdot}/ \delta\ \delta/ \Gamma\epsilon\omega\rho^{\gamma}\ \text{Ταην}\ [\]\ \delta/ \alpha\rho^{\theta}\ \nu^{\circ}\ \rho\lambda\beta]\gamma\ [\nu^{\circ}]\rho\iota\eta$

530. δημοσιων: the dot here, which should mark a contraction, is no doubt due to inadvertence.

531. $\pi\rho^{\tau}\ \mu\epsilon\rho\iota\sigma\mu^{\circ\upsilon}$: προτέρων (or πρώτων) μερισμοῦ?

535. $\alpha\nu^{\tau}\ \alpha\pi\omicron\sigma\tau\rho^{\epsilon}$: ἀντὶ <τοῦ> ἀποστρεφθέντος? If so, the meaning is perhaps 'in place of the sum remitted,' i.e. some one (the pagarch?) had (without authority) remitted part of the quota,

which had been collected subsequently.

$\rho\pi$: this should be $\rho\pi\beta$, as appears also from the total in l. 532.

537. The remainder is written in the margin after this line for want of space below.

PAPYRUS 1413.—A. D. 716–721.

Inv. No. 1440. Book of 19 folios, with protocol; 1 ft. $2\frac{1}{4}$ in. × 1 ft. $1\frac{1}{2}$ in. Written in a rounded minuscule hand of medium size.

FRESH difficulties meet us in this account, which, besides the χρυσικά δημόσια, concerns certain other taxes, also in money but distinct from the δημόσια. As they are common to this account and to 1414, which is more detailed, they are better discussed there than here. Another difference between this document and the preceding, in which also this resembles 1414, is that the πεδιάδες and other sub-divisions of Aphrodito are not separately specified but are tacitly included under Aphrodito, which is then followed by Pakaunis. The chief remaining points of interest have been already dealt with in the introduction to 1412 or are discussed in the notes. The account relates to six years and is all in the same hand. The first year is the 15th indiction, which the occurrence of the name of the Khalif 'Umar II in the protocol shows to be the year 716–717 A. D. It belongs therefore to about the same period as 1419.

Fol. 1.] Blank.

Fol. 1b.] One Arabic line of a protocol.

...[عمر ابن ...]

1. Arabic:—'Umar b. [Abd-al-'Aziz]. This is the Khalif (A. D. 717–720). In earlier protocols it was not usual to give the names of the Governor and Khalif in Arabic (though there are exceptions, e.g. that of 1433, of 'Abd-allāh). Perhaps this protocol (which may well have been in Arabic only) indicates a change in policy, quite in keeping with what is known of the reign of 'Umar II, by which for the Graeco-Arabic protocols of

earlier times was substituted a purely Arabic form. That, however, the change was not permanent seems to be indicated by the bilingual protocol of Or. 1060, attached to a document of A. D. 749, and the present protocol may quite well have had Greek formulae and the usual perpendicular writing, though they are not preserved.

Fol. 2.]

+ σν^θ ἐξ[α]γιν χρυσίου επιζητουμ^ε απο κωμ. [Αφροδιτω]ινδ^ο/ ιε

κωμ. Αφροδιτω

επιζ[ητ]

- 5 ξ καν^ω δημοσιων ν^ο 57[να γ ιε δ/ ν^ο αφ^ω ει/ σακ^λ/ ν^ο δ/ ν^ο λ ν^ο δ/ ν^ο]
 ξ τεταρτιων ν^ο οβ[γ θς δ' δ/ ν^ο ομ^ο λ ν^ο οβ γ θς δ' δ/ ν^ο]
 ξ απαργ^ν διαύν τη τι/ ν^ο σβ[γ η δ/ ν^ο ομ^ο λ ν^ο σβ γ η δ/ ν^ο]
 ξ απαργ^ν διαύν αν^ε τι/ ν^ο ρλα γ ις δ/ ν^ο ομ^ο λ ν^ο ρλα γ ις δ/ ν^ο]
 ξ απαργ^ν γαλ^α β^ν γ οβ ν^ο οβ [δ/ ν^ο ομ^ο λ ν^ο οβ δ/ ν^ο]
 10 ξ απαργ^ν μ^λ μ^ε ο γ β γ ν^ο ο γ ες [δ/ ν^ο ομ^ο λ ν^ο ο γ ες δ/ ν^ο]
 γι/ επιζητ ν^ο ζφ γς δ' δ/ ν^ο [αφ^ω ει/ σακ^λ/ ν^ο δ/ ν^ο λ ν^ο δ/ ν^ο]

αφ [ω]ν ει/κομισθ ειτ/ σακελλ-

- δ/ καταβολ. α Πχ λ ιδ/ α δ/ Διο[σκορου διοικτ/ δ/ αρ^θ ν^ο εχ ν^ο]
 δ/ αλλ. Φ ιη ιδ/ α δτ/ αυτ [δ/ αρ^θ ν^ο ν^ο]
 15 δ/ αλλ. . κα ιδ/ α δ/ Ωρουογ[χι^{ου} λογογρ- δ/ αρ^θ ν^ο ν^ο]
 δ/ αλλ. Αθ^ν ιδ ιδ/ α δ- αυτ [δ/ αρ^θ ν^ο ν^ο]
 δ/ αλλ. ις ιδ/ α δτ/ αυτ [δ/ αρ^θ ν^ο ν^ο]
 δ/ αλλ^τ Μχ λ ιδ/ α επιτ κυρ[ω Ιω^α παγ^χ δ/ Αθαν- νοτ δ/ αρ^θ ν^ο ν^ο]
 δ/ αλλ. Φαμ^θ κθ ιδ/ α επιτ α[ντ δ/ Σενου^θ στρ^α δ/ αρ^θ ν^ο ν^ο]

Fol. 2 b.]

- 20 [απο εποικ/ Πακαυνεως επιζητ]
 21 [ξ καν^ω δημοσιων ν^ο τοα γ η δ/ ν^ο αφ^ω ει/ σ]ακ^λ/ ν^ο υθ γ θ δ/ ν^ο υλθ λ μ^ε ν^ο δ/ ν^ο
 πλ δε ν^ο λη γ α
 22 [ξ τεταρτιων ν^ο γ γ κς δ' δ/ ν^ο ομ^ο λ ν^ο γ γ κς δ' δ/ ν^ο
 [ξ απαργ^ν διαύν τη τι/ ν^ο δ γ θ δ/ ν^ο ομ^ο λ ν^ο δ γ θ δ/ ν^ο
 [ξ απαργ^ν διαύν αν^ε τι/ ν^ο ζ γ δ δ/ ν^ο ομ^ο λ ν^ο ζ γ δ δ/ ν^ο
 25 [ξ απαργ^ν γαλ^α β^{ον} γ δ ν^ο δ δ/ ν^ο ομ^ο λ ν^ο δ δ/ ν^ο
 [ξ απαργ^ν μ^λ μ^ε α γ ε ν^ο α γ ιδς δ/ ν^ο ομ^ο λ ν^ο α γ ιδς δ/ ν^ο
 27 [γι/ επιζητ ν^ο τς β γ η δ' δ/ ν^ο αφ^ω ει/ σακ^λ/ ν^ο υ[θ] γ θ δ/ ν^ο υλθ λ μ^ε ν^ο κα γ δ' δ/ ν^ο
 ως πλει^{ον} δε ν^ο λη γ α

2. εξαγιν: *l. ἐξάγιον*; cf. 1412, 117, note. The sense here is simply 'collection' in general.

5-11. The supplements are taken from the complete folios. For the taxes other than the *δημόσια* see the introduction to 1414. δ/ ν^ο here corresponds to *αρι^θ ν^ο* (as often in 1412), but in the case of the *ἐπιζητούμενα* and remainder the amount is not given, as is done in 1414. The line is apparently to be paraphrased:— 'For the canon of public taxes *x* standard *solidi* paid in coins of nominal value, of which to the treasury *x* standard *solidi* or in coins of nominal value *x solidi*; remainder *x* standard *solidi* in coins of nominal value.' For the extension of the names of taxes see introduction to 1414.

9. 8: *ἔστων*.

10. μ^ε: *μέτρων*. For the capacity of the *μέτρον*, see 1375, 16, note, and the introductions to 1414 and 1415.

13. καταβολ(ης): as it is abundantly clear that there were only two καταβολαί for each indiction, the word here, inasmuch as it seems to be applied to many payments, is loosely used and

should more strictly be *ἐξάγιον*. Since the first payment is said to have been made on Pachon 30th, it appears that the beginning of the indiction fell before that date in this year. Similarly the second indiction began before Pachon 11th (l. 339), and the third before Pachon 15th (l. 352).

15. The dot before *κα* is in the MS.

18. επιτ κυρ^ω Ιω^α παγ^χ: cf. e.g. l. 121. The meaning and correct extension of the first two words are doubtful. As it is clear from succeeding indictions that the pagarch's name was John, κυρ^ω is evidently not a proper noun but stands for *κυρίως*. If we suppose the ω in l. 121, the only case (except the doubtful one in l. 52) where the word is written to a greater length than κ^ν/, to be a mistake for ου we may perhaps read *ἐπίταγμα* (or the gen. or dat. of this) *κυρίου Ἰωάννου*.

19. στρ^α: *στρατιώτου*.

21. μ^ε: *μείονος*. The word is inserted to show there is a deficiency as regards the remainder, while πλ(είους) indicates a surplus as regards the payments.

- 28 [αφ ων ει/κομισ^θ ει-/ σακελλ⁻]
 [δ/ καταβολ[·] α Π^χ λ ι^δ/ α δ/ Διο]σκορο^{ου} διοικ^τ/ δ/ αρ^θ ν^ο σογ^ς εχ^{ν^ο} σνε
 30 [δ/ αλλ[·] Φ^ι ιη ι^δ/ α δ^τ/ αυ]- δ/ αρ^θ ν^ο ρι^ς γ ν^ο ρη
 31 [δ/ αλλ[·] Φαμ^θ κθ ι^δ/ α επι^τ κ^υ/] Ιω⁻ [παγ^χ δ/ Σ]ενου^θ στρ^α
 δ/ αρ^θ ν^ο ν ν^ο μς γ θ

Fol. 3.]

- 32 απο εποικ/ Βουνων επιζη^τ
 σ
 33 ξ καν^ω δημοσιων ν^ο μς ε δ/ ν^ο [αφ^ω ει-/ σακ^λ/ ν^ο ξ[·] δ/ ν^ο λ^μ ε ν^ο
 δ/ ν^ο π^λ δε ν^ο]
 34 ξ τεταρτιων γι δ/ ν^ο [ομ^ο λ^π ν^ο γι δ/ ν^ο]
 35 ξ απαργ^ν διαίν τη τι/ ν^ο ζ γ κβ δ/ ν^ο [ομ^ο λ^π ν^ο ζ γ κβ δ/ ν^ο]
 ξ απαργ^ν διαίν ανεύ τι/ ν^ο γ ιβ^ς δ/ ν^ο [ομ^ο λ^π ν^ο γ ιβ^ς δ/ ν^ο]
 ξ απαργ^ν γαλ^α β^{ου} γ β ν^ο β δ/ ν^ο [ομ^ο λ^π ν^ο β δ/ ν^ο]
 γι/ επιζη^τ ν^ο ν γ ας δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ξ[·] δ/ ν^ο λ^μ ε ν^ο θ γ κς δ/ ν^ο ως π^λ δε ν^ο]
 αφ^ω ει/κομισ^θ ει-/σακελλ^α
 40 δ/ κατ[αβ]ο^λ α Π^χ λ ι^δ/ α δ/ Διοσκορο^{ου} δι[οικ^τ/ δ/ αρ^θ ν^ο εχ^{ν^ο}]
 δ/ αλλ[·] Μ^χ λ ι^δ/ τ^η αυ⁻ επι^τ κ^υ/ Ιω^α παγ^χ δ/ Αθαν⁻ [νο^τ δ/ αρ^θ ν^ο ν^ο]
 δ/ αλλ[·] Φαμ^θ κθ επι^τ αυ^τ δ/ Σενο^υ στρ⁻ [δ/ αρ^θ ν^ο ν^ο]
 απο εποικ/ Κεραμιου επιζη^τ
 44 ξ καν^ω δημοσ[ι]ων ν^ο ν γ ιθ δ/ ν^ο αφ^ω ει/[ι]- σακ^λ ν^ο οα γ ζ δ/ ν^ο οε] λ^μ [μ^ε ν^ο
 δ]/[ν^ο] ω[ς π^λ δε ν^ο κ γ ιβ^ς]
 45 ξ τεταρτιω[ν] γι β^ς δ/ δ/ ν^ο ομ^ο λ^π γι β^ς δ/ δ/ ν^ο
 ξ απαργ^ν διαίν τη τι/ ν^ο ζ γ δ δ/ ν^ο ομ^ο λ^π ν^ο ζ γ δ δ/ ν^ο
 ξ απαργ^ν διαίν αν^ε τι/ ν^ο ζ γ ις δ/ ν^ο ομ^ο λ^π γι ις δ/ ν^ο
 ξ απαργ^ν γαλ^α β^{ου} γ β ν^ο β δ/ ν^ο ομ^ο λ^π ν^ο β δ/ ν^ο
 49 γι/ επιζη^τ ν^ο ξ α γ δ δ/ δ/ ν^ο αφ^ω ει/[ι]/[σακ]ελλ^α ν^ο οα γ ζ δ/ ν^ο οε λ^μ ε ν^ο ι γ θ δ/ δ/ ν^ο ως π^λ δε ν^ο κ γ ιβ^ς]
 50 αφ^ω ει-/κομισ^θ ει[-]/σακελλ⁻
 σ
 δ/ καταβο^λ [α Π^χ] λ ι^δ/ α δ/ Διοσκορο^{ου} δ]οικ^τ/ δ/ αρ^θ ν^ο νγ εχ[·] ν^ο ν
 52 δ/ αλλ[·] [Μ^χ λ ι^δ/ τ^η αυ]- ε[π]ι⁻ κ[υρι]^ω [Ιω⁻/ παγ^χ δ/ Αθ]αν^α νο^τ
 δ/ αρ^θ ν^ο ιβ [ν^ο]ια γ κβ
 53 δ/ αλλ[·] [Φαμ^θ κθ ι^δ/ α επι^τ αυ^τ δ/ Σενο^υ στρ⁻ δ/ αρ^θ ν^ο ι [ν^ο] θ γ θ

Fol. 3 b.]

- [απο εποικ/ Εμφυτευτων επιζη^τ]
 55 [ξ καν^ω δημοσιων ν^ο τς θ γ κβ δ/ ν^ο α]φ^ω ει^τ/ σακ^λ/ ν^ο σπζ γ δ δ/ ν^ο τζ β/
 λ^π ν^ο ρι β γ ιη . δ/ ν^ο

36. - : to show that there are no *solidi*.

- 56 [ξ τεταρτιων ν° δ γ δ δ/ ν°] ομ° λ ν° δ γ δ δ/ ν°
 [ξ απαργ^ν διαίν^ν τη τι/ ν° ιδ γ κας δ/ ν°] [ο]μ° λ ν° ιδ γ κας δ/ ν°
 [ξ απαργ^ν διαίν^ν αν^ε τι/ ν° δ γ ιθς δ/ ν°] ομ° λ ν° δ γ ιθς δ/ ν°
 [ξ απαργ^ν γαλ^α β^ον γ ε ν° ε δ/ ν°] ομ° λ ν° ε
 60 [γι/ επιζη^τ ν° υκη γ ιθ δ/ ν° αφ^ω]ει-/σακ^λ/ν° σπζ γ δ δ/ ν° τζ β/ λ ν° ρμα γ ιε δ/ ν°
 [αφ ων ει/κομισ^θ ει-/ σακελλ⁻]
 [δ/ καταβο^λ α Π^χ λ ι^δ/ α δ/ Δ]ιοσκορ^ον διοικ-/ δ/ αρ^θ ν° ρμδ β/ εχ^ο ν° ρλδ γ ιβ
 [δ/ αλλ· Φ^ι ιη ι^δ/ α δ^τ/ α]ν^τ δ/ αρ^θ ν° ρλα ν° ρκβ
 64 [δ/ αλλ· Μ^χ λ ι^δ/ α επι^τ κ^ν/ Ιω⁻ παγ^χ δ/] Αθανασιο^ν νο^τ
 δ/ αρ^θ ν° ιβ ν° ια γ κβ
 65 [δ/ αλλ· Φαμ^θ κθ ι^δ/ α επι^τ/ αν^τ] δ/ Σενουθιου στρ^α δ/ αρ^θ ν° κ ν° ιη γ ιη
 [απο εποικ/ Ποιμην] επιζη^τ
 67 [ξ καν^ω δη]μ[οσιων ν°] ρ[β γ ε δ/ ν° αφ^ω]ει/ σακ^λ/ν° νς γ ε δ/ ν° ξ ε
 λ ν° με γ κγ δ/ ν°
 68 [ξ τετ]αρτιων ν° α γ [ας δ/ ν°] ομ° λ ν° α γ [α]ς δ/ ν°
 [ξ απ]αργ^ν διαίν^ν τη τι/ ν° θ γ κ [δ]/ [ν°] ομ° λ ν° θ γ κ δ/ ν°
 70 [ξ α]παργ^ν διαίν^ν αν^ε τι/ γ ιης δ' δ/ [ν° ο]μ° λ γ ιης δ' δ/ ν°
 γι/ επιζη^τ ν° ριγ γ κα δ' δ/ ν° αφ^ωει-/ σακ^λ/ν° νς γ ε δ/ ν° ξ ε λ ν° νζ γ ιε δ' δ/ ν°
 [α]φ ων ει-/κομισ^θ ει-/ σακελλ^α
 δ/ καταβο^λ α Π^χ λ ι^δ/ α δ/ [Διο]σκορ^ον διοικ-/ δ/ αρ^θ ν° λη εχ^[ο] ν° λς
 δ/ αλλ· Φ^ι ιη ι^δ/ τ^η αν^τ δ^τ/ [α]ν⁻ δ/ αρ^θ ν° ιε ν° ιδ γ η
 75 δ/ αλλ· Μ^χ λ επι^τ κ^ν/ Ιω^α παγ^χ δ/ Α[θαν]- [νο]^τ δ/[αρ]^θ [ν]^ο [ζ ε ν]^ο ε γ κβ

Fol. 4.]

- απο εποικ/ [Ψυρο]ν [επιζη^τ]
 ξ καν^ω [δημο]σιων ν° ο γ κα δ/ ν° [αφ^ωει-/σακ^λ/ν° δ/ ν° λ ν° δ/ ν°]
 ξ τεταρ[τιων] γ ιζς δ' δ/ ν° [ομ° λ ν° γ ιζς δ' δ/ ν°]
 ξ απαργ^ν [διαίν^ν τη τι/ ν° θ δ/ ν°] ομ° λ ν° θ δ/ ν°
 80 ξ απαργ^ν [διαίν^ν ανευ τι/ ν° α γ α δ' δ/ ν°] ομ° λ ν° α γ α δ' δ/ ν°
 γι/ επιζη⁻ ν° πα γ ις δ/ ν° αφ^ωει/ σακ^λ/ν° δ/ ν° λ ν° δ/ ν°
 αφ^ωει/κομισ^θ ει[-]/ σακελλ⁻
 δ/ κατ[αβολ· α] Π^χ λ ι^δ/ α [δ/ Διοσκορ^ον διοικ^τ/ δ/ αρ^θ ν° εχ[·] ν°]
 δ/ αλλ[·] Φ^ι ιη ι^δ/ [τ]^η αν⁻ [δ^τ/ αν^τ δ/ αρ^θ ν° ν°]
 85 απο εποικ/ Σακο[ορε] επιζη⁻]
 ξ κα[ν]^ω δημο[σιων ν°] ιβ[γ ιθ δ/ ν° αφ^ωει-/σακ^λ/ν° δ/ ν° λ ν° δ/ ν°]
 ξ τεταρτιων γ[γ δ' δ/ ν° ομ° λ ν° γ γ δ' δ/ ν°]
 ξ απαργ^ν διαίν^ν τη τι/ ν° ε γ ιζς δ/ [ν° ομ° λ ν° ε γ ιζς δ/ ν°]
 ξ απαργ^ν διαίν^ν αν^ε τι/ γ α δ' δ/ ν° [ομ° λ ν° γ α δ' δ/ ν°]
 90 γι/ επιζη^τ [ν° ιθ] γ ιζ δ/ ν° αφ^ωει/ σακ^λ/ν° δ/ ν° λ ν° δ/ ν°
 αφ ων ει/κομισ^θ ει-/ σ[ακ]ελλ⁻
 δ/ καταβολ[·] α [Π]^χ λ ι^δ/ α [δ/ Διοσκορ^ον διοικ^τ/ δ/ αρ^θ ν° εχ[·] ν°]
 δ/ αλλ· Φ^ι ιη ι^δ/ τ⁻ αν⁻ [δ^τ/ αν^τ δ/ αρ^θ ν° ν°]
 απο εποικ·/ Αγίου Πινουτιωνος [επιζη^τ]

95	§ καν ^ω δημο[σ]ιω[ν	ν ^ο]	μθ γ ι ζ	δ[/ ν ^ο	αφ ^ω	λ ν ^ο μθ γ ι ζ	δ / ν ^ο]
	§ τεταρτι[ων		γ ι β ς	δ / ν ^ο	ομ ^ο	λ γ ι β ς	δ / ν ^ο]
	§ απαργ ^ν διαίν[τη τι /	ν ^ο	ια γ η	δ / ν ^ο	ομ ^ο	λ ν ^ο ια γ η	δ / ν ^ο]
	§ απαργ ^ν διαίν[αν ^ε τι /		γ ι γ δ'	δ / ν ^ο	ομ ^ο	λ γ ι γ δ'	δ / ν ^ο]
	γ ι / επιζητ ^τ [ν ^ο ξ β γ β ς δ'	δ / ν ^ο	αφ ^ω ει / σακ ^λ /	λ ν ^ο ξ β γ β ς δ'	δ / ν ^ο]		

Fol. 4 b.]

100	[απο μον ⁻ Αββ ⁻ Ερμαωτος	επιζητ ^τ § απαργ ^ν διαίν[τη τι /	γ ζ	α[φ ^ω]	λ	γ ζ
	[απο μον ⁻ Φαροου	επιζητ ^τ]	γ ς ς	α[φ ^ω]	λ	γ ς ς
	[§ απαργ ^ν διαίν[τη τι /	γ δ	λ γ δ			
	[§ απαργ ^ν διαίν[αν ^ε τι /	γ β ς	λ γ β ς			
	[απο μον ⁻ Ταροου	επιζητ ^τ § απαργ ^ν δι[ανύ ανευ τι /	ν ^ο α γ δ	αφ ^ω	λ ν ^ο α γ δ	
105	[απο μον ⁻ Βαρβαρου	επιζητ ^τ § απαργ ^ν δια[νύ τη τι /	ν ^ο γ δ	αφ ^ω]	λ	γ δ
	[απο μον ⁻ Αγίας Μαρίας	επιζητ ^τ § απαργ ^ν διαίν[τη τι /	γ ι α	αφ ^ω]	λ	γ ι α

Fol. 5.]

+ ανακεφαλαι^ω ινδ^ο / ιε

108	§ καν ^ω δημοσιων	ν ^ο ημθ γ ι α	δ / ν ^ο	αφ ^ω ει ⁻ / σακ ^λ /	ν ^ο δφςβ γ ι θ	δ / ν ^ο δτκ γ
					λ ν ^ο γγυνς γ ι ς	δ / ν ^ο
109	§ τεταρτιων	ν ^ο πγ γ κ δ'	δ / ν ^ο	ομ ^ο	λ ν ^ο πγ γ κ δ'	δ / ν ^ο
110	§ απαργ ⁻ διαίν[τη τι /	ν ^ο σογ γ ι ς	δ / ν ^ο	ομ ^ο	λ ν ^ο σογ γ ι ς	δ / ν ^ο
	§ απαργ ^ν διαίν[αν ^ε τι /	ν ^ο ρμη γ η	δ / ν ^ο	ομ ^ο	λ ν ^ο ρμη γ η	δ / ν ^ο
	§ απαργ ^ν γαλ ⁻ β ^{ου} γ πε	ν ^ο πε	δ / ν ^ο	ομ ^ο	λ ν ^ο πε	δ / ν ^ο
	§ απαργ ^ν μελι ^τ με ^ε οα γ η γ	ν ^ο οα γ κ	δ / ν ^ο	ομ ^ο	λ ν ^ο οα γ κ	δ / ν ^ο
114	γ ι / επιζητ ^τ ν ^ο ηψιβ γ γ δ'	δ / ν ^ο	αφ ^ω ει ^τ / σακελλ ⁻	ν ^ο δφςβ γ ι θ	δ / ν ^ο δτκ γ	
	λ ν ^ο δριθ γ η δ'	δ / ν ^ο				
115	αφ ^ω ων ει / κομισ ^θ ει ⁻ / σακελλ ⁻					
	δ / καταβολ [·] α Π ^χ λ ι ^δ / α	δ / Διοσκορ ^{ου} διοικ ⁻ /	δ / αρ ^θ [ν ^ο]	βύμη	εχ [·]	ν ^ο
	δ / αλλ [·] Φ ^ω ι η ι ^δ / τ ^η αυ ^τ δ ⁻ / αυ ⁻		δ / αρ ^θ ν ^ο	ασπης		ν ^ο
	δ / αλλ [·] . κα ι ^δ / τ ^η αυ ^τ δ / Ωρουνογχι ^{ου} λογογρ ^α		δ / αρ ^θ ν ^ο	ρη	ν ^ο ρα γ η	
	δ / αλλ [·] Αθ ^ν ιδ ι ^δ / τ ⁻ αυ ^τ δ ^τ / αυ ^τ		δ / αρ ^θ ν ^ο	ρςζ β /	ν ^ο ρπε γ κ	
120	δ / αλλ	ις ι ^δ / τ ⁻ αυ ^τ δ ^τ / αυ ^τ	δ / αρ ^θ ν ^ο	κδ	ν ^ο κβ γ κβ	
121	δ / αλλ [·] Μ ^χ λ ι ^δ / τ ⁻ αυ ^τ επι ^τ κυρ ^ω Ιω ^α παγ ^χ δ / Αθαν ^α νο ^τ		δ / αρ ^θ ν ^ο	χν	ς ν ^ο	
122	δ / αλλ [·] Φαμ ^θ κθ ι ^δ / τ ⁻ αυ ^τ επι ^τ αυ ^τ δ / Σενον ^θ στρ ^α δ / αρ ^θ ν ^ο			σ	ν ^ο ρπζ	

115-122. There is a slight discrepancy in the arithmetic, the total of the items of payments to the treasury in these lines being 4916½ ἀρίθμια νομίσματα, while in ll. 108, 114 it is given as 4920½. Owing to the mutilation of the preceding pages it is impossible to determine which is correct.

116. The reason for not specifying the ἐχόμενα νομίσματα here

and in ll. 117 and 121 is not clear. That it is not the fact that the ἐχόμενα and ἀρίθμια were in these cases equal appears not only from the total above but from such of the entries for the single ἐποίκια as are preserved.

118. For the dot, cf. l. 15.

- 155 γι/ επιζητ^τ ν^ο ν γ ας δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο λε γ ιβ δ/ ν^ο λη λ^π ν^ο ις γ ιγς δ/ ν^ο
 αφ^ω ει-/ σακελλ⁻
 δ/ καταβολ· α Επιφ ζ ι^δ/ β [δ/ Ιωανν^{ου} παγ^χ] δ/ αρ^θ ν^ο λη [ε]χ ν^ο λε γ ιβ

Fol. 6 b.]

- απο εποικ/ Κεραμι^{ου} επιζητ^τ
 159 ξ καν^ω δημοσιων ν^ο ν γ ιθ δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο μδ δ/ ν^ο μς β/
 λ^π ν^ο ς γ ιθ δ/ ν^ο
 160 ξ τεταρτιων γ ιβς δ' δ/ ν^ο ομ^ο λ^π γ ιβς δ' δ/ ν^ο
 ξ απαργ^ν διανύ τη τι/ ν^ο ζ γ δ δ/ ν^ο ομ^ο λ^π ν^ο ζ γ δ δ/ ν^ο
 ξ απαργ^ν διανύ αν^ε τι/ γ ις δ/ ν^ο ομ^ο λ^π γ ις δ/ ν^ο
 ξ απαργ^ν γαλ⁻ γ β ν^ο β δ/ ν^ο ομ^ο λ^π ν^ο β δ/ ν^ο
 γι/ επιζητ^τ ν^ο ξ α γ δ δ' δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο μδ δ/ ν^ο μς β/ λ^π ν^ο ις γ δ δ' δ/ ν^ο
 165 αφ ων ει/κομισ^θ ει-/ σακελλ⁻
 δ/ καταβολ· α Επιφ ζ ι^δ/ β δ/ Ιωανν^{ου} παγ^χ δ/ αρ^θ ν^ο μς β/ εχ· ν^ο μδ
 απο εποικ/ Εμφυτευτων επιζ[η]⁻
 168 ξ καν^ω δημοσιων ν^ο τς θ γ κβ δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ρλς γ η δ/ ν^ο ρμς β/
 λ^π ν^ο σξ γ γ ιδ δ/ ν^ο
 169 ξ τεταρτιων ν^ο δ γ δ δ/ ν^ο ομ^ο λ^π ν^ο δ γ δ δ/ ν^ο
 170 ξ απαργ^ν διανύ τη τι/ ν^ο ιδ γ κας δ/ ν^ο ομ^ο λ^π ν^ο ιδ γ κας δ/ ν^ο
 ξ απαργ^ν διανύ αν^ε τι/ ν^ο δ γ ιθς δ/ ν^ο ομ^ο λ^π ν^ο δ γ ιθς δ/ ν^ο
 ξ απαργ^ν γαλ^α β^{ου} γ ε ν^ο ε δ/ ν^ο ομ^ο λ^π ν^ο ε δ/ ν^ο
 γι/ επιζητ^τ ν^ο υ κ η γ ιθ δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ρλς γ η δ/ ν^ο ρμς β/ λ^π ν^ο σς β γ ια δ/ ν^ο
 αφ^ω ει/κομισ^θ ει-/ σακελλ⁻
 175 δ/ καταβολ· α Επιφ ζ ι^δ/ β δ/ Ιωανν^{ου} παγ^χ δ/ αρ^θ ν^ο ρις β/ εχ· ν^ο ρθ
 δ/ αλλ· Μεσ^ο δ ι^δ/ τ^η αυ^τ [δ]^τ/ αυ^τ δ/ αρ^θ ν^ο κα ν^ο ιθ γ β
 δ/ αλλ· Π^ν κθ ι^δ/ γ [δ]^τ/ αυ^τ δ/ αρ^θ ν^ο θ ν^ο η γ ς

Fol. 7.]

- απο εποικ/ Ψυρου επιζητ^τ
 179 ξ καν^ω δημοσιων ν^ο ο γ κα δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο νδ γ η δ/ ν^ο νης γ
 λ^π ν^ο ις γ ιγ δ/ ν^ο
 180 ξ τεταρτιων γ ις δ' δ/ ν^ο ομ^ο λ^π γ ις δ' δ/ ν^ο
 ξ απαργ^ν διανύ τη τι/ ν^ο θ δ/ ν^ο ομ^ο λ^π ν^ο θ δ/ ν^ο
 ξ απαργ^ν διανύ αν^ε τι/ ν^ο α γ α δ' δ/ ν^ο ομ^ο λ^π ν^ο α γ α δ' δ/ ν^ο
 γι/ επιζητ^τ ν^ο πα γ ις δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο νδ γ η δ/ ν^ο νης γ λ^π [ν]^ο κς γ η δ/ ν^ο
 αφ ων ει/κομισ^θ ει-/ σακελλ⁻
 185 δ/ καταβολ· α Επιφ ζ ι^δ/ β δ/ Ιωανν^{ου} παγ^χ δ/ αρ^θ ν^ο λθ εχ ν^ο λς γ ιβ
 δ/ αλλ· Μεσ^ο δ ι^δ/ τ^η αυ^τ δ^τ/ αυ^τ δ/ αρ^θ ν^ο η ς ν^ο ζ γ δ
 δ/ αλλ· Π^ν κθ ι^δ/ γ δ^τ/ αυ⁻ δ/ αρ^θ ν^ο ια β/ ν^ο ι γ ις
 εποικ/ Ποιμην επιζη⁻
 189 ξ καν^ω δημοσιων ν^ο ρβ γ ε δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο λβ γ κβ δ/ ν^ο λε β/
 λ^π ν^ο ξ θ γ ζ δ/ ν^ο

155. ν^ο ις γ ιγς: another mistake in addition; it should be ιδ γ ιγς.

- 190 ξ τεταρτιων ν° α γ ας δ/ ν° ομ^ο λ_{π} ν° α γ ας δ/ ν°
 ξ απαργ^ν διανύ τη τι/ ν° θ γ κ δ/ ν° ομ^ο λ_{π} ν° θ γ κ δ/ ν°
 ξ απαργ^ν διανύ αν^ε τι/ γ ι ης δ' δ/ ν° ομ^ο λ_{π} γ ι ης δ' δ/ ν°
γ ι/ επιζητ^τ ν° ρ ι γ γ κα δ' δ/ ν° αφ^ω ει-/ σακ^λ ν° λ β γ κ β δ/ ν° λ ε β/ λ_{π} ν° π γ κ γ δ' δ/ ν°
αφ^ω ων ει/κομισ^θ ει-/ σακελλ⁻
195 δ/ καταβολ· α Επιφ ζ ι^δ/ β δ/ Ιωανν^{ον} παγ^χ δ/ αρ^θ ν° κ γ β/ εχ ν° κ β
δ/ αλλ· Μεσ^ο δ ι^δ/ τ⁻ αυ^τ δ^τ/ αυ^τ δ/ αρ^θ ν° ε β/ ν° ε γ δ
δ/ αλλ· Π^ν κ θ ι^δ/ γ δ^τ/ αυ^τ δ/ αρ^θ ν° ε γ ν° ε γ ι η

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- απο εποικ/ Σακοορε επιζητ^τ
199 ξ καν^ω δημοσιων ν° ι β γ ι θ δ/ ν° αφ^ω ει-/ σακ^λ/ ν° ζ γ ι η δ/ ν° η γ
 λ_{π} ν° ε γ α δ/ ν°
200 ξ τεταρτιων γ γ δ' δ/ ν° ομ^ο λ_{π} γ γ δ' δ/ ν°
 ξ απαργ^ν διανύ τη τι/ ν° ε γ ι ζ δ/ ν° ομ^ο λ_{π} ν° ε γ ι ζ δ/ ν°
 ξ απαργ^ν διανύ αν^ε τι/ ν° ε γ α δ' δ/ ν° ομ^ο λ_{π} γ α δ' δ/ ν°
γ ι/ επιζητ^τ ν° ι θ γ ι ζ δ/ ν° αφ^ω ει-/ σακ^λ/ ν° ζ γ ι η δ/ ν° η γ λ_{π} ν° ι α γ κ γ δ/ ν°
αφ^ω ει/κομισ^θ ει-/ σακελλ⁻
205 δ/ καταβολ· α Επιφ ζ ι^δ/ β δ/ Ιωανν^{ον} παγ^χ δ/ αρ^θ ν° ε γ εχ ν° ε
δ/ αλλ· Μεσ^ο δ ι^δ/ τ^η αυ^τ δ-/ αυ^τ δ/ αρ^θ ν° γ ν° β γ ι η
απο εποικ/ Αγίου Πινουτιωνος επιζητ^τ
 ξ καν^ω δημοσιων ν° μ θ γ ι ζ δ/ ν° αφ^ω λ_{π} ν° μ θ γ ι ζ δ/ ν°
 ξ τεταρτιων γ ι βς δ/ ν° ομ^ο λ_{π} γ ι βς δ/ ν°
210 ξ απαργ^ν διανύ τη τι/ ν° ι α γ η δ/ ν° ομ^ο λ_{π} ν° ι α γ η δ/ ν°
 ξ απαργ^ν διανύ αν^ε τι/ γ ι γ δ' δ/ ν° ομ^ο λ_{π} γ ι γ δ' δ/ ν°
γ ι/ επιζητ^τ ν° ξ β γ βς δ' δ/ ν° αφ^ω ει-/ σακ^λ/ ν° ξ β γ βς δ' δ/ ν°
απο μον^α Αββ^α Ερμαωτος επιζητ⁻ ξ απαργ^ν διανύ τη τι/ γ ζ αφ^ω λ_{π} γ ζ δ/ ν°
απο μον⁻ Ταροου επιζητ^τ ξ απαργ^ν διανύ αν^ε τι/ ν° α γ δ ομ^ο λ_{π} ν° α γ δ δ/ ν°
215 απο μον⁻ Φαροου επιζητ⁻ γ ες ομ^ο λ_{π} γ ες δ/ ν°
 ξ απαργ^ν διανύ τη τι/ γ δ εν λοιπ^δ
 ξ απαργ^ν διανύ αν^ε τι/ γ βς ομ^ο
απο μον⁻ Βαρβαρου επιζητ⁻ ξ απαργ^ν διανύ τη τι/ γ δ αφ^ω λ_{π} γ δ δ/ ν°
απο μον^α Αγίας Μαρίας επιζητ⁻ ξ απαργ^ν διανύ τη τι/ γ ι α ομ^ο λ_{π} γ ι α δ/ ν°

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220 + ανακεφαλαιωσις ινδ^ο/ α

221 ξ καν^ω δημοσιων ν° η μ θ γ ι α δ/ ν° αφ^ω ει-/ σακ^λ ν° β τ ξ ε δ/ ν° γ ρ ο θς
 λ_{π} ν° ε π δ γ ι α

208. The dot after αφ^ω is in the MS.; so too in l. 218.

216. εν λοιπ(α)δ(ι?); though it occurs in every indiction, except the 15th (ll. 102, 103), this cannot well mean anything but that these διανομαί are in arrear; and this seems to be confirmed by the fact that it is once (l. 427) entered for St. Pinoution, where

there is no remainder. Since in cases where the phrase does not occur a remainder (λοιπά) is given, but not where it does, the conclusion seems clear that the sums described as λοιπά are always money collected and left in hand, not sums in arrear; cf. p. 81 ff.

222	§ τεταρτιων	ν ^ο	π γ γ κ δ' δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	π γ γ κ δ'
	§ απαργ ^ν διανύ τη τι/	ν ^ο	σο γ γ ις δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	σο γ γ ις
	§ απαργ ^ν διανύ αν ^ε τι/	ν ^ο	ρ μ η γ η δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	ρ μ η γ η
225	§ απαργ ^ν γαλ ⁻ β ^ο ν γ πε	ν ^ο	πε δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	πε
	§ απαργ ^ν μ ^λ μ ^ε οα γ η γ	ν ^ο	οα γ κ δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	οα γ κ
	γ/ επιζη ^τ ν ^ο ηψιβ γ γ δ' δ/ ν ^ο αφ ^ω ει ⁻ / σακ ^λ / ν ^ο βτξε δ/ ν ^ο γροθ _λ ν ^ο εψμζ γ γ δ' δ/ ν ^ο					
	αφ ων ει/κομισ ^θ ει ^τ / σακελλ ⁻					
	δ/ καταβολ· α	Επιφ ζ ι ^δ / β	δ/ Ιωανν ^ο ν παγ ^χ δ/ αρ ^θ ν ^ο	ατξθ	εχ ν ^ο	αωλη γ ιβ
230	δ/ αλλ·	Μεσ ^ο δ ι ^δ / τ ^η αυ ^τ δ ⁻ / αυ ⁻	δ/ αρ ^θ ν ^ο	τκης	ν ^ο τ	γ ιβ
	δ/ αλλ·	Μ ^χ ι ^δ / τ ^η αυ ^τ δ ^τ / αυ ⁻	δ/ αρ ^θ ν ^ο	τπη	ν ^ο τξδ	
	δ/ αλλ·	Π ^υ κθ ι ^δ / γ	δ ^τ / αυ ^τ	δ/ αρ ^θ ν ^ο	υξδ	ν ^ο υξβ

Fol. 86.]

+ινδ^ο/ δευτερας

σ

	κωμ ^η Αφροδιτω	επιζη ⁻				
235	§ καν ^ω δημοσιων	ν ^ο	ςτνα γ ιε δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / ν ^ο	βυιθ γ ιβ δ/ ν ^ο	βχιης
					λ _π ν ^ο	δφλβ γ γ δ/ ν ^ο
236	§ τεταρτιων	ν ^ο	ο β γ θς δ' δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	ο β γ θς δ' δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο	σ β γ η δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	σ β γ η δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	ν ^ο	ρ λ α γ ις δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	ρ λ α γ ις δ/ ν ^ο
	§ απαργ ^ν γαλ ^α βουτ ^υ γ οβ	ν ^ο	οβ δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	οβ δ/ ν ^ο
240	§ απαργ ^ν μελι ^τ μ ^ε ο γ β γ	ν ^ο	ο γ ες δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	ο γ ες δ/ ν ^ο
241	γ/ επιζη ^τ ν ^ο ζφ γς δ' δ/ ν ^ο αφ ^ω ει ⁻ / σακ ^λ / ν ^ο βυιθ γ ιβ δ/ ν ^ο βχιης λ _π ν ^ο επ					
	γ ιβς δ' δ/ ν ^ο					
242	αφ ων ει/κομισ ^θ ει ⁻ / σακελλ ^α					
243	δ/ καταβολ· α· Αθ ^υ ς ι ^δ / γ	δ/ Αθανασιου νο ⁻	απο Μουν ^χ			
			δ/ αρ ^θ ν ^ο	τλεβ/	εχ ν ^ο	ωξζ
244	δ/ αλλ·	Τ ^υ κ ι ^δ / τ ^η αυ ^τ δ ^τ / αυ ^τ	δ/ αρ ^θ ν ^ο	ωμδς γ	ν ^ο	ψος
245	δ/ αλλ·	Π ^χ ια ι ^δ / δ	δ/ Ιωανν ^ο ν παγ ^χ	δ/ αρ ^θ ν ^ο	ωλη	ν ^ο ψος γ ιβ
	εποικ/ Πακαννεως	επιζη ^τ				
247	§ καν ^ω δημοσιων	ν ^ο	το α γ η δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / ν ^ο	τλα δ/ ν ^ο	τνζς
					λ _π ν ^ο	μ γ η δ/ ν ^ο
248	§ τεταρτιων	ν ^ο	γ γ κς δ' δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	γ γ κς δ' δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο	δ γ θ δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	δ γ θ δ/ ν ^ο
250	§ απαργ ^ν διανύ αν ^ε τι/	ν ^ο	ζ γ δ δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	ζ γ δ δ/ ν ^ο
	§ απαργ ^ν γαλ ^α β ^ο ν γ δ	ν ^ο	δ δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	δ δ/ ν ^ο
	§ απαργ ^ν μ ^λ μ ^ε α γ ς	ν ^ο	α γ ιδς δ/ ν ^ο	ομ ^ο	λ _π ν ^ο	α γ ιδς δ/ ν ^ο
	γ/ επιζη ^τ ν ^ο τςβ γ η δ' δ/ ν ^ο αφ ^ω ει ⁻ / σακ ^λ ν ^ο τλα δ/ ν ^ο τνζς λ _π ν ^ο ξα γ η δ' δ/ ν ^ο					
	αφ ων ει/κομισ ^θ ει ⁻ / σακελλ ^α					
255	δ/ καταβολ· α· Αθ ^υ ς ι ^δ / γ	δ/ Αθανασιου νο ^τ	δ/ αρ ^θ ν ^ο	σνζς	εχ ^ο ν ^ο	σλθ

231. τπη : a correction, apparently from κζ.

243. Μουν^χ : Μοναχθη; cf. 1347, 4.

δ/ αλλ·	Τ ^ν κ ι ^δ / τ ^η αυ ⁻ δ ^τ / αυ ^τ	δ/ αρ ^θ ν ^ο ξα β/	ν ^ο νς γ ιβ
δ/ αλλ·	Π ^χ ια ι ^δ / δ δ/ Ἰωανν ^{ου} [πα]γ ^χ	δ/ αρ ^θ ν ^ο λη γ	ν ^ο λε γ ιβ

Fol. 9.]

εποικ/ Εμφυτευτων	επιζη ⁻		
259 δ καν ^ω δημοσιων	ν ^ο τςθ γ κ[β δ]/ ν ^ο	αφ ^ω ει ^τ / σακ ^λ / ν ^ο σγ γ ις [δ/] ν ^ο σκ ε	λ _π ν ^ο ρς γ γ
260 δ τεταρτιων	ν ^ο δ γ δ δ/ ν ^ο	ομ ^ο	λ _π ν ^ο δ γ δ
δ απαργ ^ν διανύ τη τι/	ν ^ο ιδ γ κας [δ/] ν ^ο	ομ ^ο	λ _π ν ^ο ιδ γ κας
δ απαργ ^ν διανύ ανευ τι/	ν ^ο δ γ ιθς [δ/ ν ^ο]	ομ ^ο	λ _π ν ^ο δ γ ιθς
δ απαργ ^ν γαλ ^α β ^{ου} γ ε	ν ^ο ε δ/ [ν ^ο]	ομ ^ο	λ _π ν ^ο ε
γι/ επιζη ⁻ ν ^ο ὑκη γ ιθ δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / [ν ^ο] σγ γ ις δ/ ν ^ο σκ ε λ _π ν ^ο σκε γ γ δ/ ν ^ο		
265 αφ ων ει/κομισ ^θ ει ⁻ / σακελλ ⁻			
δ/ καταβολ· α	Αθ ^ν τ ι ^δ / γ δ/ Αθ[α]νασιου νο ^τ	δ/ αρ ^θ ν ^ο ργ β/	εχ ν ^ο ρς
δ/ αλλ·	Τ ^ν κ ι ^δ / τ ^η αυ ^τ δ ⁻ / αυ ^τ	δ/ αρ ^θ ν ^ο νς	ν ^ο νγ
δ/ αλλ·	Π ^χ ια ι ^δ / δ δ/ Ἰωαν[ν] ^{ου} παγ ^χ	δ/ αρ ^θ ν ^ο νθ	ν ^ο νδ γ ις
εποικ/ Κεραμιον	επιζη ^τ		
270 δ καν ^ω δημοσιων	ν ^ο ν γ ιθ δ/ ν ^ο	αφ ^ω [ν] ει ^τ / σακ ^λ / ν ^ο λε δ/ ν ^ο λς β/	λ _π [ν] ^ο ιε γ ιθ
271 δ τεταρτιων	ν ^ο γ ιβς δ' δ/ ν ^ο	ομ ^ο	λ _π γ ιβς δ'
δ απαργ ^ν διανύ τη τι/	ν ^ο ζ γ δ δ/ ν ^ο	[ο]μ ^ο	λ _π ν ^ο ζ γ δ
δ απαργ ^ν διανύ αν ^ε τι/	γ ιςς δ/ ν ^ο	[ομ] ^ο	λ _π γ ιςς
δ απαργ ^ν γαλ ^α β ^{ου} γ β	ν ^ο β δ/ ν ^ο	ο[μ] ^ο	λ _π [ν] ^ο β
275 γι/ επιζη ⁻ ν ^ο ξα γ δ δ' δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / ν ^ο λε δ/ ν ^ο λς β/ λ _π ν ^ο κς γ [δ] δ' δ/ ν ^ο		
αφ ων ει/κομισ ^θ ει ⁻ / σακ ^λ			
δ/ καταβολ· α	Αθ ^ν τ ι ^δ / γ δ/ Αθανασιου νο ^τ	δ/ αρ ^θ ν ^ο ιη β/	εχ ν ^ο ις γ η
δ/ αλλ·	Τ ^ν κ [ι] ^δ / τ ⁻ αυ ^τ δ ^τ / αυ ^τ	δ/ [αρ] ^θ ν ^ο η	[ν ^ο] ζ γ ιβ
δ/ αλλ·	Π ^χ ια ι ^δ / δ δ/ Ἰωανν ^{ου} παγ ^χ	δ/ [α]ρ ^θ [ν ^ο] ια	[ν ^ο] ι γ δ

Fol. 9b.]

280 επ[οικ]/ Ψυρον	επιζη ^τ		
281 δ καν ^ω δημοσιων	ν ^ο ο γ κα δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / ν ^ο ξα γ γ δ/ ν ^ο ξε γ	λ _π ν ^ο θ γ ιε δ/ ν ^ο
282 δ τεταρτιων	γ ιςς δ' δ/ ν ^ο	ομ ^ο	λ _π γ ιςς δ' δ/ ν ^ο
δ απαργ ^ν διανύ τη τ[ι/]	ν ^ο θ δ/ ν ^ο	ομ ^ο	λ _π ν ^ο θ
δ απαργ ^ν διανύ αυ[ε τ]ι/	ν ^ο α γ α δ' δ/ ν ^ο	ομ ^ο	λ _π ν ^ο α γ α δ' δ/ ν ^ο
285 γι/ επιζη ^τ ν ^ο π[α γ] ις δ/ ν ^ο	αφ ^ω ει ⁻ / σακελλ ⁻ ν ^ο ξα γ γ δ/ ν ^ο ξε γ λ _π ν ^ο κ γ ι δ/ ν ^ο		
αφ ^ω ει/κομισ ^θ ει ⁻ / σακελλ ⁻			
δ/ καταβολ· α	Αθ ^ν τ ι ^δ / γ δ/ Αθανασιου νο ⁻	δ/ αρ ^θ ν ^ο μ γ	εχ ν ^ο λς γ δ
δ/ αλλ·	Τ ^ν κ ι ^δ / γ δ ⁻ / αυ ⁻	δ/ αρ ^θ ν ^ο ιε	ν ^ο ιδ γ γ
δ/ αλλ·	Π ^χ ια ι ^δ / δ δ/ Ἰωανν ^{ου} παγ ^χ	δ/ αρ ^θ ν ^ο ις	ν ^ο θ γ κ
290 εποικ/ Ποιμην	επιζη ^τ		

291	§ καν ^ω δημοσιων	ν ^ο ρβ γε	δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / ν ^ο λγ γ κ δ/ ν ^ο λς β/
				λ _π ν ^ο ξη γ θ δ/ ν ^ο
292	§ τεταρτιων	ν ^ο α γ ας	δ/ ν ^ο	ομ ^ο λ _π ν ^ο α γ ας δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο θ γ κ	δ/ ν ^ο	ομ ^ο λ _π ν ^ο θ γ κ
	§ απαργ ^ν διανύ [α]ν ^ε τι/	ν ^ο γ ι ης δ'	δ/ ν ^ο	ομ ^ο λ _π γ ι ης δ'
295	γι/ επιζη ^τ ν ^ο ρι γ γ κα δ'	δ/ ν ^ο	αφ ^ω ει ⁻ / σακελλ ^α ν ^ο λγ γ κ δ/ ν ^ο λς β/	λ _π ν ^ο π γ α δ' δ/ ν ^ο
	αφ ων ει ⁻ /κομισ ^θ ει ⁻ / σακελλ ⁻			
	δ/ καταβολ· α	Αθ ^ν ς ι ^δ / γ	δ/ Αθανασιου νο ^τ	δ/ αρ ^θ ν ^ο κδ γ εχ ν ^ο κβ γ ι β
	δ/ αλλ·	Τ ^ν κ ι ^δ / γ	δ ^τ / αυ ^τ	δ/ αρ ^θ ν ^ο ες ν ^ο ε
	δ/ αλλ·	Π ^χ ια ι ^δ / δ	δ/ Ιωανν ^{ον} παγ ^χ	δ/ [αρ] ^θ ν ^ο ς γ ν ^ο ς γ η

Fol. 10.]

300	εποικ/ Σακοορε	επιζη ^τ		
301	§ καν ^ω δημοσιων	ν ^ο ι β γ ι θ	δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / ν ^ο γ γ ι η δ/ ν ^ο δ
				λ _π ν ^ο θ γ α δ/ ν ^ο
302	§ τεταρτιων	γ γ δ'	δ/ ν ^ο	[ο]μ ^ο λ _π γ γ δ' δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο ς γ ι ζς	δ/ ν ^ο	ομ ^ο λ _π ν ^ο ς γ ι ζς δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	γ α δ'	δ/ ν ^ο	ομ ^ο λ _π γ α δ' δ/ ν ^ο
305	γι/ επιζη ^τ ν ^ο ι θ γ ι ζ δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / ν ^ο γ γ ι η δ/ ν ^ο δ	λ _π ν ^ο ι ε γ κ γ δ/ ν ^ο	
	αφ ων ει/κομισ ^θ ει ⁻ / σακελλ ⁻			
	δ/ καταβολ· α	Αθ ^ν ς ι ^δ / γ	δ/ Αθανασιου νο ^τ	δ/ αρ ^θ ν ^ο δ εχ ν ^ο γ γ ι η
	εποικ/ Βουνων	επιζη ^τ		
	§ καν ^ω δημοσιων	ν ^ο μ γ ε	δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ λ _π ν ^ο μ γ ε δ/ ν ^ο
310	§ τεταρτιων	γ ι	δ/ ν ^ο	ομ ^ο λ _π γ ι δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο ς γ κ β	δ/ ν ^ο	ομ ^ο λ _π ν ^ο ς γ κ β δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	γ ι βς	δ/ ν ^ο	ομ ^ο λ _π γ ι βς δ/ ν ^ο
	§ απαργ ^ν γαλ ^α β ^{ον} γ β	ν ^ο β	δ/ ν ^ο	ομ ^ο λ _π ν ^ο β δ/ ν ^ο
	γι/ επιζη ^τ ν ^ο ν γ ας δ/ ν ^ο	αφ ^ω λ _π ν ^ο ν γ ας δ/ ν ^ο		
315	εποικ/ Αγίου Πινουτιωνος	επιζη ^τ		
	§ καν ^ω δημοσιων	ν ^ο μ θ γ ι ζ	δ/ ν ^ο	αφ ^ω λ _π ν ^ο μ θ γ ι ζ δ/ ν ^ο
	§ τεταρτιων	γ ι βς	δ/ ν ^ο	λ _π γ ι βς δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο ι α γ η	δ/ ν ^ο	λ _π ν ^ο ι α γ η δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	γ ι γ δ'	δ/ ν ^ο	λ _π γ ι γ δ' δ/ ν ^ο
320	γι/ επιζη ^τ ν ^ο ξ β γ βς δ' δ/ ν ^ο	αφ ^ω λ _π ν ^ο ξ β γ βς δ'		

Fol. 10 b.]

μον ⁻	Αββ ⁻ Ερμαωτος	επιζη ^τ § απα[ρ]γ ^[ν] διανύ τη τι/	γ ζ αφ ^ω .	λ _π γ ζ
μον ⁻	Ταροου	επιζη ⁻ § απαργ ^ν διανύ αν ^ε τι/ ν ^ο α γ δ	ομ ^ο	λ _π ν ^ο α γ δ
μον ⁻	Φαροου	επιζη ^τ	γ ςς ομ ^ο	λ _π γ ςς
	§ απαργ ^ν διανύ τη τι/	γ δ	εν λοιπ ^δ	
325	§ απαργ ^ν διανύ αν ^ε τι/	γ βς	ομ ^[ο]	

321. The dot is in the MS.; cf. l. 326.

- 360 $\text{§ απαργ}^{\nu} \gamma\alpha\lambda^{-} \gamma \delta \quad \nu^{\circ} \delta \quad \delta/ \nu^{\circ} \quad \text{ομ}^{[0]} \quad \lambda \nu^{\circ} \delta$
 $\text{§ απαργ}^{\nu} \mu^{\lambda} \mu^{\epsilon} \alpha \gamma \tau \quad \nu^{\circ} \alpha \gamma \iota \delta \text{§} \quad \delta/ \nu^{\circ} \quad \text{ομ}^{\circ} \quad \lambda \nu^{\circ} \alpha \gamma \iota \delta \text{§}$
 $\gamma\iota/ \text{επιζή}^{-} \nu^{\circ} \tau\epsilon\beta \gamma \eta \delta' \delta/ \nu^{\circ} \quad \alpha\phi^{\omega} \text{ει}^{-}/ \sigma\alpha\kappa^{\lambda}/ \nu^{\circ} \tau\epsilon\delta \gamma \iota \beta \delta/ \nu^{\circ} \ddot{\upsilon}\kappa\beta \lambda \mu^{\epsilon} \nu^{\circ}$
 $\kappa\alpha \gamma \delta' \delta/ \nu^{\circ}. \quad \omega\varsigma \pi^{\lambda} \delta\epsilon \nu^{\circ} \kappa\gamma \gamma \delta$
- 361 $\alpha\phi^{\omega} \omega\upsilon \text{ει/κομισ}^{\theta} \text{ει}^{-}/ \sigma\alpha\kappa\epsilon\lambda\lambda^{-}$
 $\delta/ \kappa\alpha\tau\alpha\beta\omicron\lambda \cdot \alpha \text{Επαγ}^{\circ} \gamma \iota^{\delta}/ \delta \quad \delta/ \alpha\rho^{\theta} \nu^{\circ} \sigma\omicron\delta \gamma \quad \epsilon\chi \nu^{\circ} \sigma\upsilon\eta$
 $\delta/ \alpha\lambda\lambda \cdot \quad \text{X}^{\circ\iota} \iota\eta \quad \iota^{\delta}/ \delta \quad \delta/ \alpha\rho^{\theta} \nu^{\circ} \lambda\alpha \beta/ \quad \nu^{\circ} \kappa\theta \gamma \iota \beta$
 $\delta/ \alpha\lambda\lambda \cdot \quad \text{Π}^{\chi} \iota\epsilon \quad \iota^{\delta}/ \epsilon \quad \delta/ \alpha\rho^{\theta} \nu^{\circ} \rho\iota\tau \quad \nu^{\circ} \rho\zeta$
- Fol. 116.]
- 365 $\text{εποικ/ Εμφυτευτων} \quad \text{επιζ}^{\tau}$
 366 $\text{§ καν}^{\omega} \delta\eta\mu\omicron\sigma\iota\omega\upsilon \quad \nu^{\circ} \tau\epsilon\theta \gamma \kappa\beta \delta/ \nu^{\circ} \quad \alpha\phi^{\omega} \text{ει}^{-}/ \sigma\alpha\kappa^{\lambda}/ \nu^{\circ} \tau\lambda\gamma \delta/ \nu^{\circ} \tau\nu\theta$
 $\lambda \nu^{\circ} \xi\tau \gamma \kappa\beta \quad \delta/ \nu^{\circ}$
- 367 $\text{§ τεταρτιων} \quad \nu^{\circ} \delta \gamma \delta \quad \text{ομ}^{\circ} \quad \lambda \nu^{\circ} \delta \gamma \delta \quad \delta/ \nu^{\circ}$
 $\text{§ απαργ}^{\nu} \delta\iota\alpha\acute{\nu}\nu \tau\eta \tau\iota/ \quad \nu^{\circ} \iota\delta \gamma \kappa\alpha\varsigma \quad \text{ομ}^{[0]} \quad \lambda \nu^{\circ} \iota\delta \gamma \kappa\alpha\varsigma \quad \delta/ \nu^{\circ}$
 $\text{§ ι παργ}^{\nu} \delta\iota\alpha\acute{\nu}\nu \alpha\upsilon^{\epsilon} \tau\iota/ \quad \nu^{\circ} \delta \gamma \iota\theta \text{§} \quad \text{ομ}^{\circ} \quad \lambda \nu^{\circ} \delta \gamma \iota\theta \text{§} \quad \delta/ \nu^{\circ}$
- 370 $\text{§ απαργ}^{\nu} \gamma\alpha\lambda^{-} \gamma \epsilon \quad \nu^{\circ} \epsilon \quad \text{ομ}^{\circ} \quad \lambda \nu^{\circ} \epsilon \quad \delta/ \nu^{\circ}$
 $\gamma\iota/ \text{επιζή}^{\tau} \nu^{\circ} \ddot{\upsilon}\kappa\eta \gamma \iota\theta \delta/ \nu^{\circ} \quad \alpha\phi^{\omega} \text{ει}^{-}/ \sigma\alpha\kappa^{\lambda}/ \nu^{\circ} \tau\lambda\gamma \delta/ \nu^{\circ} \tau\nu\theta \lambda \nu^{\circ} \zeta\epsilon \gamma \iota\theta \delta/ \nu^{\circ}$
 $\alpha\phi^{\omega} \text{ει/κομισ}^{\theta} \text{ει}^{-}/ \sigma\alpha\kappa\epsilon\lambda\lambda^{-}$
 $\delta/ \kappa\alpha\tau\alpha\beta\omicron\lambda \cdot \alpha \text{Επαγ}^{\circ} \gamma \iota^{\delta}/ \delta \quad \delta/ \alpha\rho^{\theta} \nu^{\circ} \rho\kappa\gamma \gamma \quad \epsilon\chi \nu^{\circ} \rho\iota\delta$
 $\delta/ \alpha\lambda\lambda \cdot \quad \text{X}^{\circ\iota} \iota\eta \quad \iota^{\delta}/ \delta \quad \delta/ \alpha\rho^{\theta} \nu^{\circ} \rho\eta\varsigma \quad \nu^{\circ} \rho\alpha$
- 375 $\delta/ \alpha\lambda\lambda \quad \text{Π}^{\chi} \iota\epsilon \quad \iota^{\delta}/ \epsilon \quad \delta/ \alpha\rho^{\theta} \nu^{\circ} \rho\kappa\zeta \acute{\varsigma} \quad \nu^{\circ} \rho\iota\eta$
- $\text{εποικ/ Κεραμιου} \quad \text{επιζή}^{-}$
- 377 $\text{§ καν}^{\omega} \delta\eta\mu\omicron\sigma\iota\omega\upsilon \quad \nu^{\circ} \nu \gamma \iota\theta \quad \delta/ \nu^{\circ} \quad \alpha\phi^{\omega} \text{ει}^{-}/ \sigma\alpha\kappa^{\lambda}/ \nu^{\circ} \xi\zeta \gamma \tau \delta/ \nu^{\circ} \omicron\beta \beta/$
 $\lambda \mu^{\epsilon} \nu^{\circ} \quad \delta/ \nu^{\circ} \quad \pi^{\lambda} \nu^{\circ} \iota\tau \gamma \iota\alpha$
- 378 $\text{§ τεταρτιων} \quad \gamma \iota\beta \text{§} \delta' \delta/ \nu^{\circ} \quad \text{ομ}^{\circ} \quad \lambda \nu^{\circ} \gamma \iota\beta \text{§} \delta'$
 $\text{§ απαργ}^{\nu} \delta\iota\alpha\acute{\nu}\nu \tau\eta \tau\iota/ \quad \nu^{\circ} \zeta \gamma \delta \quad \delta/ \nu^{\circ} \quad \text{ομ}^{\circ} \quad \lambda \nu^{\circ} \zeta \gamma \delta$
- 380 $\text{§ απαργ}^{\nu} \delta\iota\alpha\acute{\nu}\nu \alpha\upsilon^{\epsilon} \tau\iota/ \quad \gamma \iota\tau \text{§} \delta/ [\nu^{\circ}] \quad \text{ομ}^{\circ} \quad \lambda \nu^{\circ} \gamma \iota\tau \text{§}$
 $\text{§ απαργ}^{\nu} \gamma\alpha\lambda^{\alpha} \gamma \beta \quad \nu^{\circ} \beta \quad \delta/ \nu^{\circ} \quad \text{ομ}^{\circ} \quad \lambda \nu^{\circ} \beta$
- 382 $\gamma\iota/ \text{επιζή}^{\tau} \nu^{\circ} \xi\alpha \gamma \delta \delta' \delta/ \nu^{\circ} \quad \alpha\phi^{\omega} \text{ει}^{-}/ \sigma\alpha[\kappa^{\lambda}] \nu^{\circ} \xi\zeta \gamma \tau \delta/ \nu^{\circ} \omicron\beta \beta/ \lambda \mu^{\epsilon} \nu^{\circ}$
 $\iota \gamma \theta \delta' \delta/ \nu^{\circ}. \quad \omega\varsigma \pi^{\lambda} \delta\epsilon \nu^{\circ} \iota\tau \gamma \iota\alpha$
- 383 $\alpha\phi^{\omega} \text{ει/κομισ}^{\theta} \text{ει}^{-}/ \sigma\alpha\kappa^{\lambda}$
 $\delta/ \kappa\alpha\tau\alpha\beta\omicron\lambda \cdot \alpha \text{Επαγ}^{\circ} \gamma \iota^{\delta}/ \delta \quad \delta/ \alpha\rho^{\theta} \nu^{\circ} \iota\alpha \quad \epsilon\chi \nu^{\circ} \iota \gamma \tau$
- 385 $\delta/ \alpha\lambda\lambda \cdot \quad \text{X}^{\circ\iota} \iota\eta \quad \iota^{\delta}/ \delta \quad \delta/ \alpha\rho^{\theta} \nu^{\circ} \kappa\theta \beta/ \quad \nu^{\circ} \kappa\zeta \gamma \iota \beta$
 $\delta/ \alpha\lambda\lambda \cdot \quad \text{Π}^{\chi} \iota\epsilon \quad \iota^{\delta}/ \epsilon \quad \delta/ \alpha\rho^{\theta} \nu^{\circ} \lambda\beta \quad \nu^{\circ} \kappa\theta \gamma \iota \beta$

Fol. 12.]

- $\text{εποικ/ Ψυρου} \quad \text{επιζή}^{\tau}$
- 388 $\text{§ καν}^{\omega} \delta\eta\mu\omicron\sigma\iota\omega\upsilon \quad \nu^{\circ} \omicron \gamma \kappa\alpha \quad \delta/ \nu^{\circ} \quad \alpha\phi^{\omega} \text{ει}^{-}/ \sigma\alpha\kappa^{\lambda}/ \nu^{\circ} \omicron\theta \gamma \delta \delta/ \nu^{\circ} \pi\epsilon \beta/$
 $\lambda \mu^{\epsilon} \nu^{\circ} \quad \delta/ \nu^{\circ} \quad \pi^{\lambda} \nu^{\circ} \eta \gamma \zeta$
- 389 $\text{§ τεταρτιων} \quad \gamma \iota\zeta \text{§} \delta' \delta/ \nu^{\circ} \quad \text{ομ}^{\circ} \quad \lambda \nu^{\circ} \gamma \iota\zeta \text{§} \delta' \quad \delta/ \nu^{\circ}$

360. $\mu\epsilon(\iota\omicron\nu\omicron\varsigma)$: cf. note on l. 21. The two results (a deficit of 23 s. 4 c. on the Canon alone, and a balance of 21 s. $\frac{1}{4}$ c. on the remaining heads) are set down side by side, without stating the net result, a deficit of 2 s. $3\frac{3}{4}$ c. Cf. ll. 382, 392. The dot after δ/ ν° is in the MS.; cf. l. 382.

- 390 ξ απαργ^ν διανύ τη τι/ ν^ο θ δ/ ν^ο ομ^ο λ^π ν^ο θ δ/ ν^ο
 ξ απαργ^ν διανύ αν^ε τι/ ν^ο α γ α δ' δ/ ν^ο ομ^ο λ^π ν^ο α γ α δ' δ/ ν^ο
- 392 γι/ επιζη^τ ν^ο πα γ ις δ/ ν^ο αφ^ω ει^τ/ σακ^λ/ ν^ο ο θ γ δ δ/ ν^ο πε β/ λ^π μ^ε ν^ο ι γ ι θ
 δ/ ν^ο ως π^λ δε ν^ο η γ ζ
- 393 αφ ων ει/κομισ^θ ει^τ/ σακελλ⁻
 δ/ καταβολ[·] α Επαγ^ο γ ι^δ/ δ δ/ δ/ αρ^θ ν^ο λδ εχ ν^ο λα γ ις
- 395 δ/ αλλ[·] Χ^{οι} ιη ι^δ/ δ δ/ αρ^θ ν^ο λη ζ ν^ο λε γ δ
 δ/ αλλ[·] Π^χ ιε ι^δ/ ε δ/ αρ^θ ν^ο ι γ ζ ν^ο ι β γ η
- εποικ/ Ποιμην επιζη^τ
- 398 ξ καν^ω δημοσιων ν^ο ρ β γ ε δ/ ν^ο αφ^ω ει⁻/ σακ^λ/ ν^ο λ ζ γ δ δ/ ν^ο μς
 λ^π ν^ο ξ ε γ α δ/ ν^ο
- 399 ξ τεταρτιων ν^ο α γ ας δ/ ν^ο ομ^ο λ^π ν^ο α γ ας δ/ ν^ο
- 400 ξ απαργ^ν διανύ τη τι/ ν^ο θ γ κ δ/ ν^ο ομ^ο λ^π ν^ο θ γ κ δ/ ν^ο
 ξ απαργ^ν διανύ αν^ε τι/ ν^ο ε γ ι ης δ' δ/ ν^ο [ο]μ^ο λ^π γ ι ης δ' δ/ ν^ο
- 402 γι/ επιζη^τ ν^ο ρ ι γ γ κα δ' δ/ ν^ο αφ^ω ει⁻/ σακ^λ/ ν^ο λ ζ γ δ δ/ ν^ο μς λ^π ν^ο ος
 γ ι ζ δ' δ/ ν^ο
- 403 αφ ων ει⁻/κομισ^θ ει⁻/ σακ^λ/ δ/ καταβολ[·] α Επαγ^ο γ ι^δ/ δ δ/ δ/ αρ^θ ν^ο θς γ εχ ν^ο θ
- 405 δ/ αλλ[·] Χ^{οι} ιη ι^δ/ δ δ/ δ/ αρ^θ ν^ο ι α β/ ν^ο ι γ ις
 δ/ αλλ[·] Π^χ ιε ι^δ/ ε δ/ αρ^θ ν^ο ι θ ν^ο ι ζ γ ι β

Fol. 12 b.]

- εποικ/ Σακοορε επιζη^τ
- 408 ξ καν^ω δημοσιων ν^ο ι β γ ι θ δ/ ν^ο αφ^ω ει^τ/ σακ^λ/ ν^ο β γ ι η δ/ ν^ο γ
 λ^π ν^ο ι γ α δ/ ν^ο
- 409 ξ τεταρτιων γ γ δ' δ/ ν^ο ομ^ο λ^π γ γ δ' δ/ ν^ο
- 410 ξ απαργ^ν διανύ τη τι/ ν^ο ε γ ι ζς δ/ ν^ο ομ^ο λ^π ν^ο ε γ ι ζς δ/ ν^ο
 ξ απαργ^ν διανύ αν^ε τι/ ν^ο γ α δ' δ/ ν^ο ομ^ο λ^π γ α δ' δ/ ν^ο
 γι/ επιζη^τ ν^ο ι θ γ ι ζ δ/ ν^ο αφ^ω ει⁻/ σακ^λ/ ν^ο β γ ι η δ/ ν^ο γ λ^π ν^ο ι ε γ κ γ δ/ ν^ο
 αφ^ω ει/κομισ^θ ει⁻/ σακελλ^α
 δ/ καταβολ[·] α Επαγ^ο γ ι^δ/ δ δ/ ν^ο δ/ αρ^θ ν^ο γ εχ ν^ο β γ ι η
- 415 εποικ/ Βουνων επιζη^τ
- ξ καν^ω δημοσιων ν^ο μ γ ε δ/ ν^ο αφ ων ει⁻/ σακ^λ/ λ^π ν^ο μ γ ε δ/ ν^ο
 ξ τεταρτιων γ ι δ/ ν^ο = λ^π γ ι δ/ ν^ο
 ξ απαργ^ν διανύ τη τι/ ν^ο ε γ κ β δ/ ν^ο = λ^π ν^ο ε γ κ β δ/ ν^ο
 ξ απαργ^ν διανύ αν^ε τι/ ν^ο γ ι βς δ/ ν^ο = λ^π γ ι βς δ/ ν^ο
- 420 ξ απαργ^ν γαλ^α γ β ν^ο β δ/ ν^ο = λ^π ν^ο β δ/ ν^ο
 γι/ επιζη^τ ν^ο ν γ ας δ/ ν^ο αφ^ω ει⁻/ σακ^λ/ λ^π ν^ο ν γ ας δ/ ν^ο
- εποικ/ Αγίου Πινουτιωνος επιζη^τ
- ξ καν^ω δημοσιων ν^ο μ θ γ ι ζ δ/ ν^ο αφ^ω ει⁻/ σακ^λ/ λ^π ν^ο μ θ γ ι ζ δ/ ν^ο
 ξ τεταρτιων ν^ο ε γ ι βς δ/ ν^ο ομ^ο λ^π γ ι βς δ/ ν^ο

403. ει⁻/κομισ^θ: the line over an abbreviation like ει/ stands for τ: here, therefore, it is a slip of the pen.414. δ/ ν^ο: *sic*, a slip of the pen, by force of habit; cf. l. 444.

425	§ απαργ ^ν διανύ τη τι/	ν ^ο ια γ η	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο ια γ η	δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	γ ι γ δ'	δ/ ν ^ο	ομ ^ο	λ ^π γ ι γ δ'	δ/ ν ^ο
	γ ι/ επιζη ⁻ ν ^ο ξ β γ β δ'	δ/ ν ^ο	εν λοιπ ^δ			

Fol. 13.]

μον ^α Αββ ⁻ Ερμαωτος	επιζη ^τ	§ απαργ ^ν διανύ τη τι/	γ ζ δ/ ν ^ο	αφ ^ω	λ ^π	γ ζ
μον ^α Ταροου	επιζη ⁻	§ απαργ ^ν διανύ αν ^ε τι/ ν ^ο	α γ δ δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο	α γ δ
430 μον ^α Φαροου	επιζη ^τ		γ ς δ/ ν ^ο	ομ ^ο	λ ^π	γ ς
	§ απαργ ^ν διανύ τη τι/	γ δ	εν λοιπ ^δ			
	§ απαργ ^ν διανύ αν ^ε τι/	γ β δ	ομ ^ο			
μον ^α Βαρβαρου	επιζη ^τ	§ απαργ ^ν διανύ τη τι/	γ δ δ/ ν ^ο	αφ ^ω	λ ^π	γ δ
μον ^α Αγιας Μαριας	επιζη ^τ	§ απαργ ^ν διανύ τη τι/	γ ι α δ/ ν ^ο	ομ ^ο	λ ^π	γ ι α

Fol. 13 b.]

435 + ανακεφαλαιωσις ι^δ/ γ

436	§ καν ^ω δημοσιων	ν ^ο η μ θ γ ι α	δ/ ν ^ο	αφ ^ω ει ^τ / σακ ^λ / ν ^ο	δ το η γ η δ/ ν ^ο	δ ψ κ γ ς γ ^λ
					λ ^π ν ^ο	γ χ ο α γ γ δ/ ν ^ο
437	§ τεταρτιων	ν ^ο π γ γ κ δ'	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο	π γ γ κ δ' δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο σ ο γ γ ι ς	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο	σ ο γ γ ι ς δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	ν ^ο ρ μ η γ η	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο	ρ μ η γ η δ/ ν ^ο
440	§ απαργ ^ν γαλ ^α β ^ο γ πε	ν ^ο πε	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο	πε δ/ ν ^ο
	§ απαργ ^ν μ ^λ μ ^ε ο α γ η γ	ν ^ο ο α γ κ	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο	ο α γ κ δ/ ν ^ο
442	γ ι/ επιζη ⁻ ν ^ο η ψ ι β γ γ δ'	δ/ ν ^ο	αφ ^ω ει ⁻ / σακελλ ^α ν ^ο	δ το η γ η δ/ ν ^ο	δ ψ κ γ ς γ ^λ	λ ^π ν ^ο
	δ τ λ γ γ ι θ δ'	δ/ ν ^ο				
443	αφ ^ω ων ει/κομισ ^θ ει ⁻ / σακελλ ^α					
	δ/ καταβολ ^α α Επαγ ^ο γ ι ^δ / δ	δ/ ν ^ο		δ/ αρ ^θ ν ^ο	α φ μ β ς ε χ ^ο ν ^ο	α υ λ ε γ ι ς
445	δ/ αλλ ^α Χ ^ο ι ι η	ι ^δ / δ		δ/ αρ ^θ ν ^ο	α σ κ δ β/ ν ^ο	α ρ λ δ γ η
	δ/ αλλ ^α Π ^χ ι ε	ι ^δ / ε		δ/ αρ ^θ ν ^ο	α τ ν ζ ν ^ο	α ω η γ η

Fol. 14.]

ινδ^ο/ δ

	κωμ ^α Αφροδιτω	επιζη ^τ				
449	§ καν ^ω δημοσιων	ν ^ο ς τ ν α γ ι ε	δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / ν ^ο	γ υ μ ς γ ς δ/ ν ^ο	γ ψ μ θ γ ^λ
					λ ^π ν ^ο	γ φ ε γ θ δ/ ν ^ο
450	§ τεταρτιων	ν ^ο ο β γ θ ς δ'	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο	ο β γ θ ς δ' δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο σ β γ η	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο	σ β γ η δ/ ν ^ο
	§ απαργ ^ν διανύ ανευ τι/	ν ^ο ρ λ α γ ι ς	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο	ρ λ α γ ι ς δ/ ν ^ο
	§ απαργ ^ν γαλ ^α β ^ο γ ο β	ν ^ο ο β	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο	ο β δ/ ν ^ο
	§ απαργ ^ν μ ^λ μ ^ε ο γ β γ	ν ^ο ο γ ε ς	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο	ο γ ε ς δ/ ν ^ο
455	γ ι/ επιζη ^τ ν ^ο ζ φ γ ς δ'	δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / ν ^ο	γ υ μ ς γ ς δ/ ν ^ο	γ ψ μ θ γ ^λ	λ ^π ν ^ο δ τ γ
	γ ι η ς δ'	δ/ ν ^ο				

427. εν λοιπ(α)δ(ι?) : cf. the similar entries under μονα(στηρίου) Φαρούου.

- 456 αφ ων ει/κομ[ι]σ^θ ει^τ/ σακελλ^α
 δ/ καταβολ· α Φ ζ ι^δ/ ε δ/
 δ/ αλλ· T^ν ιθ ι^δ/ ε δ/ αρ^θ ν^ο ,αωξες γ εχ· ν^ο ,αψιη γ ιδ
 δ/ αλλ· M^χ κδ ι^δ/ ε δ/ αρ^θ ν^ο φα ζ ν^ο υξγ
 460 δ/ αλλ· Π^χ ια ι^δ/ ε δ/ αρ^θ ν^ο χνβς ν^ο χ γ ιδ
 S απο πλ^ε εποικ^ω/κ^ω/ Ψυρ^{ου} S Κερ^α δ/ αρ^θ ν^ο ψιζ ν^ο χνβ
 εποικ/ Ψυρου T^ν ιθ ι^δ/ ε δ/ αρ^θ ν^ο ζς γ εχ· ν^ο ζ γ ια
 εποικ/ Κερ^α τ^η αυ^τ ι^δ/ ε δ/ αρ^θ ν^ο ε ν^ο δ γ ιε

Fol. 14 b.]

- εποικ/ Πακαννεως επιζη^τ
 465 ζ καν^ω δημοσιων ν^ο τοα γ η δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο τξς γ ις δ/ ν^ο τςζς
 λ ν^ο δ γ ις δ/ ν^ο
 466 ζ τεταρτιων ν^ο γ γ κς δ/ ν^ο ομ^ο . λ ν^ο γ γ κς δ/ ν^ο δ/ ν^ο
 ζ απαργ^ν διαν^ν τη τι/ ν^ο δ γ θ ομ^ο λ ν^ο δ γ θ δ/ ν^ο
 ζ απαργ^ν διαν^ν αυ^ε τι/ ν^ο ζ γ δ ομ^ο λ ν^ο ζ γ δ δ/ ν^ο
 ζ απαργ^ν γαλ⁻ β⁻ γ δ ν^ο δ ομ^ο λ ν^ο δ δ/ ν^ο
 470 ζ απαργ^ν μ^λ μ^ε α γ ε ν^ο α γ ιδς ομ^ο λ ν^ο α γ ιδς δ/ ν^ο
 471 γι/ επιζη^τ ν^ο τςβ γ η δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο τξς γ ις δ/ ν^ο τςζς λ ν^ο κε
 γ ις δ/ ν^ο
 472 αφ ων ει/κομισ^θ ει-/ σακελλ⁻
 δ/ καταβολ· α Φ ζ ι^δ/ ε δ/ = δ/ αρ^θ ν^ο σρες εχ· ν^ο σοβ γ δ
 δ/ αλλ· T^ν ιθ ι^δ/ ε δ/ αρ^θ ν^ο πβ ν^ο οε γ κ
 475 δ/ αλλ· Π^χ ια ι^δ/ ε δ/ αρ^θ ν^ο κ ν^ο ιη γ ις
 εποικ/ Εμφυτευτων επιζη^τ
 477 ζ καν^ω δημοσιων ν^ο τςθ γ κβ δ/ ν^ο αφ^ω ει^τ/ σακ^λ/ ν^ο τμδ γ ις δ/ ν^ο τοβ ζ
 λ ν^ο νε γ ε δ/ ν^ο
 478 ζ τεταρτιων ν^ο δ γ δ δ/ ν^ο ομ^ο λ ν^ο δ γ δ δ/ ν^ο
 ζ απαργ^ν διαν^ν τη τι/ ν^ο ιδ γ κας δ/ ν^ο ομ^ο λ ν^ο ιδ γ κας δ/ ν^ο
 480 ζ απαργ^ν διαν^ν αυ^ε τι/ ν^ο δ γ ιθς δ/ ν^ο ομ^ο λ ν^ο δ γ ιθς δ/ ν^ο
 ζ απαργ^ν γαλ^α β^ν γ ε ν^ο ε δ/ ν^ο ομ^ο λ ν^ο ε δ/ ν^ο
 γι/ επιζη^τ ν^ο υκη γ ιθ δ/ ν^ο αφ^ω [ει]^τ/ σακ^λ/ ν^ο τμδ γ ις δ/ ν^ο τοβ ζ λ ν^ο πδ γ γ δ/ ν^ο
 αφ^ω ει/κομισ^θ ει-/ σακελλ^α
 δ/ καταβολ· α Φ ζ ι^δ/ ε δ/ αρ^θ ν^ο σιδς εχ ν^ο ρςη
 485 δ/ αλλ· T^ν ιθ ι^δ/ ε δ/ αρ^θ ν^ο νθ β/ ν^ο νε
 δ/ αλλ· M^χ κδ ι^δ/ ε δ/ αρ^θ ν^ο κς ν^ο κγ γ κ
 δ/ αλλ· Π^χ ια ι^δ/ ε δ/ αρ^θ ν^ο οβ ν^ο ξζ γ κ

461-463. For an explanation of the placing of these surpluses here see the introduction to 1412 (p. 83).

463. τ^η αυ^τ ι^δ/ ε; τ^η ι^δ/ ε was written first, and then washed out,

the present entry being written over the remains.

466. The dot is in the MS.

Fol. 15.]

εποικ/ Βουνων		επιζητ			
489	§ καν ^ω δημοσιων	ν ^ο μ γ ε	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο ιη γ ις	δ/ ν ^ο κ
				λ ^π ν ^ο κα γ ιγ	δ/ ν ^ο
490	§ τεταρτιων	γ ι	δ/ ν ^ο	[ο]μ ^ο	λ ^π γ ι δ/ ν ^ο
	§ απαργ ^ν διαίν τη τι/	ν ^ο ς γ κ β	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο ς γ κ β δ/ ν ^ο
	§ απαργ ^ν διαίν αν ^ε τι/	ν ^ο ς γ ι βς	δ/ ν ^ο	ομ ^ο	λ ^π γ ι βς δ/ ν ^ο
	§ απαργ ^ν γαλ ^α β ^ν γ β	ν ^ο β	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο β δ/ ν ^ο
	γι/ επιζητ ν ^ο ν γ ας	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο ιη γ ις	δ/ ν ^ο κ	λ ^π ν ^ο λα γ θς δ/ ν ^ο
495	αφ ων ει/κομισ ^θ ει ^τ / σακελλ-				
	δ/ καταβολ· α· Π ^χ ια ι ^δ / ς			δ/ αρ ^θ ν ^ο κ	εχ ν ^ο ιη γ ις
εποικ/ Κεραμιου		επιζητ			
	§ καν ^ω δημοσιων	ν ^ο ν γ ι θ	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο ν γ ι θ	δ/ ν ^ο ν δ β/ λ ^π
	§ τεταρτιων	ν ^ο ς γ ι βς	δ/ ν ^ο	ομ ^ο	λ ^π γ ι βς δ/ ν ^ο
500	§ απαργ ^ν διαίν τη τι/	ν ^ο ζ γ δ	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο ζ γ δ δ/ ν ^ο
	§ απαργ ^ν διαίν αν ^ε τι/	γ ιςς	δ/ ν ^ο	ομ ^ο	λ ^π γ ιςς δ/ ν ^ο
	§ απαργ ^ν γαλ ^α β ^ν γ β	ν ^ο β	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο β δ/ ν ^ο
	γι/ επιζητ ν ^ο ξ α γ δ δ'	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο ν γ ι θ	δ/ ν ^ο ν δ β/ λ ^π	ν ^ο ι γ θ δ' δ/ ν ^ο
	αφ ων ει/κομισ ^θ ει ^τ / σακελλ ^α				
505	δ/ καταβολ· α· Φ ζ ι ^δ / ε			δ/ αρ ^θ ν ^ο μ β β/	εχ ν ^ο λ θ γ ι δ
	δ/ αλλ· Τ ^ν ι θ ι ^δ / ε			δ/ αρ ^θ ν ^ο ι β	ν ^ο ι α γ ε

Fol. 15 b.]

εποικ/ Ψυρου		επιζητ			
	§ καν ^ω δημοσιων	ν ^ο ο γ κα	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ ν ^ο ο γ κα	δ/ ν ^ο ος λ ^π
	§ τεταρτιων	γ ιςς δ'	δ/ ν ^ο	ομ ^ο	λ ^π γ ιςς δ' δ/ ν ^ο
510	§ απαργ ^ν διαίν τη τι/	ν ^ο θ	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο θ δ/ ν ^ο
	§ απαργ ^ν διαίν αν ^ε τι/	ν ^ο α γ α δ'	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο α γ α δ' δ/ ν ^ο
	γι/ επιζητ ν ^ο πα γ ις δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο ο γ κα	δ/ ν ^ο ος λ ^π	ν ^ο ι γ ι θ	δ/ ν ^ο
	αφ ^ω ει/κομισ ^θ ει ^τ / σακελλ-				
	δ/ καταβολ· α· Φ ζ ι ^δ / ε			δ/ αρ ^θ ν ^ο ξςς γ	εχ ν ^ο ξ β γ ι β
515	δ/ αλλ· Τ ^ν ι θ ι ^δ / ε			δ/ αρ ^θ ν ^ο θς	ν ^ο η γ θ
εποικ/ Ποιμην		επιζητ			
517	§ καν ^ω δημοσιων	ν ^ο ρ β γ ε	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο λ η γ β	δ/ ν ^ο μα ς
				λ ^π ν ^ο ξ δ γ γ	δ/ ν ^ο
518	§ τεταρτιων	ν ^ο α γ ας	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο α γ ας δ/ ν ^ο
	§ απαργ ^ν διαίν τη τι/	ν ^ο θ γ κ	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο θ γ κ δ/ ν ^ο
520	§ απαργ ^ν διαίν αν ^ε τι/	γ ι ης δ'	δ/ ν ^ο	ομ ^ο	λ ^π γ ι ης δ' δ/ ν ^ο
521	γι/ επιζητ ν ^ο ρ ι γ γ κα δ'	δ/ ν ^ο	αφ ^ω [ει/]- σακ ^λ / ν ^ο λ η γ β	δ/ ν ^ο μα ς	λ ^π ν ^ο ο ε
	γ ι θ δ' δ/ ν ^ο				
522	αφ ων ει/κομισ ^θ ει ^τ / σακελλ ^α				
	δ/ καταβολ· α· Φ ζ [ι/] ^β ε			δ/ αρ ^θ ν ^ο λ α [γ]'	εχ ν ^ο κ θ

- δ/ αλλ· T^v ιθ ι^δ/ ε δ/ αρ^θ ν^ο ζ ν^ο ς γ ιβ
 525 δ/ αλλ· M^x κδ ι^δ/ ε δ/ αρ^θ ν^ο βς γ ν^ο β γ ιδ
 Fol. 16.]
- εποικ/ Σακοορε επιζητ
 527 ξ καν^ω δημοσιων ν^ο ιβ γ ιθ δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ιβ δ/ ν^ο ιγ
 528 ξ τεταρτιων γ γ δ' δ/ ν^ο ομ^ο λ^π ν^ο γ ιθ δ/ ν^ο
 ξ απαργ^ν διανύ τη τι/ ν^ο ς γ ις δ/ ν^ο ομ^ο λ^π ν^ο ς γ ις δ/ ν^ο
 530 ξ απαργ^ν διανύ αν^ε τι/ ν^ο ς γ α δ' δ/ ν^ο ομ^ο λ^π ν^ο γ α δ' δ/ ν^ο
 γι/ επιζητ ν^ο ιθ γ ις δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ιβ δ/ ν^ο ιγ λ^π ν^ο ζ γ ις δ/ ν^ο
 αφ^ω ει/κομισ^θ ει-/ σακελλ^α
 δ/ καταβολ· α· Φ ζ ι^δ/ ε δ/ αρ^θ ν^ο ια εχ ν^ο ι γ δ
 δ/ αλλ· Π^x ια ι^δ/ ς δ/ αρ^θ ν^ο β ν^ο α γ κ
- 535 εποικ/ Αγίου Πινοντιωνος επιζητ
 ξ καν^ω δημοσιων ν^ο μθ γ ις δ/ ν^ο αφ^ω λ^π ν^ο μθ γ ις δ/ ν^ο
 ξ τεταρτιων γ ιβς δ/ ν^ο ομ^ο λ^π ν^ο γ ιβς δ/ ν^ο
 ξ απαργ^ν διανύ τη τι/ ν^ο ια γ η δ/ ν^ο ομ^ο λ^π ν^ο ια γ η δ/ ν^ο
 ξ απαργ^ν διανύ αν^ε τι/ γ ι γ δ' δ/ ν^ο ομ^ο λ^π ν^ο γ ι γ δ' δ/ ν^ο
 540 γι/ επιζητ ν^ο ξ β γ βς δ' δ/ ν^ο αφ^ω ει-/ σακ^λ/ λ^π ν^ο ξ β γ βς δ'
 μον⁻ Αββ⁻ Ερμαωτος επιζητ ξ απαργ^ν διανύ τη τι/ γ ζ δ/ ν^ο αφ^ω λ^π ν^ο γ ζ δ/ ν^ο
 μον⁻ Ταροου επιζητ ξ απαργ^ν διανύ αν^ε τι/ ν^ο α γ δ δ/ ν^ο ομ^ο λ^π ν^ο α γ δ δ/ ν^ο
 μον⁻ Φαροου επιζητ γ ς δ/ ν^ο ομ^ο λ^π ν^ο γ ς δ/ ν^ο
 ξ απαργ^ν διανύ τ]η τ]η τ]η τ]η γ δ δ/ ν^ο εν λοιπ^δ
 545 ξ απαργ^ν διανύ αν^ε τι/ γ βς δ/ ν^ο ομ^ο
 μον^α Βαρβαρου επιζητ ξ απαργ^ν διανύ τη τι/ γ δ δ/ ν^ο αφ^ω λ^π ν^ο γ δ δ/ ν^ο
 μον^α Αγίας Μαρίας επιζητ ξ απαργ^ν διανύ τη τι/ γ ια δ/ ν^ο ομ^ο λ^π ν^ο γ ια δ/ ν^ο
- Fol. 16 b.]
- + ανακεφαλαιωσις ινδ^ο/ δ
- 549 ξ καν^ω δημοσιων ν^ο ημθ γ ια δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ,δτμη δ/ ν^ο ,δψκγς γ
 λ^π ν^ο ,γψα γ ια δ/ ν^ο
 550 ξ τεταρτιων ν^ο π γ γ κ δ' δ/ ν^ο ομ^ο λ^π ν^ο π γ γ κ δ' δ/ ν^ο
 ξ απαργ^ν διανύ τη τι/ ν^ο σο γ γ ις δ/ ν^ο ομ^ο λ^π ν^ο σο γ γ ις δ/ ν^ο
 ξ απαργ^ν διανύ αν^ε τι/ ν^ο ρ μ η γ η δ/ ν^ο ομ^ο λ^π ν^ο ρ μ η γ η δ/ ν^ο
 ξ απαργ^ν γαλ^α β^ν γ πε ν^ο πε δ/ ν^ο ομ^ο λ^π ν^ο πε δ/ ν^ο
 ξ απαργ^ν μ^λ μ^ε οα γ η γ ν^ο οα γ κ δ/ ν^ο ομ^ο λ^π ν^ο οα γ κ δ/ ν^ο
 555 γι/ επιζητ ν^ο ηψιβ γ γ δ' δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ,δτμη δ/ ν^ο ,δψκγς γ λ^π ν^ο
 ,δτξδ γ γ δ' δ/ ν^ο
- 556 αφ ων ει/κομισ^θ ει-/ σακελλ⁻
 δ/ καταβολ· α· Φ ζ ι^δ/ ε δ/ αρ^θ ν^ο ,βφκς β/ εχ ν^ο ,βτλ
 δ/ αλλ· T^v ιθ ι^δ/ ε δ/ αρ^θ ν^ο χ π γς γ ν^ο χ λ β
 δ/ αλλ· M^x κδ ι^δ/ ε δ/ αρ^θ ν^ο χ πα γ ν^ο χ κ ζ
 560 δ/ αλλ· Π^x ια ι^δ/ ς δ/ αρ^θ ν^ο ω λ α ν^ο ψ ν θ

Fol. 17.]

+ινδ°/ πεμπτης

	κωμ· Αφροδιτω·	· επιζη-			
563	§ καν ^ω δημοσιων	ν ^ο ,στνα γιε	δ/ ν ^ο	α[φ ^ω] ει-/ σακ ^λ / ν ^ο ,γφπγγια δ/ ν ^ο	
		,γωπζ β/ λ ^π ν ^ο ,γτζη γ δ	δ/ ν ^ο		
564	§ τεταρτιω	ν ^ο οβ γ θς δ'	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο οβ γ θς δ' δ/ ν ^ο
565	§ απαργ ^ν διανύ τη τι/	ν ^ο σβ γ η	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο σβ γ η δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	ν ^ο ρλα γ ις	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο ρλα γ ις δ/ ν ^ο
	§ απαργ ^ν γαλ ⁻ β ^ν γ οβ	ν ^ο οβ	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο οβ δ/ ν ^ο
	§ απαργ ^ν μ ^λ με ο γ β γ	ν ^ο ο γ ες	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο ο γ ες δ/ ν ^ο
569	γι/ επιζη ^τ ν ^ο ,ζφ γς δ'	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ,γφπγγια δ/ ν ^ο ,γωπζ β/		
	λ ^π ν ^ο ,γτις γ ις δ'	δ/ ν ^ο			
570	αφ ^ω ει/κομισ ^θ ει-/ σακελλ ^α				
	δ/ καταβολ· α Φ	α ιδ/ ε		δ/ αρ ^θ ν ^ο ,βσμγς	εχ ν ^ο ,βοθ
	δ/ αλλ·	Φαμ ^θ κε ιδ/ ε		δ/ αρ ^θ ν ^ο ,αχλη γ	ν ^ο ,αϋς η γ κ
	απο πλε εποικ/ Ψυρ ^{ον} τη αυ ^τ ιδ/ ε			δ/ αρ ^θ ν ^ο ες γ	ν ^ο ε γ ιε
	εποικ/ Πακαυνεως	[ε]πιζη-			
575	§ καν ^ω δημοσιων	ν ^ο τοα γ η	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο τνε γ β δ/ ν ^ο τπδ	
				λ ^π ν ^ο ις γ ε	δ/ ν ^ο
576	§ τεταρτιων	ν ^ο γ γ κς δ'	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο γ γ κς δ' δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο δ γ θ	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο δ γ θ δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	[ν ^ο ζ] γ δ	δ/ ν ^ο	[ο]μ ^ο	λ ^π ν ^ο ζ γ δ δ/ ν ^ο
	§ απαργ ^ν γαλ ⁻ [β]- [γ δ ν ^ο δ]	δ/ ν ^ο		[ο]μ ^ο	λ ^π ν ^ο δ δ/ ν ^ο
580	§ απαργ ^ν μ ^λ με α [γ ε ν ^ο α γ ιδ]ς	δ/ ν ^[ο]		[ο]μ ^[ο]	λ ^π ν ^ο α γ ιδς δ/ ν ^ο
	γι/ επιζη ^τ ν ^ο τ[ςβ γ η δ'] δ/ ν ^ο	[αφ ^ω ει-/ σα]κ ^λ / ν ^ο τνε γ β δ/ ν ^ο τπδ λ ^π ν ^ο λς γ ε δ' δ/ ν ^ο			
	αφ ^ω ει/κομισ ^θ ει-/ σακελλ ⁻				
	δ/ καταβολ· α [Φ	α ιδ/ ε]		δ/ αρ ^θ ν ^ο ρς θ	εχ ν ^ο ρπ γ γ ιδ
	δ/ αλλ·	[Φαμ ^θ κε ιδ/ ε]		δ/ αρ ^θ ν ^ο ρπε	ν ^ο ροα γ ιβ

Fol. 17 b.]

585	εποικ/ Βουνων	επιζη-			
586	§ καν ^ω δημοσιων	ν ^ο μ γ ε	δ/ [ν ^ο]	αφ ^ω ει-/ σακ ^λ / ν ^ο ιη γ ιγ δ/ ν ^ο κ	
				λ ^π ν ^ο κα γ ις	δ/ ν ^ο
587	§ τεταρτιων	γ ι	δ/ [ν ^ο]	ομ ^ο	λ ^π ν ^ο γ ι δ/ ν ^ο
	§ απαργ[γ] ^ν δ[ι]ανύ τη τι/	ν ^ο ε γ κβ	δ/ ν ^[ο]	ομ ^ο	λ ^π ν ^ο ε γ κβ δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	γ ιβς	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο γ ιβς δ/ ν ^ο
590	§ απαργ ^ν γαλ ^α β ⁻ γ β	ν ^ο β	δ/ ν ^ο	ομ ^ο	λ ^π ν ^ο β δ/ ν ^ο
	γι/ επιζη ^τ ν ^ο ν γ ας	δ/ ν ^ο	αφ ^ω [ει/-] σακ ^λ / ν ^ο ιη γ ιγ δ/ ν ^ο κ λ ^π ν ^ο λα γ ιβς δ/ ν ^ο		
	αφ ^ω ει/κομισ ^θ ει-/ σακελλ ⁻				
	δ/ καταβολ· α	Φαμ ^θ κε ιδ/ ε		δ/ αρ ^θ ν ^ο κ	εχ ν ^ο ιη γ ιγ

562. The dot is in the MS. It might be ι.

564. τεταρτιω: sic.

573. Cf. note on ll. 461-463.

εποικ/ Κεραμιον		επιζη-		
595	§ καν ^ω δημοσιων	ν ^ο ν γ ι θ	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ ν ^ο μη γ γ δ/ ν ^ο νβ λ ^π ν ^ο β γ ι ζ δ/ ν ^ο
596	§ τεταρτιων	γ ι β δ'	δ/ ν ^ο	ομ ^ο λ ^π γ ι β δ' δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο ζ γ δ	δ/ ν ^ο	ομ ^ο λ ^π ν ^ο ζ γ δ δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	ν ^ο ς γ ι ζ	δ/ ν ^ο	ομ ^ο λ ^π γ ι ζ δ/ ν ^ο
	§ απαργ ^ν γαλ ^ν β ^ν γ β	ν ^ο β	δ/ ν ^ο	ομ ^ο λ ^π ν ^ο β δ/ ν ^ο
600	γι/ επιζη- ν ^ο ξ α γ δ δ'	δ/ ν ^ο	αφ ^ω ει-/ [σ] ακ ^λ / ν ^ο μη γ γ δ/ ν ^ο νβ λ ^π ν ^ο ι γ γ α δ'	δ/ ν ^ο
	αφ ων ει/κομισ ^θ ει-/ σακελλ-			
	δ/ καταβολ· α Φ	[α ι ^δ / γ		[δ]/ αρ ^θ ν ^ο κ δς εχ ν ^ο κ β γ ι ζ
	δ/ αλλ· Φ[αμ] ^θ κ[ε ι ^δ / γ			[δ/ αρ ^θ ν ^ο] κ[ς] ν ^ο κ ε γ ι α

Fol. 18.]

εποικ/ Εμφυτευτων		επιζη-		
605	§ καν ^ω δημοσιων	ν ^ο τ ς θ γ κ β	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο σ λε γ ι η δ/ ν ^ο σ ν δ λ ^π ν ^ο ρ ξ δ γ δ δ/ [ν ^ο]
606	§ τεταρτιων	ν ^ο δ γ δ	δ/ ν ^ο	ομ ^ο λ ^π ν ^ο δ γ δ δ/ ν ^ο
	§ απ[αργ ^ν] διανύ τη τι/	ν ^ο ι δ γ κας	δ/ ν ^ο	ομ ^ο λ ^π ν ^ο ι δ γ κας δ/ ν ^ο
	§ απαρ[γ ^ν δ]ιανύ αν ^ε τι/	ν ^ο δ γ ι θς	δ/ ν ^ο	ομ ^ο λ ^π ν ^ο δ γ ι θς δ/ ν ^ο
	§ απαρ[γ ^ν] γαλ ^α γ ε	ν ^ο ε	δ/ ν ^ο	ομ ^ο λ ^π ν ^ο ε δ/ ν ^ο
610	γι/ [επ]ιζη- ν ^ο υ κ η γ ι θ δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο σ λε γ ι η δ/ ν ^ο σ ν δ	λ ^π ν ^ο ρ γ γ α δ/ ν ^ο	
	αφ ων ει-/κ[ομ]ισ ^θ ει-/ σακελλ-			
	δ/ καταβολ· α Φ α	ι ^δ / γ		δ/ αρ ^θ ν ^ο ρ ξ ζ ζ εχ ν ^ο ρ ν ε γ ζ
	δ/ αλλ Φαμ ^θ κε ι ^δ / γ			δ/ αρ ^θ ν ^ο π ς γ γ ν ^ο π γ ι β
εποικ/ Ψυρου		επιζη-		
615	§ καν ^ω δημοσιων	ν ^ο ο γ κα	δ/ ν ^ο	αφ ^ω [ει]-/ [σα]κ ^λ / ν ^ο ο γ κα δ/ ν ^ο ο ς λ ^π .
	§ τεταρτιων	ν ^ο γ ι ζ δ'	δ/ ν ^ο	ομ ^ο λ ^π γ ι ζ δ' δ/ ν ^ο
	§ απαργ ^ν δι[α]νύ τη τι/	ν ^ο θ	δ/ ν ^ο	ομ ^ο λ ^π ν ^ο θ δ/ ν ^ο
	§ απαργ ^ν δι[αν]ύ αν ^ε τι/	ν ^ο α γ α δ'	δ/ ν ^ο	ομ ^ο λ ^π ν ^ο α γ α δ' δ/ ν ^ο
	γι/ επ[ιζη] ^τ [ν ^ο π]α γ ι ζ δ/ [ν ^ο]	αφ ^ω ει-/ σακ ^λ / ν ^ο ο γ κα δ/ ν ^ο ο ς λ ^π ν ^ο ι γ ι θ δ/ ν ^ο		
620	αφ ων ει/κομ[ισ ^θ ει-/ σακελλ-]			
	δ/ κατα[βολ· α Φ α	ι ^δ / γ]		δ/ αρ ^θ ν ^ο μα ζ εχ ν ^ο λ η γ κ
	δ/ αλλ· [Φαμ ^θ κε ι ^δ / γ]			δ/ αρ ^θ ν ^ο λ δς γ ν ^ο λ β γ α

Fol. 18 b.]

εποικ/ Ποιμην		επιζη ^τ		
624	§ καν ^ω δημοσιων	ν ^ο ρ β γ ε	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ ν ^ο λ θ γ ι δ δ/ ν ^ο μ γ λ ^π ν ^ο ξ β γ ι ε δ/ ν ^ο
625	§ τεταρτιων	ν ^ο α γ ας	δ/ ν ^ο	ομ ^ο λ ^π [ν ^ο α] γ ας δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο θ γ κ	δ/ ν ^ο	ομ ^[ο] λ ^π ν ^ο θ γ κ δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	ν ^ο ς γ ι ης δ'	δ/ ν ^ο	ομ ^[ο] λ ^π γ ι ης δ' δ/ ν ^ο
	γι/ επιζη ^τ ν ^ο ρ ι γ γ κα δ' δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο λ θ γ ι δ δ/ ν ^ο μ γ λ ^π ν ^ο ο δ γ ζ δ[ι' δ/ ν ^ο]		

615. The dot after λ^π is in the MS.

- αφ ων ει/κομισ^θ ει-/ σακελλ^α
 630 δ/ καταβολ· α Φαωφ α ι^δ/ 5 δ/ αρ^θ ν^ο κεςγ· εχ ν^ο κγ γ ιη
 δ/ αλλ· Φαμ^θ κε [ι/]^δ 5 δ/ αρ^θ ν^ο ιζ ζ ν^ο ιε γ κ
 εποικ/ Σακοορε επιζητ
 633 8 καν^ω δημοσιων ν^ο ιβ γ ιθ δ/ ν^ο αφ^ω ειτ/ σακ^λ/ ν^ο 5 γ ιδ δ/ ν^ο ζ ζ
 λ ν^ο 5 γ ε δ/ ν^ο
 634 8 τεταρτιων γ γ δ' δ/ ν^ο ομ^ο λ γ γ δ' δ/ ν^ο
 635 8 απαργ^ν διανύ τη τι/ ν^ο 5 γ ιζ δ/ ν^ο ομ^ο λ ν^ο 5 γ ιζ δ/ ν^ο
 8 απαργ^ν διανύ αν^ε τι/ ν^ο 5 γ α δ' δ/ [ν^ο] ομ^ο λ γ [α] δ' δ/ ν^ο
 γι/ επιζητ ν^ο ιθ γ ιζ δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο 5 γ ιδ δ/ ν^ο ζ ζ λ ν^ο ιγ γ γ δ/ ν^ο
 αφ ων ει/κομισ^θ ει-/ σακελλ-
 640 δ/ καταβολ· α Φαωφ α ι^δ/ 5 [δ/ αρ^θ ν^ο α ? εχ ν^ο] 5 γ κ β
 δ/ αλλ· Φαμ^θ κε ι^δ/ [5 δ/ αρ^θ ν^ο 5 ζ ? ν^ο] 5 γ ι 5
 εποικ/ Αγίου Πινουτιωνος [επιζητ]
 8 καν^ω δημοσιων ν^ο μθ γ ιζ δ/ ν^ο [αφ^ω ει-/ σακ^λ/ 5 λ ν^ο μθ γ ιζ δ/ ν^ο
 8 τεταρτιων γ ι β δ/ [ν^ο ομ^ο γ ι β δ/] ν^ο
 8 απαργ^ν διανύ τη τι/ ν^ο ια γ η δ/ ν^ο [ομ^ο ν^ο ια γ η δ/ ν^ο
 645 8 απαργ^ν διανύ αν^ε τι/ γ ι γ [δ'] δ/ ν^ο [ομ^ο γ ι γ δ' δ/ ν^ο
 γι/ επιζητ ν^ο ξ β γ β δ' δ/ ν^ο [αφ^ω ει-/ σακ^λ/ 5 λ ν^ο ξ β γ β δ' δ/ ν^ο]

Fol. 19.]

- + μον⁻ αββ⁻ [Ερμαωτος] επιζητ 8 απ[α]ρ[γ^ν διανύ τη τι/ γ ζ δ/ ν^ο αφ^ω 5 λ γ ζ δ/ ν^ο
 μον⁻ Τα[ροου] επιζητ 8 απαργ^ν διανύ αν^ε τι/ ν^ο α γ δ δ/ ν^ο ομ^ο λ ν^ο α γ δ δ/ ν^ο
 μον⁻ Φαρ[οο]ν επιζητ [γ 5 δ/ ν^ο ομ^ο λ γ 5 δ/ ν^ο
 650 8 απαργ^ν διανύ τη τι/ γ δ δ/ ν^ο εν λοι[π^δ]
 8 απαργ^ν διανύ αν^ε τι/ γ β δ/ ν^ο ομ^ο
 μον^α Βαρβαρ[ο]ν επιζητ 8 απαργ^ν διανύ [τη τι/ γ δ δ/ ν^ο αφ^ω λ γ δ δ/ ν^ο
 μον⁻ Αγίας Μαρ[ια]ς επιζητ 8 απαργ^ν [διανύ τη τι/ γ ια δ/ ν^ο ομ^ο λ γ ια δ/ ν^ο
 + ανακεφαλαιωσ[ις] ινδ^ο/ ε

- 655 8 καν^ω δη[μοσ]ι[ω]ν ν^ο ημθ γ ια δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ,δτηνη δ/ ν^ο ,δψκγς γ
 λ ν^ο ,γχςα γ ια δ/ ν^ο
 656 8 τεταρτ[ιων] ν^ο πγ γ κ δ' δ/ ν^ο ομ^ο λ ν^ο πγ γ κ δ' δ/ ν^ο
 8 απαργ^ν [διανύ τη τι/ ν^ο σογ γ ις δ/ ν^ο ομ^ο λ ν^ο σογ γ ις δ/ ν^ο
 8 απαργ^ν [δι]ανύ αν^ε τι/ [ν^ο ρμη γ η δ/ ν^ο ομ^ο λ ν^ο ρμη γ η δ/ ν^ο
 8 απα[ργ^ν γα]λ⁻ β^ν γ πε [ν^ο πε δ/ ν^ο ομ^ο λ ν^ο πε δ/ ν^ο
 660 8 απαργ^ν μ^λ μ^ε οα γ η γ [ν^ο οα γ κ δ/ ν^ο ομ^ο λ ν^ο οα γ κ δ/ ν^ο
 γι/ [επιζητ ν^ο ,]η[ψιβ γ γ δ' δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ,δτηνη δ/ ν^ο ,δψκγς γ λ ν^ο ,δτηνδ
 γ γ δ' δ/ ν^ο
 αφ ων ει/κο[μισ^θ ει-/ σακελλ-]
 [δ/ καταβολ· α Φ α ι^δ/ 5 δ/ αρ^θ ν^ο ,βψβ ζ εχ ν^ο ,βφδ]
 [δ/ αλλ· Φαμ^θ κε ι^δ/ 5 δ/ αρ^θ ν^ο ,βκα β/ ν^ο ,αωνδ]

Fol. 19 b.] Blank.

PAPYRUS 1414.—Date uncertain.

Inv. No. 1409. Book of 14 folios, the first almost entirely lost. There is no folio quite complete; the original size was probably about 1 ft. 2 in. × 2 ft. 4–5 in. Written in a neat, round minuscule of varying size; the first four lines of ff. 2, 4, 5 *b*, 6 *b*, and 8 *b* in lighter ink and a rounder, larger hand, apparently by a different clerk.

THIS account offers perhaps more difficulties than any other of this section, and is also the most fragmentary. It arrived at the Museum in a lamentable condition, having been torn to pieces; and the fragments, of all shapes and sizes, were scattered through the whole collection. There was no complete folio nor even any complete line, and but for the resemblance of the account to 1413 it would have been impossible to piece the fragments together. With the help of that document, however, all the fragments have been identified, and as internal evidence shows the order of the folios, and the nature of the account enables many of the lacunae to be filled by arithmetic, it has been possible to restore the book almost completely, so far as its essential features are concerned. The explanation of the account, however, is not so easy as its restoration, and it offers several very difficult problems.

As regards the relation of the ἐπιζητούμενα to the payments to the treasury, and the nature of the two currencies in which all sums are expressed, this account has already been dealt with in the introduction to 1412; of the problems peculiar to this book or common to it with 1413 the first is the nature of the taxes other than the canon, on which it throws more light than is to be got from 1413. The first of these taxes is the τετάρτια, which in 1413 are described as (ὑπὲρ) τεταρτίων merely but here as (ὑπὲρ) (τεταρτίων) αὐτ(ῶν). The last word evidently refers to the δημόσια, from which it appears that the τετάρτια were a charge of some kind on these, and the proportions between them and the canon show that the rate was slightly above one per cent. on the latter. The significance of the name τετάρτια, a curious form, is not clear. It is to be noticed that neither this tax nor those which follow were paid into the treasury, except in the two unusual cases mentioned in the introduction to 1412 (p. 83 f.); and as there is a regular ratio between this tax and the δημόσια, it seems likely that it may have been for the cost of collection, in which case it might naturally be paid into the local treasury for the salaries of officials.

The second and third taxes are the ἀπαργυρισμὸς διανομῶν ἄνευ τι() and the ἀπαργυρισμὸς διανομῶν τῇ τι(). The abbreviation τι/, or, as in some cases, τίμ^η, can hardly stand for τιμῆς and τιμῇ, as it appears from the present account, which specifies the διανομαί (i. e. articles requisitioned), that the prices of both kinds were given in equal detail. We may therefore read respectively ἄνευ τιμῆσεως and τῇ τιμῇσει, translating 'not included in the assessment' or 'schedule' and 'included in the assessment,' understanding thereby that certain articles were purchased at prices fixed in a schedule or tariff, while others were purchased at the market price of the day. The διανομαὶ ἄνευ τιμῆσεως are largely, though not entirely, provisions, whereas those τῇ τιμῇσει consist of such articles as ropes, cables, etc., probably in most cases intended for naval purposes; but there is no other obvious difference between them. The amount of the ἀπαργυρισμὸς for the διανομαὶ ἄνευ τιμῆσεως is, equally with the other, constant from year to year, being no doubt a fixed allowance in the budget for purchases of this class.

The fact that these taxes, which, not being *δημόσια*, are probably to be placed among the *ἐκστραόρδινα*, are constant in amount seems to show that the extraordinary taxes in general were, like the *δημόσια*, assessed at a fixed rate; and consequently the requisitions in the letters are not arbitrary exactions of varying amount, but, so to say, a drawing upon a fixed balance; the Government calling for portions of the total amount allowed for until the full sum for the year had been paid. If this was the case with the *ἀπαργυρισμοί*, it was probably so with the taxes in kind also; or rather, as the articles here specified include many bought within the *διοίκησις* itself, it is perhaps more likely that under these *ἀπαργυρισμοί* are included all requisitions of *εἶδη* or their cost: when the *εἶδη* themselves were demanded the articles were bought in Aphrodito and the cost charged upon the tax-payers, whereas in other cases the articles were bought elsewhere (*ἀπὸ ἀγορᾶς ἔξωθεν*; see below), and the requisition was for their cost. Whether there was a similar arrangement with regard to workmen and sailors does not appear¹.

The taxes above discussed, from the *δημόσια* to the *ἀπαργυρισμὸς τῇ τιμῇσει*, were paid by all the *ἐποίκια*; the next two taxes only by some, the *ἀπαργυρισμὸς γάλακτος*, or, as it is sometimes called, the *ἀπαργυρισμὸς γάλακτος βουτύρου*, by Aphrodito, Pakaunis, Emphyteutae, Bounoi, and Keramion, the *ἀπαργυρισμὸς μέλιτος* by the first two only. The milk was evidently intended for the making of butter, and seems always to have been bought within the *διοίκησις*; whether the honey was also produced there does not appear.

The chief difficulty peculiar to this account is that connected with the *λογίσιμα*. This was a sum of money deducted, like the *ἀφ' ᾧ εἰς τὴν σάκελλαν*, from the *ἐπιζητούμενα*, but, unlike that, not confined to the *δημόσια*. Something under this head is deducted in all cases from the canon, the *ἀπαργυρισμὸς διανομῶν ἄνευ τιμῆσεως* and the *ἀπαργυρισμὸς γάλακτος*, the *λογίσιμα* on the last in all cases but Aphrodito and on the second in most cases being exactly equal to the *ἐπιζητούμενα*; nothing for *λογίσιμα* is ever deducted from the *τετάρτια* or *ἀπαργυρισμὸς μέλιτος*; and the practice in regard to the remaining tax varies. It is in regard to the *λογίσιμα* that the main difference in arrangement between this account and 1413 appears. After the separate taxes and the total comes in the latter the specification of the dates and amounts of the various payments to the treasury; here the details of payments are omitted, and their place is taken by an account headed *διαίρεσις τῶν προκειμένων λογισίμων*. This is followed by a series of headings, specifying various purposes on which the money has been expended, with the amounts; and these again, in most cases, are followed by further details. These consist of the names of articles, their number, price, and total cost, which are then again subdivided into two classes (or in some cases three); *ἀπὸ ἀγορᾶς* *τῇ(ς) δι()* and *ἀπὸ ἀγορᾶς ἔξωθεν δι()*. As regards the abbreviation *δι-*, in several cases the over-written line is exactly like the usual over-written *τ* in these accounts, *i. e.* a long line with a very rudimentary down-stroke; in some other cases it might be *α*, *i. e.* a line slightly thickened at the beginning; but it does not seem possible to doubt that it is to be extended *διοικήσεως*, and the cases referred to may be explained as due to inadvertence. Where there are three classes, the headings are *ἀπὸ δι(οικήσεως)*, *ἀγορᾶς τῆς δι(οικήσεως)*, and *ἀπὸ ἀγορᾶς ἔξωθεν δι(οικήσεως)*. The first is again sub-divided into *§^π*, or, in l. 240, *§ περι^π*, and *§ τιμ^π αν^τ*. As the articles under the head of *ἀπὸ δι(οικήσεως)* are always manufactured articles, the sub-headings may be read as *ὑπὲρ περιποιήσεως* ('for manufacture') and *ὑπὲρ τιμῆς αὐτῶν*, the former referring to the cost of labour in the manufacture, the second to the price of raw materials. Thus we get three classes

¹ For a more detailed discussion of these taxes see the general introduction.

of articles requisitioned ; articles (manufactured or otherwise) bought elsewhere, articles specially manufactured in Aphrodito, and articles bought there. After all the λογίσματα have been thus minutely specified, the totals are given ; first the total of λογίσματα generally, and then the sub-totals of the ἀγοραί.

It will be seen that by λογίσματα is meant the cost of articles required for various specified purposes ; but this does not explain their distinctive character. They are deducted from various taxes, from the διανομαί, which signify requisitions of particular articles or their cost, as well as from the canon, which, so far as we know, was not assigned to any particular purpose ; and they include only a part of the articles requisitioned. As the heading ὑπὲρ εἰδῶν δαπανηθέντων ἐπὶ χώρας καὶ ἐν Βαβυλῶνι, which must refer to regular expenses, is an item which occurs under all the ἐποίκια, we cannot explain the λογίσματα as requisitions for extraordinary expenses ; on the other hand the διανομαί not included under the λογίσματα must have been intended for some definite purpose, so that the word can hardly mean requisitions whose object was definitely specified.

As regards the two ἀγοραί, the rates in some cases, *e. g.* for poultry, were the same in both, but usually they differed, the prices in such cases being invariably higher in the ἀγορὰ τῆς δι(οικη)σεως than in the ἀγορὰ ἑξῶθεν. Another difference is that in the latter market the reckoning is frequently in ἀρίθμια νομίσματα, in the former always in ἐχόμενα (see introduction to 1412, p. 84 ff.). The facts are as follows :—Oil, salt (ἀλυσκή), and ὄξος are apparently always reckoned, as nearly as the fraction system will allow, in ἀρίθμια. $\frac{1}{6}$, being the lowest fraction employed in this account, is used to express, not only a result of 4 carats but anything below this. In one case (l. 35) where the εἶδος is half a *xestes* of oil, the result, $\frac{3}{5}$ c., is too small to express in ἀρίθμια, and is therefore given in ἐχόμενα, probably as $\frac{3}{4}$ c. ἔψημα, wood, and the mysterious σαγ^θ are reckoned in ἐχόμενα. Of the less frequently occurring items, cushions (τυλάρια) and felt (κένδονκλον) are reckoned in ἀρίθμια, cables (ἀγκύρια), mats (ψίαθοι), and palm-ropes (σχοινία σιβένινα) in ἐχόμενα. Poultry are usually bought in the ἀγορὰ τῆς δι(οικη)σεως, but in two cases in the ἀγορὰ ἑξῶθεν. In one they are reckoned in ἀρίθμια, in the other the ἐχόμενα and ἀρίθμια are, allowing for the vagueness of the fraction system, identical. It may be added that in this account for all articles the metron is shown to contain 10 *xestae*.

After the ἐποίκια are placed, both here and in 1413, a number of monasteries. These never pay any taxes but the διανομαί ; both kinds being paid by Pharous, ἀνευ τιμῆσεως by Tarous, and τῇ τιμῇσει by Abba Hermaōs, Barbarus, and St. Mary. As in PSR. VI and the Strassburg ἐντάγια published by Becker in the same volume the quotas of δημόσια are specified for these monasteries, it is not clear why in the present accounts they pay nothing but διανομαί. For a discussion of the monasteries and their relation to Aphrodito, see the general introduction.

The extraordinary width of the folios in this account should be noted. This makes the account excessively difficult to print in an intelligible form, especially as it is fragmentary and of such a nature that in many lines there are entries only in one or two of the various columns which occupy each page. To assist the reader in following the arrangement it may be well to give in a modern form the main features of the first portion of the account relating to Aphrodito (ll. 2–20), neglecting the sub-entries under the διανομαί, and giving the figures only in ἐχόμενα νομίσματα, without the equivalents in ἀρίθμια.

Aphrodito.	Deductions.	Quota.	Balance.
Canon		6951 15	
Less, to Treasury,	3098 9		
λογίσιμα	148 19 $\frac{3}{4}$		
Total deductions		3247 4 $\frac{3}{4}$	
Balance			3704 10 $\frac{1}{4}$
τετάρτια		72 9 $\frac{3}{4}$	
To Treasury			
λογίσιμα			
Total deductions			
Balance			72 9 $\frac{3}{4}$
διανομαὶ ἄνευ τιμήσεως		131 10 $\frac{1}{2}$	
To Treasury			
λογίσιμα	78 22 $\frac{1}{2}$		
Total deductions		78 22 $\frac{1}{2}$	
Balance			52 12
διανομαὶ τῇ τιμήσει		202 8	
To Treasury			
λογίσιμα	8 3		
Total deductions		8 3	
Balance			194 5
ὑπὲρ γάλακτος		72 0	
To Treasury			
λογίσιμα	27 0		
Total deductions		27 0	
Balance			45 0
ὑπὲρ μέλιτος		70 5 $\frac{1}{2}$	
To Treasury			
λογίσιμα			
Total deductions			
Balance			70 5 $\frac{1}{2}$
Totals			
Quota		7500 0 $\frac{3}{4}$	
To Treasury	3098 9		
λογίσιμα	262 21 $\frac{1}{4}$		
Total deductions		3361 6 $\frac{1}{4}$	
Balance			4138 18 $\frac{1}{2}$

The διαίρεσις τῶν λογισίμων is even more difficult to follow, and each portion of that for Aphrodito is separately explained in the notes. It is hoped that with the help of these explanations (which of course apply equally to the corresponding entries for the ἐποίκια) the account will become fairly clear. Corrections are printed in different type. In most cases the corrector, in addition to writing the new amount above the old, has underlined the original figures, or such of them as are to be cancelled, but for convenience in printing these underlinings are not reproduced here.

The date of the account, owing to the loss of the protocol and the indiction in l. 1, is uncertain; as the amounts of the treasury payments do not agree with any in 1412 or 1413, it is clear that it must relate to a different year from any in those accounts.

Fol. 1.] [Protocol.]

Fol. 2.]

1 +οικίστικ^ο/ χρυσικ^ω/κ^ω/ δημ^ομ^ο δ αλλ[ων στιχων κωμης Αφροδιτω νδ^ο/ x]
σ—
2 απο κωμ^η Αφροδιτω επιζ[η^τ]
σ—
3 § κανονος δημ^ομ^ο [ν^ο, 57] να γ [ι]ε δ/ ν^ο ζυβ β/ α[φ^ω ει^τ/ σακ^ε/
ν^ο γρη θ δ/ ν^ο γτνδ β/ λογισιμων ν^ο ρ]μη γιθ δ/ δ/ ν^ο ρνθ γι/ ν^ο
[γσμζ γδ δ/ δ/ ν^ο γφιγ β/ λ ν^ο γψδ γ δ/ δ/ ν^ο γτλθ]
4 § δ'δ' αυ^τ [ν^ο οβ] γ θ δ/ [δ/ ν^ο οζ αφ ων ομ^ο
ν^ο δ/ ν^ο ομ^ο ν^ο] = δ/ ν^ο = γι/ ν^ο
[= δ/ ν^ο λ ν^ο οβ γ θ δ/ δ/ ν^ο οζ]
5 § απαργ^ν διανομων αυ^ε [τι/ ν^ο ρλα] γ ις δ/ ν^ο ρμ ε [αφ ων ομ^ο
ν^ο δ/ ν^ο ομ^ο ν^ο ο]η γ κβ δ/ ν^ο πδ γ γι/ ν^ο
οη [γ κβ δ/ ν^ο πδ γ λ ν^ο νβ γ ιβ δ/ ν^ο νε γ γ]
6 (2nd hand) / προβ^αβ^α ρ[κδ εκ γ ιβ] ν^ο ξβ [δ/ ν^ο] ξε γ [
] / σταπι^δ αρ^τ ζ τ αρ⁻ [
7 ορν^θν^θ κα τ^ω κ ν^ο α γ α δ/ δ/ ν^ο α ε [
] / νιψ^ε δ τ α ν^ο [

Fol. 1. A very small piece of this remains, but no writing.

1. οικίστικο(ν): cf. 1412, 9, note. The difference between the hand of the headings and first three taxes and that of the remainder is curious. It may be explained by supposing that the clerk who wrote these lines did not know the details of the taxes and left them to be filled in by a colleague. The supplements in this and the following lines are arrived at with the help of the general totals on f. 12 and the διαίρεσις τῶν λογισίμων of Aphrodito.

3. The alterations here are due to the transference from Pakaunis of part of the λογίσμα for that ἐποίκιον, together with the correction in l. 59 of Aphrodito, where 6 carats are altered to 7. The corrections are in a different hand.

νθ γ β: β apparently altered from α. No doubt the clerk at first added just the amount transferred from Pakaunis and then

remembered the correction in l. 59.

ρνθ: apparently γ has been washed out after this.

4. ομ^ο: as in other accounts, this means 'ditto,' i. e. it repeats the entry in the preceding line under which it is placed. Thus, at its first occurrence in this and the following lines it stands for εἰς τὴν σάκελλαν, at its second for λογισίμων.

6-10. These are the details of the purchases under the heading of διανομαὶ ἀνευ τιμήςσεως, which have been summarized in l. 5. ll. 12-17 are in a similar relation to l. 11.

6. For the rate, cf. l. 66. It is the same as in 1375, 15. The strokes before the words in this line and the next are marks of revision.

σταπιδ(ος): L. σταφίδος = ἀσταφίδος, raisins.

7. κα τ^ω κ: i. e. 21 at 20 for the νόμισμα.

νιψ^ε: obscure. τ α = τοῦ ἐνός (or τῆς μίας), i. e. 'at ... each.'

- 21 [+διαίρε των προκειμε λογισιμων]
 22 [⚡ τιμ^η ⚡ ν^ο ιβ ουτως] εργ]ασι/ ει/ νοτιν^{ου} σταυλ^ο ν^ο ια [γ ς
 23 ⚡ ν^ο γ ουτως] απο αγορ⁻ εξω^θ δι⁻ ν^ο ια γ ς ⚡ ν^ο ιβ
 24 [⚡ τιμ^η ελαι^{ου} S αλυκ^η/ δαπαν^η εργ⁻ καμον^τ ει/ μασγι^δ Ιεροσολ^ν S α]υλη^τ του Αμιραλμ^{ου}
 ⚡ ν^ο γ ουτως] ού γ μ^ημ^η ιβ ν^ο β γ [κα ς
 25 [ελαι^{ου} ⚡ ν^ο ς αλ^ν κ^θ/]' οξους μ^ε γ ς τ^ω ς οβ [ν^ο γ . . .
 26 [⚡ τιμ^η ελαι^{ου} S αλυκ^η/ δαπαν^η τεχν^ύ καμον^τ ει/ κα]ρ^αρ^α Βαβ^ν ού δ μ^ημ^η ς ν^ο γ [γ ι ς δ'
 ⚡ ν^ο γ β/ ουτως] ν^ο γ γ ι ς δ' ⚡ ν^ο γ β/
 27 [ελαι^{ου} μ^ε ε ς τ^ω ς κ ν^ο . . . ⚡ ν^ο β] ς [γ]' οξους μ^ε β ς δ τ^ω ς οβ [ν^ο γ .
 ⚡ ν^ο γ αλ^ν κ^θ/ ς τ^ω ιβ ν^ο γ .] ⚡ ν^ο ς
 28 [⚡ τιμ^η ελαι^{ου} S αλυκ^η/ δαπαν^η τεχν^ύ τ^η κωμ^η καμον^τ ει/ πλοι^α τ^{ου}] Κλ^ν ού α μ^ημ^η ς ν^ο γ [ια δ'
 ⚡ ν^ο ς ουτως] ν^ο γ ια δ' ⚡ ν^ο ς
 29 ⚡ ν^ο ς ?]' οξους ς τ = [ν^ο γ .
 30 [⚡ ουτως] . ια λ^γ τ^{ου} Κλ^ν ν^ο [γ ια δ'
 ⚡ ν^ο ς ουτως] γ ια δ' ⚡ ν^ο ς
 31 ⚡ ν^ο ς]
 32 ⚡ ν^ο ς [ν^ο α] γ ια δ' ⚡ ν^ο α [ς]
 ⚡ ν^ο ς]
 ⚡ ν^ο ς [

22 ff. Ll. 22, 24, 26, 28, 30-33, contain headings. The arrangement is as follows:—First comes the description of the purpose of the requisition, then the total amount in both kinds of coinage, then οὕτως, *i. e.* 'namely,' followed by the specification of the proportions of the two markets, τῆς δι(οικίσεως) and ἑξωθεν. There are in these lines no entries for the former market, and the column representing it is left blank. The headings τῆς δι(οικίσεως) and ἑξωθεν are, after the first line, represented by ὁμο(ίως); and to follow the account, here and elsewhere, it is necessary to observe the position of the various entries in the line, each entry being placed under the corresponding ones in previous lines. Ll. 23, 25, 27, 29, 34, 35 specify the articles which make up the requisitions in the headings.

22. If ει/ stands, as always, for εἰς, νοτιν^{ου} must be a mistake for νοτινον. σταυλ^ο is no doubt σταῦλον, another form of στάβλον. What is referred to is obscure owing to the loss of the first half of the line.

24. αλυκ^η(ς): *cf.* 1393, 36.

αυλη(ν) του Αμιραλμου(μιν): *cf.* introduction to 1403. The

supplement here is taken from l. 76 and subsequent entries.

25. The exact number of carats for ὄξος is hardly to be restored without evidence. $\frac{1}{2}$ ἀρίθμιον νόμισμα corresponds several times to 11 $\frac{1}{4}$ carats ἐχόμενα (*e. g.* ll. 132, 155, 252, for oil) but sometimes (*e. g.* 103, 137, for ὄξος) to 12 $\frac{3}{4}$ carats.

κ^θ/: for this abbreviation, see Crum, *Catalogue*, p. 221, No. 463, where it is explained as κόλλαθον, a measure which frequently occurs in Coptic documents. κ^θ/ seems a very strange contraction for this; on the analogy of others at this time one would expect κολ⁻ or κ^λ/; but in RKT. 234, l. 13 there is a certain instance of κ^θ/ = κόλλαθα, in which it is used as a measure of χόρτος, and in PERM. V. 32 it measures cheese. If the κ^θ/ here used as a measure of salt is not = κόλλαθον it is probably κύαθος.

28. The supplement from l. 304, which preserves the line from κωμ(ης). The earlier part is conjectural.

30. The letter after the lacuna looks like ι.

32. After this line there is room for one more, either giving details or containing an additional heading. As it appears from

Fol. 3.]

33. ξ τιμ· ειδων λογω χρεια^α β^{ου} τ^{ου} δημ^ομ^ο [
]
απο αγορ⁻ εξω^θ δι⁻ ν^ο [
34. ψ ι^θ β εκ γ δ ν^ο γ [α δ/ ν^ο]ι ν^ο δ/ ν^ο
[]ς. σχοινύ σιβ^ε α εκ γ δ ν^ο γ δ/ ν^ο β[.] ./. [. . .] τ^{ου} ιε ν^ο
35. ελαι γ δ τ^ω κ ν^ο [γ δ' δ/ ν^ο] [ξ]υλ^ω κ^ε/ [γ] τ^ω κ γ γ δ/ ν^ο ζ^{κθ γ ι β δ'}
36. ξ τιμ· ειδων δαπαν^θ επι χωρας δ εν Β[αβυλ]ωνι ν^ο ρκγ γ ι ζ δ'
δ/ [ν^ο ρλβ γ] απο αγορ⁻ τ^η δι⁻ ν^ο ο [γ] κ β δ
δ/ ν^ο ο ε δ γ απο αγορ⁻ εξω^θ δι⁻ ν^ο ν β γ ι η δ/ ν^ο ν ζ δ' ξ β γ]
37. προββ⁻ ρδ ν^ο ν β [δ]/ [ν^ο ν] ε δ ουτως απο αγορ^α τ^η δι⁻ προβ[β⁻ ρδ
εκ γ ι β] ν^ο ν β [δ]/ ν^ο ν ε δ απο αγορ^α εξω^θ δι⁻ /
38. ορν^{θθ} οδ ν^ο γ γ ι γ δ' δ/ ν^ο γ δ γ ουτως ομ^ο ορν^θ [κα
τ^ω κ] ν^ο α γ α δ' [δ/ ν^ο] α ζ ομ^ο ορν^θ ν γ τ^ω κ ν^ο β γ ι β
δ/ ν^ο β β /
39. ελαι^{ου} μ^ε ξ β ν^ο λ γ γ α δ' δ/ ν^ο λ ε γ ουτως ομ^ο ελαι^{ου} μ^ε [ια
τ^ω γ ι β] ν^ο θ γ δ [δ/ ν^ο] θ δ γ ομ^ο ελαι^{ου} μ^ε ν α εκ ν^ο δ ν^ο κ γ γ κα δ' δ'
δ/ ν^ο κ ε δ
40. οξους μ^ε ι η ν^ο β γ ι γ δ' δ/ ν^ο β δ γ ουτως ομ^ο οξ^{ου} μ^ε [ε
τ^ω γ ξ ν^ο γ κ δ/ ν^ο] α ομ^ο οξ^{ου} μ^ε ι γ τ^ω γ ο β ν^ο α γ ι ζ δ'
δ/ ν^ο α δ γ

f. 14 that there were 15 headings and only 14 are preserved for Aphrodito, it is perhaps likely that a line containing a heading is lost here, but if so nothing of it remains; cf. note on l. 297 ff.

33. $\acute{\upsilon}\pi\epsilon\rho$ τιμῆς εἰδὼν λόγῳ χρείας βουτύρου τοῦ δημοσίου. The doubling of the μ^o , a sign of the plural, is no doubt from force of habit. What is intended, to judge from the items, is probably materials required in butter-making and provisions, etc., for the people employed in the dairy. As the articles were all bought $\acute{\epsilon}\xi\omega\theta\epsilon\nu$ this state dairy was probably not in Aphrodito.

34. $\psi\iota^{\theta}$: ψίαθοι.

ν^o , δ/ν^ο: the numbers are apparently not filled in; so too at the end of the line.

35. γ, δ': that the result is given in $\acute{\epsilon}\chi\acute{o}\mu\epsilon\nu\alpha$ only is fairly certain, as $\frac{3}{4}$ c. could hardly be expressed in $\acute{\alpha}\rho\acute{\iota}\theta\mu\alpha$. $\frac{3}{4}$ seems the most likely way of expressing $\frac{3}{4}$, as e.g. in l. 41, ιη γ δ' δ' for 18 s. 4 $\frac{3}{4}$ c.; but in the present line, for wood, $\frac{3}{4}$ is represented by $\frac{1}{2}$.

36. Here the goods were bought in both markets, and this causes a difference in the arrangement of the sub-entries which occupy ll. 37-42. First comes the name of the articles requi-

sitioned, with the total cost, then οὕτως, then the proportion bought in the ἀγορά τῆς δι(οικήσεως), viz. the amount, rate, and total cost, and then the corresponding particulars for the other market.

ρκγγ ις: γ corrected from θ. At the end, the β of νβ is a correction, and the η of the over-written νη is corrected from ζ.

απο αγορ(α)ς τη(ς) δι(οικήσεως): this, with the figures for this ἀγορά, is underlined; why, is not clear, as no correction has been made. So also with ουτως . . . προβ[β⁻ ρδ in the next line and ουτως . . . μ^ε [ε in l. 40. In the last case the line is drawn through the writing.

37. εκ γ ιβ: cf. l. 84.

38. The corrections here and in following lines are due to the transference of items from Pakaunis.

τω(ν) κ: cf. l. 154.

α ζ: ζ corrected from ι.

39. The number of measures for $\acute{\epsilon}\xi\omega\theta\epsilon\nu$ has not been corrected like the amount in money; so with poultry in the previous line, both for $\acute{\epsilon}\xi\omega\theta\epsilon\nu$ and in the total.

τω(ν) (ξεστων) ιβ: cf. ll. 86, 155.

- 41 $\epsilon\psi^{\eta} \mu^{\epsilon} \varsigma \varsigma \gamma \epsilon$ $\nu^{\circ} \kappa \varsigma \gamma \beta \delta / \nu^{\circ} \kappa \zeta \gamma$ ουτως ομ° $\epsilon\psi^{\eta} \mu^{\epsilon} \kappa [\gamma \gamma \zeta$
 $\tau^{\omega} \mu^{\epsilon} \gamma \nu^{\circ} \zeta \gamma \kappa \alpha \delta / \delta / \nu^{\circ} \eta \gamma \text{ομ}^{\circ}$ $\epsilon\psi^{\eta} \mu^{\epsilon} \text{οβ} \gamma \eta \tau^{\omega} \mu^{\epsilon} \delta \nu^{\circ} \eta \gamma \delta / \delta /$
 $\delta / \nu^{\circ} \iota \theta \varsigma$
- 42 $\xi \upsilon \lambda^{\omega} \kappa^{\epsilon} / \rho \kappa \eta \varsigma$ $\nu^{\circ} \varsigma \gamma \iota \delta / \delta / \nu^{\circ} \zeta$ ουτως ομ° $\text{ξυλ}^{\omega} \kappa^{\epsilon} / \rho \kappa \eta \varsigma$ $\nu^{\circ} \varsigma \gamma \iota \delta /$
 $\delta / \nu^{\circ} \zeta$
- 43 $\text{ξ τιμ}^{\eta} \epsilon \iota \delta \omega \nu \text{ παρα} \delta / \text{Ηλβα υι Αβδελλ- κελλ-}$ $\nu^{\circ} \nu [\gamma] \gamma \epsilon$
 $[\delta / \nu^{\circ} \nu \epsilon \varsigma \gamma \text{ ουτως απο δι- } \nu^{\circ} \iota \epsilon \gamma \eta \delta / \nu^{\circ} \iota \varsigma] \text{ ουτ } \text{ξ}^{\pi} \nu^{\circ} \eta \gamma \gamma$
 $\delta / \nu^{\circ} \eta \beta / \text{ξ τιμ}^{\eta} \alpha \upsilon \tau^{\tau} \nu^{\circ} \zeta \gamma \epsilon \delta / \nu^{\circ} \zeta \gamma [\text{απο αγ}^{\circ} \tau^{\eta} \text{ δι- } \nu^{\circ} \eta$
 $\delta / \nu^{\circ} \eta \varsigma \epsilon \xi \omega^{\theta} \text{ δι- } \nu^{\circ} \kappa \theta \gamma \kappa \alpha \delta / \nu^{\circ} \lambda \varsigma \gamma]$
- 44 $\mu \alpha \sigma \epsilon \rho \tau \gamma \gamma$ $\nu^{\circ} \zeta \gamma \iota \eta \varsigma \delta / [\delta] / [\nu^{\circ}] \eta \gamma \text{ ουτ απο δι- } \mu \alpha \sigma^{\epsilon} \beta \epsilon \kappa \nu^{\circ} \gamma$
 $\nu^{\circ} \varsigma [\delta / \nu^{\circ} \dots \text{ ουτ } \text{ξ}^{\pi} \epsilon \kappa \nu^{\circ} \alpha \gamma \iota \varsigma] \nu^{\circ} \gamma \gamma \eta [\delta] / [\nu^{\circ} \dots \text{ξ}$
 $\text{τιμ}^{\eta} \alpha] \upsilon \tau^{\tau} \epsilon \kappa \nu^{\circ} \alpha \gamma \eta \nu^{\circ} \beta \gamma \iota \varsigma \delta / \nu^{\circ} \gamma \text{ απο αγορ}^{\alpha} \tau^{\eta} \text{ δι-}$
 $[\text{απο αγορ}^{\alpha} \epsilon \xi \omega^{\theta} \text{ δι- } \mu \alpha \sigma^{\epsilon} \alpha \gamma \epsilon \kappa \nu^{\circ} \alpha \gamma \eta \nu^{\circ} \alpha \gamma \iota \eta \varsigma \delta / \delta / \nu^{\circ} \dots]$
- 45 $\alpha \gamma \kappa^{\nu} / \delta \gamma$ $\nu^{\circ} \beta \gamma \kappa \beta \delta / \nu^{\circ} \gamma \varsigma \text{ ο}[\upsilon]^{\tau} \text{ομ}^{\circ}$
 $[\text{ομ}^{\circ} \alpha \gamma \kappa^{\nu} / \delta \gamma \epsilon \kappa \gamma \iota \varsigma \nu^{\circ} \beta \gamma \kappa \beta \delta / \nu^{\circ} \gamma \varsigma]$
- 46 $\lambda^{\pi} \sigma \iota \beta^{\epsilon} \delta$ $\nu^{\circ} \delta$ $\delta / \nu^{\circ} \delta \gamma \text{ ουτ } \text{ομ}^{\circ} \lambda^{\pi} \sigma \iota \beta^{\epsilon} \delta \epsilon \kappa \nu^{\circ} \alpha$
 $[\nu^{\circ} \delta \delta / \nu^{\circ} \delta \gamma \text{ ουτ } \text{ξ}^{\pi} \epsilon \kappa \gamma \iota \beta] \nu^{\circ} \beta \delta / \nu^{\circ} \beta \varsigma [\text{ξ}$
 $\text{τιμ}^{\eta} \alpha \upsilon \tau^{\tau}] \epsilon \kappa \gamma \iota \beta \nu^{\circ} \beta \delta / \nu^{\circ} \beta \varsigma \text{ομ}^{\circ}$
- 47 $\sigma \chi^{\circ \iota} \mu \iota \kappa^{\tau} / \epsilon$ $[\nu^{\circ}] \gamma \iota \delta / \nu^{\circ} \varsigma \text{ ουτ } \text{ομ}^{\circ}$
 $[\sigma \chi^{\circ \iota} \mu \iota \kappa^{\tau} / \epsilon \epsilon \kappa \gamma \beta \nu^{\circ} \gamma \iota \delta / \nu^{\circ} \varsigma]$

41. $\tau \omega (\nu) \mu \epsilon (\tau \rho \omega \nu) \gamma$: cf. l. 124.

$\nu^{\circ} \zeta \gamma \kappa \alpha \delta$: the correct result would be $\zeta \gamma \kappa \alpha \varsigma \delta$ (the fraction is $\frac{2}{3}$), but this must be the reading, from the total.

43ff. Here again there is a difference in the arrangement. The $\epsilon \iota \delta \eta$ are all manufactured articles, and thus we get, both in the heading and in the sub-entries, three classes instead of two. The heading specifies, first, the nature of the requisition, then the total cost, then the proportion of this expended in the manufacture of articles within the $\delta \iota (\omicron \iota \kappa \eta \sigma \iota \varsigma)$, subdivided into the cost of manufacture and the price of raw materials, then the amount for articles bought ready-made in the market $\tau \eta \varsigma \delta \iota (\omicron \iota \kappa \eta \sigma \epsilon \omega \varsigma)$, and lastly that for articles bought $\epsilon \xi \omega \theta \epsilon \nu$. In the sub-entries the arrangement is the same, except that the articles are specified.

43. Ηλβα : إلبا , 'Ilbā; cf. Tabari, ed. Goeje, index, p. 392 (Becker).

$\kappa \epsilon \lambda \lambda^-$: $\kappa \epsilon \lambda \lambda \alpha \rho \iota \omega$. This word is generally used of a domestic or monastic officer, *steward* or *cellarer*; here it must denote the

official in charge of the (naval) stores department, if we may judge from the character of the $\epsilon \iota \delta \eta$ under this head. For another instance of the word, see Wessely, WS. XXIV. p. 131, and, in these papyri, 1434, 109.

$\nu \gamma \gamma \epsilon$: the γ is got from l. 90, from which it appears that 4 s. 9 c. were transferred from Pakaunis under this heading. There is, however, a difficulty. The only cases in the sub-entries where the $\epsilon \chi \acute{o} \mu \epsilon \nu \alpha$ are doubtful are ll. 49 and 50. In l. 50 the $\acute{\alpha} \rho \acute{\iota} \theta \mu \iota \alpha$ amount to 1s. Even if we supposed the $\epsilon \chi \acute{o} \mu \epsilon \nu \alpha$ to be the same, this, in view of the total here, would give 11 s. 4 $\frac{1}{2}$ c. for l. 49, which is larger than the $\acute{\alpha} \rho \acute{\iota} \theta \mu \iota \alpha$.

ξ^{π} : probably $\acute{\upsilon} \pi \epsilon \rho \text{ περιποιήσεως}$, 'for manufacture'; cf. l. 240.

44. $\mu \alpha \sigma^{\epsilon} \alpha \gamma \epsilon \kappa \nu^{\circ} \alpha \gamma \eta$: on this rate the correct result would be 1 s. 18 $\frac{2}{3}$ c.

45. For this row of dashes to indicate that there is nothing to be entered here, cf. PERF. 187, pl. VIII.

$\epsilon \kappa \gamma \iota \varsigma$: on this rate the correct result would be 2 s. 21 $\frac{1}{3}$ c.

47. $\mu \iota \kappa^{\tau} /$: probably $\mu \iota \kappa \tau \acute{\alpha}$.

- 48 [σαγ^θγ^θ κ^ε/ ιβ ν^ο ς] γ η δ/ ν^ο ς γ ουτ ομ^ο σαγ^θγ^θ κ^ε/ ζ εκ γ ις
 ν^ο δ γ ις δ/ ν^ο ε? ουτ ς^π εκ γ η ν^ο β γ η δ/ ν^ο β[ς]? ς
 τιμ^η αυτ εκ γ η ν^ο β γ η δ/ ν^ο β[ς]? ομ^ο
 ομ^ο σαγ^θγ^θ κ^ε/ ε εκ γ η ν^ο α γ ις δ/ ν^ο α[ς] γ[ς]]
- 49 [τυλ μδ ν^ο] δ/ ν^ο ια ουτ ομ^ο
 = [= = = ομ^ο
 = = = ομ^ο τυλ μδ τ^ω δ ν^ο δ/ ν^ο ια]
- 50 [σιν^π ρ . ν^ο γ] δ/ ν^ο α ουτ ομ^ο σιν^π ρ μδ εκ ν^ο α
 . [γ ις δ/ ν^ο

Fol. 3 b.]

- 51 [κιλικ/ . ν^ο ι] γ ε δ' δ/ ν^ο ις γ ο[υτως] απ[ο αγ]ορ^[α] τ[η δ]ι^[-1] κιλικ/
 δ εκ ν^ο β [ν^ο η δ/ ν^ο ης απο αγορ^α εξω^θ δι-
 κιλικ/ . εκ ν^ο β γ ε δ' δ/ ν^ο β γ
] λ γ κ β[ς] δ/ ν^ο α
- 52 [ξυλ^ω κ^ε/ λ ν^ο] α γ ι β ις δ/ ν^ο α[ς] α[ς] γ ουτ[ως] ομ^ο
 = [= = ομ^ο
 ξυλ^ω κ^ε/ λ τ^ω κ ν^ο α γ ι β ις δ/ ν^ο α[ς] α[ς] γ]
- 53 [κεν^δ κ^ε/ β ρ μες ν^ο] ζ γ ις δ' δ/ ν^ο η ς ουτ[ω]ς ομ^ο
 = = = ομ^ο
 κεν^δ κ^ε/ β ρ μες τ^ον κ^ε/ ν^ο γ γ ν^ο ζ γ ις δ' [δ]/ [ν^ο] η ς
- 54 [] β ν^ο γ δ[ς] δ' δ/ ν^ο ς ουτ[ω]ς ομ^ο
 = = = [ο]μ^ο
 [β τ^ον ι ν^ο γ δ[ς] δ' [δ]/ [ν^ο] ς
- 55 [ς τιμ^η . . μ^ε κ] ζ παραδ^θ/ Ηλβ⁻ νι Αβδελλ⁻ κελλ⁻ α^νε [ν^ο] κ ζ
 δ/ ν^ο κη β/ ουτως απο αγορ⁻ τ⁻ δι⁻ ν^ο κ ζ δ/ ν^ο κη β/

48. δ/ ν^ο ε: for 4 s. 16 c. = 5 ἀρίθμα cf. l. 170.

49. τυλ(αρια): cf. ll. 93, 131, where they follow σαγ^θ. That they are bought here, as there, εξωθεν appears from l. 61, where to complete the total for the ἀγορά τῆς διοικήσεως only the sum found in l. 51 is necessary in addition to the items under other headings. Cf. 1348, 4, note.

50. σιν^π: σίναπι.

εκ ν^ο α.: the letter before the lacuna might be κ/ (for κεντηναρίου) but there is no trace of the usual over-written ε. Moreover, κ^ε/ would make the arithmetic wrong. It could only mean 'at 1s. per x κεντηνάρια.' That the result is 16 carats is established by the total for ἀπὸ διοικήσεως in l. 43, which itself is established by l. 61; but for 44 litrae to cost 16 carats it is necessary to assume a rate of 66 litrae per solidus; and as the goods are supplied by the διοίκησις we cannot suppose the reckoning to be in ἀρίθμα νομίσματα, as is the case εξωθεν. The remains before the lacuna, however, are not much like ρ. If we can suppose that 1 ἀρίθμον νόμισμα at the beginning corresponds to 16 carats, the mustard being all made in the διοίκησις, we get

6½ solidi for the δ/ ν^ο under this head in l. 44, which seems a not unlikely proportion, though 6½ might rather be expected. But cf. the note on the total in l. 43.

51.] λ γ κ β[ς]: underlined. The relation of this entry to the rest is obscure. It is in the hand of the corrector, and is repeated (except the λ) above the beginning of the next line. In any case it is a blunder, as it does not appear in the totals.

52. Restored from l. 96. The revised figures due to the transference of the requisition of wood from Pakaunis are the lower of the two over-written sums.

53. Restored from l. 97. κεν^δ = κένδουκλον or κέντουκλον, 'felt.'

55. The milk here is part of the ἀπαργυρισμός γάλακτος, as appears from the similar headings under the other ἐποίκια which supply this tax and from l. 61. Something has apparently gone wrong in the heading. αν^ε, which is written above the line and seems to stand for ἀνευ, is obscure. The milk did not form part of the διανομαὶ ἀνευ τιμίσσεως, so that we cannot explain as ἀνε(ν τιμίσσεως).

- 56 [Σ] Χαηλ λογω διηρ^ω καρ^αρ^α [ν^ο] ιδ γ ας
 δ/ ν^ο ιε ουτως ομ^ο = =
 [α]πο αγορ^α εξ^ωθ ν^ο [ιδ γ ας] δ/ ν^ο ι]ε
- 57 [Σ] τιμ^η ειδ^ω παραδ/]^θ [Αβ]δε[ρα]μ^α υι Ηλια ε[πι]κ[ειμ]^ε [τ^ου] Κλ^υ [ν^ο] ιβ γ ιθς
 δ/ ν^ο ιγ β/ ουτως ομ^ο = =
 ομ^ο ν^[ο] ιβ γ ιθς δ/ ν^ο ι]γ β/
- 58] αλυκ/ κ^ο/ η
 τ^ω ιβ ν^ο γ ιε δ/ ν^ο β/
- 59 [Σ] τιμ^η ειδων παραδ^θ/ Παφνου^θ διοικ^τ/ Βολβυθ⁻ ν^ο ζ γ δ^ς
 δ/ ν^ο ζ γ ουτως ομ^ο = = [
 ομ^ο ν^ο ζ γ δ^ς δ/ ν^ο] ζ γ
 οξ]ους μ^ε ζ γ β
- 60 τ^ω γ οβ ν^ο γ κ βς δ/ ν^ο α αλ^υ κ^θ/ ιβς τ^ω ιβ ν^ο [α γ α?
 δ/ ν^ο α γ? εψ^η μ^ε ιβ γ]ε τ^ω μ^ε δ ν^ο γ γ γ δ/ ν^ο γ γ
- 61 [γι/ των λογισμων απο κωμης Αφροδιτω ν^ο σξβ] γ κα δ^ς δ/ ν^ο σπ β/ ουτ^ω απο δι-
 ν^ο ιε γ η δ/ ν^ο ις] Σ^π ν^ο η γ γ δ/ ν^ο η β/ [Σ τιμ^η αυ^τ ν^ο ζ] γ ε [δ]/[ν^ο ζ γ
 απο αγ^ο τ^η δι- ν^ο οη γ κ βς δ/ ν^ο] πδ γ εξ^ω δι- ν^ο ρκζ γ ιγ δ^ς δ/ ν^ο ρλς
 απαρ^γ γαλ- ν^ο κζ δ/ ν^ο κη β/ δημ^ο στιχ ν^ο ιδ γ ας δ/ ν^ο ιε
- Fol. 4.] (1st hand.)
- 62 α[π]ο εποικ/ (2nd hand?) Πακαυνεως [επιζη^τ]
- 63 (1st hand.) Σ κανονος δημ^ομ^ο εχ^ο ν^ο τοα γ η δ/ ν^ο τς θ [αφ^ω ει^τ/ σακ^ε/
 ξβ γ ιθς δ^ς ν^ο τοα γ] η δ/ [ν^ο] τς θ λογισμων ν^ο η [γ] ιβ δ^ς δ/ ν^ο κ
 [το]α γ η γι/ [ν^ο] τς γ ας δ/ ν^ο υι θ λ μ^ε ν^ο δ/ ν^ο ω[ς π^λ δε ν^ο ιη
 γ ις δ/ ν^ο κ]
- 64 Σ δ^ς δ^ς αυτων ν^ο γ γ κς δ^ς δ/ ν^ο δς [αφ ων ομ^ο
 ν^ο γ γ] κς δ^ς δ/ ν^ο δς ομ^ο ν^ο δ/ ν^ο δς
 γι/ ν^ο γ γ κς δ^ς δ/ ν^ο δς λ ν^ο γ γ κς δ^ς δ/ ν^ο δς

56. εξ^ωθ: sic.

57. Αβδεραμα(ν) υι(ω) Ηλια: 'Abd-al-Rahmān b. Ilyās.

59. Βολβυθ⁻: a variant form of Βολβιτίνη, the modern Rosetta. There was clearly a dockyard here; cf. 1449, 62, 65. The restoration is taken from ll. 102, 136, etc.

60. The article at the beginning of the line was no doubt oil.

ν^ο α γ α: this is the correct result reckoning in ἐχόμενα, but salt is usually reckoned in ἀρίθμια. Here, however, the fraction for the latter is inevitably so rough that the correct amount may possibly be given in ἐχόμενα.

61. εξωθεν(εν) δι(οικησεως): in the corrected sum, due to the addition of the sums transferred from Pakaunis, the correction in l. 59 (one carat) is not noticed. It is counted, however, in the corrected total here, and also in l. 3.

δημο(σιων) στιχ(ων): the meaning of this in the context is not clear, nor does it appear to which of the sums included under the λογίσματα it applies. As the entries for ἐξωθεν, exclusive of the lost ones in ll. 32, 33, amount to 136 s. 18½ c. and the total here is only 127 s. 13½ c., some of the entries under this head must be classed as δημόσιοι στίχοι, just as the milk, which in l. 55 is assigned to the ἀγορὰ τῆς δι(οικησεως), is here separated from the sum of that market.

63 ff. For the alterations here and their relation to the excess of payments over ἐπιζητούμενα, see the introduction to 1412, p. 83.

63. υιθ: after θ, γγ has been washed out. Each of the previous sums from the carats of the λογίσματα is a correction.

64. The payments to the treasury, here and in ll. 65, 68, and 73,

- 65 ξ απαργ^ν διανομω[ν αν^ε τι/] ν^0 ζ γ δ δ/ ν^0 ζ[β/ αφ ων ομ^ο
 ν^0] γ η δ/ ν^0 γ ομ^ο ν^0 ε γ κ δ/ ν^0 ζ γ
 γ / ν^0 ξ γ δ δ/ ν^0 ζ γ λ ν^0 γ η δ/ ν^0 γ
- 66 (2nd hand.) προββ^α [δ] εκ γ ι β ν^0 β δ/ ν^0 β ε κικ^κ/ α [εκ ν^0 β ν^0 β δ/ ν^0
β ε] ελαι^{ου} μ^ε γ γ τ^ω γ ι β ν^0 β γ ι β δ/ ν^0 β β/
- 67 οξους μ^ε [β] τ^ω γ ξ ν^0 γ η δ/ ν^0 γ κυμιν^{ου} αρ^τ [α εκ γ η ν^0 γ η δ/ ν^0
γ]
- 68 ξ απαργ^ν διανομων τη [τι/] ν^0 δ γ θ δ/ [ν^0 δ β/ αφ^ω ει^τ/ σακ^ε/
 ν^0 β γ ι] ζ δ/ ν^0 β γ λογισιμων ν^0 α γ ις δ/ ν^0 α γ
 γ / ν^0 α γ ις δ/ ν^0 α γ λ ν^0 β [γ ις δ/ ν^0 β γ]
- 69 μασερτ [α ε] κ ν^0 α γ ις ν^0 α γ ις δ/ ν^0 α γ λξ[π^τ σιβ^ε α εκ γ ι β ν^0 γ ι β δ/ ν^0
] σαγμα^τ καμη^λ β εκ γ ε ν^0 γ ι β δ/ ν^0]
- 70 σχοινη^α τριχ^λ [β ε] κ γ ας ν^0 γ γ δ/ ν^0 ε σακ[κι⁻ τριχ^λ α εκ γ β ν^0 γ β] δ/ ν^0
ε πησσομ^ε ρ ι τ^{ου} κ^ε/ ν^0 γ ι β δ/ ν^0]
- 71 χορ^τ αρ^τ γ τ^η αρ^τ γ δ ν^0 γ ι β δ/ ν^0] ωμοβω^λ [ν^0 γ ι β] δ/ ν^0
]
- 72 ξ απαργ^ν γαλ⁻ γ δ ν^0 δ δ/ ν^0 δ γ [αφ^ω ει^τ/ σακ^ε/
 ν^0] δ/ ν^0 λογισιμων ν^0 δ δ/ ν^0 δ γ
 γ / ν^0 δ δ/ ν^0 δ γ λ ν^0 δ/ ν^0
- 73 ξ απαργ^ν μελι^τ γ ις ν^0 α γ ις δ/ ν^0 α β/ [αφ ων ομ^ο
 ν^0 α γ ις δ/ ν^0 α β/ ομ^ο ν^0 δ/ ν^0
 γ / ν^0 α γ ις δ/ ν^0 α β/ λ ν^0 α γ ις δ/ ν^0 α β/
- 74 γ / ν^0 τςβ γ η δ' δ/ ν^0 υκας αφ^ω ει^τ σακ^ε/ ν^0 τ[οα γ η δ/ ν^0 τςθ λογισιμων ν^0] λα γ ες
 δ / ν^0 κβς τ ςβ γ η δ' δ / ν^0 υκας
 δ / ν^0 λγς γ / ν^0 υβ γ ι γς δ / ν^0 υλβς λ μ^ε ν^0 η γ ι[β δ' δ/ ν^0 θ ως π^λ δε ν^0
ιη γ ις δ/ ν^0 κ] ν^0 η γ ι[

Fol. 4 b.]

75 [+διαρι^ε των προκειμ^ε λογισιμων]

76 [ξ τιμ^η ελαι^{ου} και αλνκ^η/ δα] παν[·] εργ⁻ καμον^τ ει⁻/ μασγι^δ Ιεροσολ^ν S αυλ[·] τ^{ου} Αμι[ραλμ^{ου}]
ού [·] μ^[η] μ^[η] ν^0 γ κ γ δ/ ν^0 α ουτ[ως]

απο αγ^ο εξω^θ δι- ν^0 γ κ γ δ/ ν^0 α

which are not noticed in the remainders (which represent either the original sum, or, where there are λογίσμα, the original sum minus the λογίσμα alone), are in a hand very similar to that of the original clerk but are probably by the corrector. The hands of this account differ only very slightly. The remainders here and in ll. 65, 68, 73 have been underlined by the corrector for deletion.

66. μ^ε γ γ: sic; the γ written by inadvertence.

67. The price of cummin from l. 285.

70. εκ γ β: cf. l. 114.

πησσομε(νων): 'nails'; cf. 1369, 4, note.

του κε(νηναριου): sic. ν^0 ε should follow, as is shown by the arithmetic, which gives a rate of 5s. per κεντηνάριον.

71. χόρτ(ος) is measured by arouae in 1347, 14, 1434, 42, 1435, 45, but there it is χλωρός χόρτος, standing fodder. Here no doubt it is dry hay.

ωμοβωλ(): obscure.

74. ν^0 η γ ι: the nature of this entry is not clear. The original remainder is underlined for deletion and seems also to have been crossed out. The under-written entry is in the corrector's hand. It seems probable, therefore, that the corrector intended originally to alter the remainder, but, changing his mind, re-inserted it. In that case we may read ν^0 η γ ι[β δ' δ/ ν^0 θ. In this line again all the sums from the carats of the λογίσμα are corrections.

- 77 [ελαι^{ov}] μ^ε α γ β εκ ν^ο ς ν^ο γ ι γ ς δ' δ/ ν^ο β/ οξους μ^ε α γ β τ^ω γ οβ
 ν^ο γ γ ς δ' δ/ ν^ο ς [αλ^ν κ^θ/ γ τ^ω ιβ ν^ο γ] ε ς δ/ ν^ο ς
- 78 [ς τιμ^η ελαι^{ov} και αλ]υκ^η/ δαπαν^η τεχνύ καμον^η ει/ καρ^αρ^α Βαβυλ^ω
 ού β μ^ημ^η ς ν^ο γ κ β ς δ' δ/ ν^ο α ουτως
 ομ^ο
- ν^ο γ κ β ς δ' δ/ ν^ο α
- 79 [ελαι^{ov}] μ^ε α γ β εκ ν^ο ς ν^ο γ ι γ ς δ/ ν^ο β/ οξους μ^ε α γ β τ^ω γ οβ
 ν^ο γ γ ς δ' δ/ ν^ο ς [αλ^ν κ^θ/ γ τ^ω ιβ ν^ο γ ε] ς δ/ ν^ο ς
- 80 [ς τιμ^η]λ λογω τροφ^η αλογ^ω αλλαγ^η χ^ω Μονναχ^ο
 γ ι α δ' δ/ ν^ο ς ουτως
 ομ^ο
- γ ι α δ' δ/ ν^ο ς
- 81 [ς τιμ^η ελαι^{ov} και αλνκ^η/ δαπαν^η] εργ^η καμον^η ει/ ουσι^α/ τ^{ov} συμβ^{ov} εν Δαμασκ^ω/
 ού ς μ^ημ^η ιβ ν^ο γ ι α δ' δ/ ν^ο ς ουτως
 ομ^ο
- γ ι α δ' δ/ ν^ο ς
- 82 [ελαι^{ov} γ ς ε]κ ν^ο ς ν^ο γ ε ς δ' δ/ ν^ο γ οξους γ ς τ^ω γ οβ
 ν^ο γ α ς δ' δ/ ν^ο [αλ^ν κ^θ/ β τ^ω ιβ ν^ο γ γ ς δ'] δ/ ν^ο ς
- 83 [ς τιμ^η ειδων δαπαν^ο επι χ]ωρας δ εν Βαβυλωνι
 ν^ο ι γ ι ς δ' δ/ ν^ο ι α ς ουτως
 απο αγορ^η τ^η δι^η ν^ο δ γ κ δ/ ν^ο ε ς ομ^ο
- ν^ο ε γ κ δ' δ/ ν^ο ς γ
- 84 [προββ^η δ] ν^ο β δ/ ν^ο β ς ουτ^ω απο αγ^ο τ^η δι^η
 προβ^η δ εκ γ ι β ν^ο β δ/ ν^ο β ς απο αγ^ο ε ξ[ω^θ δι^η ς]
- 85 [ορν^ον^ο θ γ] ν^ο γ ι α δ' δ/ ν^ο ς ουτ^ω ομ^ο
 [ομ^ο
 ορν^ον^ο θ γ τ^ω κ ν^ο γ ι α δ' δ/ ν^ο ς ει/ Αφρο^δ
- 86 [ελαι^{ov} μ^ε γ γ θ] ν^ο δ γ θ δ/ ν^ο δ β/ ουτ^ω ομ^ο
 ελαι^{ov} μ^ε γ τ^ω ιβ ν^ο β γ ι β δ/ ν^ο β β/ [ομ^ο
 ελαι^{ov} μ^ε γ γ θ εκ ν^ο ς ν^ο α γ κα δ/ ν^ο β ει/ Αφρο^δ

77. This line gives a good illustration of the roughness of the fraction system. For $\delta\epsilon\varsigma\omicron\varsigma$ the amount is 4 ($\acute{\alpha}\rho\acute{\iota}\theta\mu\alpha$) carats, which is correctly given as $\frac{1}{8}$ s.; but for salt the correct amount is 6 carats, here represented not as $\frac{1}{4}$ but as $\frac{1}{8}$ s.

79. $\gamma\iota\gamma\varsigma$: note that this is the price of the same amount of the same article as in l. 77; yet there the sum is $13\frac{3}{4}$ carats, here only $13\frac{1}{2}$.

80. $\alpha\lambda\omicron\gamma\omega(\nu)$: in the Byzantine sense, *horses*.

$\alpha\lambda\lambda\alpha\gamma\eta(\varsigma)$: here as *posting-station*.

81. It is interesting to find this mention of the Governor's property in Damascus. This may perhaps make it somewhat likely that the Governor was 'Abd-allāh, Qurrah's predecessor, since he was of the reigning family.

82. $\omicron\delta\epsilon\omicron\varsigma$: the correct sum is 2 carats ($\acute{\alpha}\rho\acute{\iota}\theta\mu\alpha$). This is given as $1\frac{1}{4}$ carats $\acute{\epsilon}\chi\omicron\mu\epsilon\nu\alpha$, and in $\acute{\alpha}\rho\acute{\iota}\theta\mu\alpha$ is not expressed at all, the

fraction being too small.

83. $\delta\gamma\kappa$: the κ looks rather more like ι , but κ is correct, as appears not only from the items below and the alterations under Aphrodito, but from the occurrence of the same sum in this line under the $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}\tau\eta\varsigma\delta\iota(\omicron\iota\kappa\acute{\eta}\sigma\epsilon\omega\varsigma)$. All the $\acute{\epsilon}\xi\omega\theta\epsilon\nu$ payments were transferred to Aphrodito.

$\iota\alpha\varsigma$: ς corrected from γ .

$\tau\gamma$: γ corrected from τ .

85. $\gamma\iota\alpha\delta'$: underlined for deletion; so also in l. 88. The phrase $\epsilon\iota(\varsigma)\acute{\alpha}\phi\rho\omicron\delta(\iota\tau\acute{\omega})$, i.e. 'transferred to Aphrodito,' is in all cases in the hand of the corrector.

86. The total amount of oil got from l. 39.

$\tau\omega(\nu)\iota\beta$: sc. at 12 *xestae* for a *solidus*.

$\nu^{\circ}\alpha\gamma\kappa\alpha\delta/\nu^{\circ}\beta$: the exact result is 1 s. $22\frac{1}{2}$ c.

87	[οξους μ ^ε β]	ν ^ο γ η	δ/ ν ^ο γ	ουτ ^ω	ομ ^ο
	οξ ^{ου} μ ^ε β τ ^ω ξ	ν ^ο γ η	δ/ ν ^ο γ		ομ ^ο
	[=]				
88	[ειψ ^η μ ^ε τ]	ν ^ο α γ ι β	δ/ ν ^ο α β/	ουτ ^ω	ομ ^ο
					ομ ^ο
	[ειψ ^η μ ^ε τ τ ^ω μ ^ε δ	ν ^ο α γ ι β	δ/ ν ^ο α]	β/ ει/ Αφρο ^δ	
89	[ξυλ ^ω κ ^ε / μ	ν ^ο β	δ/ ν ^ο β ζ]	ουτ ^ω	ομ ^ο
					ομ ^ο
	[ξυλ ^ω κ ^ε / μ τ ^ω κ	ν ^ο β	δ/ ν ^ο β]	ζ ει/ Αφρο ^δ	
90	[Σ τιμ ^η ειδων παραδ ^θ / Ηλβα νι Αβδελλ ⁻ κελλ ⁻]				
		ν ^ο ια γ ι θ	δ/ ν ^ο ιβ β/	ουτ ^ω απο δι ⁻ ν ^ο γ δ/	
	ν ^ο γ ζ [ουτ ^ω Σ ^π ν ^ο α γ ις δ/ ν ^ο ας γ	Σ τιμ ^η αυτ ^ω ν ^ο α γ η	δ/ ν ^ο α]	γ απο	
	α γ τ ^η δι ⁻ ν ^ο β δ/ ν ^ο β ζ	εξω ^θ δι ⁻ ν ^ο τ [γ ι θ]	δ/ ν ^ο ζ γ		
91	[μασ ^ε α	ν ^ο γ	δ/ ν ^ο γ ζ	ουτ ^ω απο]	δι ⁻ μασ ^ε α εκ ν ^ο γ
	ν ^ο γ δ/ ν ^ο γ ζ	Σ ^π εκ ν ^ο α [γ ις ν ^ο α γ ις δ/ ν ^ο ας γ	Σ τιμ ^η αυτ ^ω		
	εκ ν ^ο α γ η ν ^ο α γ η δ/ ν ^ο α γ	απο]	α γ ^ο τ ^η δι ⁻		
92	[σαγ ^θ κ ^ε / ε	ν ^ο α γ ις	δ/ ν ^ο	ουτ ^ω	ομ ^ο =
	ν ^ο δ/ ν ^ο			ν ^ο δ/ ν ^ο	
	= ν ^ο δ/ ν ^ο			ομ ^ο	εξω ^θ σαγ ^θ κ ^ε / ε εκ γ η
	ν ^ο α γ ις	δ/ ν ^ο [
93	[τυλ δ	ν ^ο γ κ βς ? δ/ ν ^ο α	ουτ ^ω	ομ ^ο =	
	ν ^ο δ/ ν ^ο		ν ^ο δ/ ν ^ο		
	= ν ^ο δ/ ν ^ο		ομ ^ο]	ομ ^ο τυλ δ	τ ^ω δ
	ν ^ο γ [κ βς	δ/ ν ^ο α]			
94	[ελαι ^{ου} μ ^ε α	ν ^ο γ ια δ' ? δ/ ν ^ο ς	ουτ ^ω	ομ ^ο =	
	ν ^ο δ/ ν ^ο		ν ^ο δ/ ν ^ο		
	= ν ^ο δ/ ν ^ο		ομ ^ο]	ομ ^ο ελαι ^{ου} μ ^ε α εκ ν ^ο ς	
	ν ^ο γ [ια δ' ? δ/ ν ^ο ς]				

Fol. 5.]

95	[κι]λ[ι] ⁻ α	ν ^ο β	δ/ ν ^ο β ζ	ουτ ^ω	[απο δι ⁻ =
	ν ^ο δ/ ν ^ο	ουτ ^ω Σ ^π	= ν ^ο δ/ ν ^ο	Σ τιμ ^η αυτ ^ω	
	= ν ^ο δ/ ν ^ο	απο α γ ^ο δι ⁻ κιλι ⁻ α εκ ν ^ο β ν ^ο β δ/ ν ^ο β ζ			
	ε]ξ[ω ^θ τ ^η]	δι ⁻]			
96	ξ[υλ ^ω κ ^ε / ιβ	ν ^ο γ ι δ δ' δ/ ν ^ο β/	ουτ ^ω	[ομ ^ο]	=

89. Supplied from l. 42.

93. γ κ βς: this depends on the correctness of the restoration of 11¼ carats in l. 94.

94. γ ια δ': cf. ll. 132, 155, 187, 252, where ½ ἀρίθμ. sol. corresponds to 11¼ carats ἐχόμενα.

95. κιλι(κιοι): supplied from the figures, which show the rate for κιλίκια. Under Aphrodito they are bought ἐξωθεν; but here

nothing is entered for the ἀγορά ἐξωθεν, and as in the following lines ὁμο(ίως) occurs twice, and the ἀγορά ἐξωθεν is placed both there and here at the extreme right of the page, it seems clear that an entry ἀπὸ δι(οικήσεως) occurred here. Since nothing is entered under it in the following lines and it is clear from the arithmetic (cf. l. 90) that the κιλίκιον here was bought in the ἀγορά τῆς δι(οικήσεως), the clerk has written the heading needlessly.

- 97 $\begin{array}{c} \text{ομ}^{\circ} \\ \text{δ/ ν}^{\circ} \end{array}] \text{ομ}^{\circ} \text{δ/ ν}^{\circ} \text{ομ}^{\circ}$
 $\text{ομ}^{\circ} \xi \nu \lambda^{\omega} \kappa^{\epsilon} / \iota \beta \tau^{\omega} \kappa \nu^{\circ} \gamma [\iota \delta \delta' \delta] / [\nu^{\circ} \beta / \epsilon] \iota / \text{Αφρ}^{\delta} \kappa^{\epsilon} / \varsigma \gamma \zeta \delta / \nu^{\circ} \gamma$
 $[\kappa \epsilon] \nu^{\delta} \kappa^{\epsilon} / \alpha \nu^{\circ} \gamma \gamma \gamma \delta / \nu^{\circ} \gamma \gamma \text{ουτ}^{\omega} \text{ομ}^{\circ}$
- 98 $\begin{array}{c} \text{ομ}^{\circ} \\ \text{δ/ ν}^{\circ} \end{array} \text{ομ}^{\circ} \text{δ/ ν}^{\circ} \text{ομ}^{\circ}$
 $\text{ομ}^{\circ} \kappa \epsilon \nu^{\delta} \kappa^{\epsilon} / \alpha \nu^{\circ} \gamma \gamma \gamma \delta / \nu^{\circ} \gamma \gamma \epsilon \iota / \text{Αφρ}^{\delta}$
- 99 $[\sigma \iota \delta \eta] \rho \nu \text{ανευ τιμ}^{\eta}$
 $\text{ξ τιμ}^{\circ} \gamma \alpha \lambda^{-} \text{παραδ}^{\theta} / \text{Ηλβ}^{-} \text{υι Αβδελλ}^{-} \text{κελλ}^{-} \nu^{\circ} \delta \delta / \nu^{\circ} \delta \gamma$
 $\text{ουτως} [\quad] \text{[α]πο αγορ}^{-} \tau \cdot \delta \iota^{-} \gamma \alpha \lambda^{-} \gamma \delta \nu^{\circ} \delta \delta / \nu^{\circ} \delta \gamma$
 $\epsilon \xi^{-} \delta \iota^{-}$
- 100 $\text{ξ τιμ}^{\circ} \epsilon \iota \delta \omega [\nu \text{παρα}] \delta^{\theta} / \text{Αβδεραμ}^{\alpha} \text{υι Ηλι}^{\alpha} \text{επικε} [\iota \mu^{\epsilon} \tau^{\omega}] \text{Κλ}^{\nu} \nu^{\circ} \gamma \zeta \delta / \nu^{\circ} \gamma$
 $\text{ουτω} [\varsigma \quad]$
- 101 $\text{αλν} [\kappa^{\circ} / \kappa^{\theta} /] \delta \tau^{\omega} \iota \beta \nu^{\circ} \gamma [\zeta \delta] \nu^{\circ} \gamma$
- 102 $\text{ξ τιμ}^{\circ} \epsilon \iota \delta \omega [\nu \text{παρα}] \delta^{\theta} / \text{Παφνου}^{\theta} \text{διοικ} [\tau / \text{Βολ}] \beta \iota^{\theta} \nu^{\circ} \alpha \gamma \iota \delta \delta / \nu^{\circ} \alpha \beta /$
 $[\text{ουτως} \quad]$
- 103 $[\text{ομ}^{\circ}] \nu^{\circ} \alpha \gamma \iota \delta \delta / \nu^{\circ} \alpha \beta /$
 $\epsilon \lambda \alpha \iota^{\omega} \mu^{\epsilon} \beta \epsilon \kappa \nu^{\circ} \varsigma \nu^{\circ} \gamma \kappa \beta \varsigma [\delta] / [\nu^{\circ}] \alpha \text{οξους} \mu^{\epsilon} \gamma \gamma \varsigma \tau^{\omega} \gamma [\text{οβ}$
 $\nu^{\circ} \gamma \iota \beta \varsigma \delta' \delta / \nu^{\circ} \varsigma \alpha \lambda \nu \kappa^{\eta} / \kappa^{\theta} /] \beta \tau^{\omega} \iota \beta \nu^{\circ} \gamma \gamma \delta' \delta / \nu^{\circ} \varsigma$
- 104 $\gamma \iota / \tau [\omega] \nu \text{λογισιμων απο εποικ} / \text{Πακαυνε} [\omega] \varsigma \nu^{\circ} \kappa \alpha \gamma \delta' \delta / \nu^{\circ} \kappa \beta \varsigma$
 $\text{απο δι}^{-} [\nu^{\circ} \gamma \delta / \nu^{\circ} \gamma \varsigma \text{ουτ}^{\omega} \text{ξ}^{\pi} \nu^{\circ} \alpha \gamma \iota \varsigma \delta / \nu^{\circ} \alpha \varsigma] \gamma' \text{ξ τι} / \text{αυ}^{\tau}$
 $\nu^{\circ} \alpha \gamma \eta \delta / \nu^{\circ} \alpha \gamma \alpha \gamma [\tau^{\eta}] \delta \iota^{-} \nu^{\circ} \varsigma \gamma \kappa \delta / \nu^{\circ} \zeta \gamma \epsilon \xi \omega^{\theta} \delta \iota^{-} \nu^{\circ} \zeta \gamma \theta \varsigma$
 $\delta / \nu^{\circ} \iota \eta \beta / \text{απαρ}^{\gamma} \gamma \alpha \lambda^{-} \nu^{\circ} \delta \delta / \nu^{\circ} \delta \gamma [\tau]$

Fol. 5 b. (1st hand.)

- 105 $\text{απο} [\epsilon \rho \iota \kappa / \text{Εμφντ}] \epsilon \nu \tau \omega \nu [\epsilon \pi \iota \zeta \eta^{\tau}]$
- 106 $[\text{ξ} \kappa \alpha] \nu \omicron \nu \omicron \varsigma \delta \eta \mu^{\circ} \mu^{\circ} \nu^{\circ} \tau [\varsigma \theta \gamma \kappa \beta] \delta / \nu^{\circ} \nu \lambda [\alpha] \varsigma \alpha \phi \omega \nu \epsilon \iota / \kappa /$
 $\epsilon \iota^{\tau} / [\sigma \alpha \kappa^{\epsilon} / \nu^{\circ} \sigma \kappa \theta \gamma \delta \delta / \nu^{\circ} \sigma \mu \theta \beta / \text{λογισιμ}^{\circ}] \omega \nu \nu^{\circ} \iota \gamma \gamma \eta \varsigma \delta / \nu^{\circ} [\iota] \delta \varsigma$
 $\gamma \iota / \nu^{\circ} \sigma \mu \beta \gamma \iota \beta \varsigma [\delta / \nu^{\circ} \sigma \xi \delta \varsigma] \lambda \nu^{\circ} \rho \nu \zeta \gamma \theta \varsigma \delta / \nu^{\circ} \rho \xi \zeta [\gamma]'$
- 107 $\text{ξ} \delta' \delta' \text{αντων} \nu^{\circ} \delta \gamma \delta \delta / \nu^{\circ} \delta \gamma \alpha \phi \omega \nu \text{ομ}^{\circ}$
 $\nu^{\circ} \cdot [\delta / \nu^{\circ} \text{ομ}^{\circ}] \nu^{\circ} \cdot \delta / \nu^{\circ} \cdot$
 $\gamma \iota / \nu^{\circ} [\delta] / [\nu^{\circ}] \lambda \nu^{\circ} \delta \gamma \delta \delta / \nu^{\circ} \delta \gamma$

97. The entries at the beginning underlined for deletion.

98. *ανευ τιμη(σεως)*: 'not assessed'; i.e., either the iron was taken without payment, or the rate had not yet been fixed. The sum in l. 90 is fully accounted for by the other entries.

106. *ει/κ/*: a unique variation from the usual phrase, perhaps *εισκομισθέντα*. The correction (1 carat) in the *λογισιμα* is due to that in l. 136.

107. *ν^ο .*: the dots here and in ll. 108 and 109 are in the MS.

- 123 ελαι^{ov} μ^ε γ β ν^ο α γ κ β δ/ ν^ο β ουτ^ω ομ^ο ελαι^{ov} μ^ε [α γ] β τ^ω ι β
ν^ο α δ/ ν^ο α [ομ^ο ελαι^{ov} μ^ε β εκ ν^ο γ κ β δ/ ν^ο α]
- 124 εψ[·] μ^ε [ι] α ν^ο γ γ δ δ/ ν^ο γ ουτ^ω ομ^ο εψ^[η] μ^ε ε τ^ω μ^ε γ
ν^ο α γ ι τ δ/ ν^ο α γ [ομ^ο εψ^η μ^ε τ^ω δ ν^ο α γ ι β δ/ ν^ο α β/]
- 125 ξ[ν^λ κ^ε/] μ ν^ο β δ/ ν^ο β τ ουτ^ω ομ^ο =
= [ομ^ο ξν^λ κ^ε/ μ τ^ω κ ν^ο β δ/ ν^ο β τ]
- 126 ξ τιμ[·] ειδων [παρ]αδ^θ/ Ηλβ⁻ νι Αβδελλ^α κελλ⁻ ν^ο ια γ β δ/ δ/ ν^ο ι β
ουτ^ω απο δι⁻ ν^ο [ε δ/ ν^ο ε γ ουτ^ω ξ^π ν^ο β γ ι η δ/ ν^ο γ
ξ τι/ αυ^τ ν^ο β γ τ δ/ ν^ο β γ]' = = =
απο [α γ] τ^η δι⁻ ν^ο β δ/ ν^ο β τ ε ξ ω^θ δι⁻ ν^ο δ γ β δ/ δ/ ν^ο δ
- 127 μ[ασ]^ε α ν^ο γ δ/ ν^ο γ τ ο[ν^τ απο] δι⁻ μασ^ε α εκ ν^ο γ ν^ο γ δ/ ν^ο
γ τ[ον^τ ξ^π εκ ν^ο α γ ι τ ν^ο α γ ι τ δ/ ν^ο α γ ξ τι/ αυ^τ εκ ν^ο α γ η]
ν^ο α γ η δ/ ν^ο α γ α γ^ο τ^η δι⁻
- 128 αγ[κ^ν/] α ν^ο α γ ι β δ/ ν^ο α β/ [ον^τ ομ]^ο αγκ^ν/ α εκ ν^ο α γ ι β ν^ο α γ ι β δ/ ν^ο
α β/ [ον^τ ξ^π εκ γ κ ν^ο γ κ δ/ ν^ο γ ξ τι/ αυ^τ εκ γ ι τ
ν^ο] γ ι τ δ/ ν^ο γ ομ^ο
- 129 λ[π σιβ]^ε ν^ο γ ι β δ/ ν^ο ο[ν^τ ο]μ^ο λ^π σιβ⁻ ξ εκ ν^ο α ν^ο γ ι β δ/ ν^ο
ξ [ον^τ ξ^π εκ γ ι β ν^ο γ τ δ/ ν^ο γ ξ τι/ αυ^τ εκ γ ι β
ν^ο] γ τ δ/ ν^ο τ ομ^ο
- 130 [σαγ^θ κ^ε/] γ ν^ο α δ/ ν^ο α τ ου^τ ομ^ο = = = =
[= = = =
=] ομ^ο [α]πο αγ^ο ε ξ ω^θ δι⁻
σαγ^θ κ^ε/ γ εκ γ η [ν^ο α δ/ ν^ο α τ]'
- 131 τυ^[λ θ] γ ν^ο β γ η δ/ δ/ ν^ο β ου⁻ [ο]μ^ο = = = =
[= = = =
=] ομ^ο ομ^ο
τυ^λ θ γ ν^ο β γ [η δ/ δ]/ [ν^ο] β
- 132 ελαι^[ov μ^ε] α ν^ο γ ι α δ/ δ/ ν^ο ου⁻ ομ^ο = = = =
[= = = =]
= ομ^ο ομ^ο
ελαι^{ov} μ^ε α εκ ν^ο ν^ο γ ι α δ/ δ/ ν^ο ξ
- 133 κι^λ α ν^ο β δ/ ν^ο β τ ου⁻ ομ^ο = = [=] =
[= = = =
=] ομ^ο κι^λ α εκ ν^ο β ν^ο β δ/ ν^ο β τ =
- 134 ξν^λ κ^ε/ τ [ν^ο] γ ζ δ/ δ/ ν^ο γ ου⁻ ομ^ο = = [=] =
= = = =
=] ομ^ο ομ^ο
ξν^λ κ^ε/ τ τ^ω κ ν^ο γ ζ δ/ δ/ ν^ο γ
- 135 ξ τιμ[·] γαλ⁻ β^{ov} γ ε πα[ραδ^θ/ Η]λβα νι Αβδελλ⁻ κελλ⁻ ν^ο ε δ/ ν^ο ε [γ
] = = απο αγορ^α τ[·] δι⁻ ν^ο ε δ/ ν^ο ε γ

124. μ^ε γ : γ corrected from δ, which is the rate *εξωθεν*.

- 136 ξ τιμ^η ειδων παραδ^θ/ [Παφν]ου^θ διοικ^τ/ Βολβυθ⁻ ν° α γ ι δ^γ δ/ ν° α β/
- [
] \approx
εξω^θ δι⁻ ν° α [γ ι] δ [ς] δ/ ν° α β/
- 137 ελαι^{ου} με^ε β [εκ ν° ς ν° γ] κβς δ/ ν° α οξους με^ε γ γ τ [τ]^ω οβ γ [ιβς] δ^{α?} δ/ ν° ς
αλνκ^η/ κ^θ/ β τ^ω ιβ ν° γ γ δ^α δ/ ν° ς]
- 138 [γι/ των λογισιμων απο εποικ/ Εμφυτευτων ν° κε γ κβ^α δ/ ν° κη ουτ^ω απο δι⁻
 ν° ε [δ]/ [ν° ε γ ουτ^ω ξ^π ν° β γ ι η δ/ ν° γ ξ τι/ αυ^τ ν° β γ τ δ/ ν° β γ
απο αγ^ο τ^η δι⁻ ν° δ γ ι θς δ/ ν° ε ς εξω^θ δι⁻ ν° ια γ βς δ/ ν° ιβ ς απαργ^υ
γαλ⁻ ν° ε δ/ ν° ε γ]
- Fol. 6 b.] (1st hand.)
- 139 απο εποικ/ Βουνων επιζ^η
- 140 ξ κανονος δημ^ομο^ο $\epsilon\chi^{\circ}$ ν° μ γ ε δ/ ν° μ γ γ [αφ ων
ει^τ/ σακ^ε/ ν° κα γ β δ/ ν° κ γ λογισιμων] ν° γ γ ια δ/ [ν°] γ β/
γι/ ν° κ δ γ [ι] γ δ/ ν° κ τ β/ λ^π ν° ι ε γ ις δ/ ν° ις β/
- 141 ξ δ' δ' αυτων ν° γ ι δ/ ν° ς [αφ ων
ομ^ο ν° δ/ ν° ομ^ο] ν° δ/ ν°
γι/ ν° δ/ ν° λ^π ν° γ ι δ/ ν° ς
- 142 ξ απαργ^υ διανομων αν^ε τιμ^η ν° γ ι βς δ/ ν° ς [αφ ων
ομ^ο ν° δ/ ν° ομ^ο] ν° γ ι βς δ/ ν° ς
γι/ ν° γ ι βς δ/ ν° ς λ^π ν° \approx δ/ ν° \approx
- 143 (2nd hand.) εψ[·] με^ε γ δ τ^ω με^ε γ ν° γ γ δ^α δ/ ν° ς ορν^θ α τ^ω κ ν° γ α δ^α
δ/ ν° \approx ν° γ η δ/ ν° γ]
- 144 ξ απαργ^υ διανομων τη τιμ^η ν° τ γ κβ δ/ ν° ζ γ [αφ ων
ει^τ/ σακ^ε/ ν° δ/ ν° λογισιμων] ν° δ/ ν°
γι/ ν° [δ]/ [ν°] λ^π ν° τ γ κβ [δ]/ [ν° ζ] γ
- 145 γον^χ[ν]^χ β εκ ν° β γ η ν° δ γ ις δ/ ν° δς γ παλλι⁻ α εκ ν° β ν° β
[δ/ ν° β ς ν° γ δ δ/ ν° ς
σακκι⁻ τρι^χ α εκ γ β ν° γ β δ/ ν° ς
- 146 ξ α[παργ^υ γαλ]⁻ β^{ου} ν° β δ/ ν° β ς [αφ ων
ει^τ/ σακ^ε/ ν° δ/ ν° λογισιμων] ν° β δ/ ν° β ς
γι/ ν° δ/ ν° λ^π ν° [δ/ ν°]
- 147 γι/ ν° ν γ ας δ/ ν° ν γς γ αφ [ω]ν ει^τ/ σακ^ε/ ν° κα γ β δ/ ν° κ γ λ[ογισιμων ν°
ε γ κ γς δ/ ν° τ γ γι/ ν° κ ζ γ ας δ/ ν°] κ θ γ λ^π ν° κ γ δ/ ν° κ δς

136. The correction does not appear to have been made at the end of the line, as it would probably in that case have been visible above the lacuna.

137. γ ι βς δ^α: a correction must be made somewhere, and as the *εχόμενα* are here larger than the *ἀρίθμια* this seems the likeliest place.

- 162 [ο]ξ^{ου} μ^ε α γ β] τ^ω γ ο β γ γ δ' δ/ ν^ο ζ α λ^υ κ^θ/ [β τ^ω ι β γ γ δ' δ/ ν^ο ζ]
- 163 γι/ τ[ων λογισιμων]ν ν^ο ε γ κ γ δ/ ν^ο τ γ ουτως [απο α γ^ο τ^η δι⁻ ν^ο γ ι β δ/ ν^ο]
εξω^θ δι⁻ ν^ο γ γ ι α δ/ ν^ο γ β/ απαργ^υ γ α λ⁻ ν^ο β δ/ ν^ο β ζ]

Fol. 7 b.]

- 164 [απο] εποικ^υ/ Κεραμι[ο]ν επι[ζ η τ]
- 165 ξ κα[ν]ονος δη[μ]^ομ^ο εχ^υ ν^ο ν γ ι θ δ/ ν^ο ν δ β/ α φ ω ν ει^τ/ σα κ^ε/
- εχ^ο ν^ο κ γ γ [ι η δ/ [ν^ο] κ τ λ[ογισιμων ν^ο ε γ α δ/ ν^ο ε ζ γι/
- ν^ο κ η γ ι] θ δ/ ν^ο λ α ζ λ ν^ο κα γ κ γ δ/ [δ/ [ν^ο κ γ δ]
- 166 ξ δ' δ' αυτων γ ι β δ' δ/ ν^ο] α φ ω ν ο μ^ο
- εχ^ο ν^ο δ/ ν^ο [ο μ^ο ν^ο δ/ ν^ο
-] λ [ν^ο] γ ι β δ' δ/ [ν^ο]
- 167 ξ απαργ^υ διανομων αν^ε τιμ^υ γ ι δ/ δ/ ν^ο β/ α φ ω ν ο μ^ο
- εχ^ο ν^ο [ο μ^ο γ ι δ/ δ/ ν^ο β/ γι/
- γ ι δ/ δ/ ν^ο β/ λ ν^ο δ/ ν^ο
- 168 εψημ^α γ δ ν^ο γ γ δ' δ/ ν^ο ζ ο ρ ν^θ α τ^ω κ γ α δ' δ/ ν^ο ε λ[α]ι^[ου] γ τ
- τ^ω γ ι β γ [ι β δ/ ν^ο]
- 169 ξ απαργ^υ διανομων τη τι/ εχ^ο ν^ο ζ γ δ δ/ ν^ο ζ β/ α φ ω ν ει^τ/ σα κ^ε/
- ν^ο δ/ ν^ο λο[γισιμων
-] λ ν^ο ζ γ δ δ/ ν^ο [ζ β/]
- 170 γον^υν^υ β εκ ν^ο β γ η ν^ο δ γ ι δ/ ν^ο ε παλλι⁻ α εκ ν^ο β ν^ο β
- δ/ ν^ο β ζ λ^π σι β^ε μ[. . α εκ γ ι β γ ι β δ/ ν^ο]
- 171 ξ απαργ^υ γ α λ⁻ γ β ν^ο β δ/ ν^ο β ζ α φ ω ν ει^τ/ σα κ^ε/
- ν^ο [δ/ ν^ο λογισιμων ν^ο β δ/ ν^ο β ζ
-] λ ν^ο
- 172 [γι/ ν^ο ξ α] γ δ δ' δ/ ν^ο ξ ε β/ α φ ω ν ει^τ/ σα[κ/]. ν^ο κ γ γ ι η δ/ ν^ο κ τ λογι[σιμων
- ν^ο ζ γ ι η δ/ ν^ο η γι/ ν^ο λ α γ ι β δ/ ν^ο λ δ λ ν^ο κ θ γ ι δ' δ/ ν^ο λ α β/

Fol. 8.]

- 173 [+διαιρ^ε των προκειμ^ε λογισιμων]
- 174 ξ [ν^ο γ ι α δ' δ/ ν^ο] ουτως ού] μ^ημ^η ι β
-] απο α γ^ο εξω^θ δι⁻
- ν^ο γ ι α δ' [δ/ [ν^ο]]
- 175]' ο ξ ους [
- 176 ξ [τιμ^η ελαι^{ου}] α λυ κ^η/ δ α παν^η τεχν^υ κα μ ο ν^τ ει/ μ α σ γ ι^δ Ιερο σο] λ^υ ού] μ^ημ^η τ
- ν^ο γ [ε] δ' δ/ ν^ο ζ ουτως
-] . απο α γ^ο εξω^θ δι⁻
- ν^ο γ ε δ' δ/ ν^ο ζ

170. μ[: this cannot be a number giving the quantity, as these articles cost 12 carats each.

176. The dots are in the MS. ; as too in l. 183.

- 177 [ελαι^{ov} . . .] οξους γ γ τ^ω γ οβ
 [ν^ο γ α δ/ ν^ο α λ^υ . . .]
- 178 Σ [τιμ^η ειδων δαπαν^θ/ επι χ^ω S εν Βαβυλωνι]
 ν^ο γ γ γ [δ/ ν^ο γ ζ ουτως
 απο α]γ^ο τ^ω δι⁻ ν^ο γ ις δ/ ν^ο β/ απο αγ^ο εξω^θ δι⁻
 ν^ο β γ ις δ/ ν^ο [β]ς
- 179 [ορν^θ α ν^ο γ α δ' δ/ ν^ο] ουτ^ω απο αγ^ο τ^η δι⁻ ορν^θ α τ^ω κ γ [α δ'
 δ/ ν^ο] απο αγ^ο εξω^θ δι⁻]
- 180 [ελαι^{ov} μ^ε β γ τ ν^ο α γ ις δ/ ν^ο ας] ουτ^ω ομ^ο ελαι^{ov} μ^ε γ τ^ω γ ιβ γ [ιβ
 δ/ ν^ο] ομ^ο ελαι^{ov} μ^ε β εκ ν^ο] ν^ο γ κ]βς δ/ ν^ο α
- 181 [εψ^η μ^ε δ γ δ ν^ο α γ γ δ' δ/ ν^ο ας] ουτ^ω ομ^ο ε[ψημ]^α γ δ τ^ω μ^ε γ γ [γ δ'
 δ/ ν^ο ζ ομ^ο εψ^η μ^ε δ τ^ω δ ν^ο α δ/ ν^ο α
- 182 [ξυ^λ κ^ε/ ι ν^ο γ ιβ δ/ ν^ο] ουτ^ω ομ^ο ξυ^λ κ^ε/ ι τ^ω κ ν^ο γ ιβ δ/ ν^ο] [ζ
 ομ^ο ξυ^λ κ^ε/ ι τ^ω κ ν^ο γ ιβ δ/ ν^ο]
- 183 Σ τιμ^η ειδων [παραδ^θ/ Ηλβα υι Αβ^δ κελλ⁻]
 ν^ο α γ γ δ' δ/ ν^ο ας ο[υτως
] απο αγ^ο εξω^θ δι⁻
 ν^ο α γ γ δ' δ/ ν^ο ας
- 184 σαγ^θ [κ^ε/ β εκ γ η ν^ο] γ ις δ/ ν^ο β/ ελαι^[ov] [μ]^ε [ε]κ ν^ο] . . .
- 185 Σ τιμ^η γαλ⁻ β^{ov} [παραδ^θ/ Ηλβα υι Αβ^δ κε]λλ⁻
 ν^ο β δ/ ν^ο βς ουτως
 απο αγ^ο τ^η δι⁻ ν^ο β δ/ ν^ο βς
- 186 Σ τιμ^η ειδων [παραδ^θ/ Παφνου^θ δι]οικτ[/]
 ν^ο γ ιης δ' δ/ ν^ο] γ ουτως
 ομ^ο] απο αγ^ο εξω^θ δι⁻
 ν^ο γ ιης δ' [δ]/ [ν^ο]] γ
- 187 ελ[αι^{ov} μ^ε α εκ ν^ο] γ ια δ' δ/ ν^ο] οξους μ^ε α γ γ τ^ω γ οβ [γ δ/ ν^ο ζ
 αλ^υ κ^θ/ β? τ^ω ιβ ν^ο γ δ/ ν^ο ζ]
- 188 γι/ τ[ων λογισιμων ν^ο ζ γ ιη] δ/ ν^ο η ουτως απο αγ^ο τ^ω δι⁻ γ ις δ/ ν^ο β/ εξω^θ
 δι⁻ ν^ο ε γ ας δ/ ν^ο ες απαργ^υ γαλ⁻ ν^ο β δ/ ν^ο βς]

Fol. 8 b.] (1st hand.)

- 189 [απο εποικ/ Ποιμην επιζητ^τ]
- 190 Σ [καν]ονος δημ^ομ^ο εχ^ο ν^ο ρβ γ ε [δ]/ [ν^ο ρθς γ αφων ειτ/ σακ^ε/
 ν^ο λ γ ιη δ/ ν^ο λδ λογισιμων ν^ο γ γ θ] δ/ ν^ο γς
 [γ]ι/ [ν^ο λδ γ γ δ/ ν^ο λς] λ ν^ο ξη γ β δ/ ν^ο οβ γ]
- 191 Σ [δ]δ' αυτ^τ ν^ο α γ ας δ/ [ν^ο ας ομ^ο
 ν^ο δ/ ν^ο ομ^ο ν^ο] δ/ ν^ο
 γι / ν^ο [δ/ ν^ο λ ν^ο α γ ας δ/ ν^ο ας]

187. For the ἐχόμενα we may perhaps supply γ γ δ' both for ὄξος and for salt.

190-192. It is not certain whether anything in these lines

after εχ^ο ν^ο is by the 1st hand. The lines may have been completed by the 2nd hand.

- 192 \mathcal{S} απαργ^γ διανομων αν^ε τιμ^η ν^0 γ ιηδ' [δ]/ [ν^0 γ ομ^ο
 ν^0 δ/ ν^0 ομ^ο ν^0 γ ιηδ' δ/ ν^0 γ
 γ ι/ ν^0 [γ ιηδ' δ/ ν^0 γ λ ν^0 δ/ ν^0]
- 193 (2nd hand.) εψ^η μ^ε γ δ τ^ω μ^ε γ γ δ' δ/ ν^0 ϵ ορν^θ γ τ^ω κ γ [γδ δ/ ν^0 ϵ
 ν^0 γ ιβ δ/ ν^0 δ]
- 194 \mathcal{S} απαργ^ν διανομων τη τιμ^η ν^0 θ γ κ δ/ [ν^0 ις αφ ων ειτ' σακ^ε/ ν^0
 ν^0 δ/ ν^0 λογισιμ^ω ν^0 δ/ ν^0
 γ ι/ ν^0 [δ/ ν^0 λ ν^0 θ γ κ δ/ ν^0 ις]
- 195 γον^{χνχ} γ εκ ν^0 β γ η ν^0 ζ δ/ ν^0 ζς π^λπ^λ α εκ ν^0 β ν^0 β δ/ ν^0 β ϵ
 ν^0 γ κ δ/ ν^0 γ γ']
- 196 γ ι/ [ν^0 ριγ γ κα δ' δ/ ν^0 ρκβ γ αφ ων ειτ' σακ^ε/ ν^0 λ γ ιη [δ]/ [ν^0 λδ
 λογισιμων ν^0 δ γ γδ' δ/ ν^0 δ γ γ ι/ ν^0] λδ γ καδ' δ/ [ν^0 λη] γ
 λ ν^0 οη γ κγδ δ/ ν^0 πδ
- Fol. 9.]
- 197 [+ διαιρ^ε των προκειμ^ε λογισιμων]
- 198 [\mathcal{S} τιμ^η ελαι^{ου} \mathcal{S} αλυκ^η/ δα] παν^ν εργ^ν καμον^τ ει/ μασγι^δ Ιερ[ο]σολ^ν ούς μ^ημ^η ιβ
 ν^0 γ ια [δ' δ/ ν^0 γ ουτως] .
 απο αγ^ο εξω^θ δι[-
 ν^0 γ ια δ' δ/ ν^0 δ]
- 199 [ελαι^{ου} γ ϵ] τ^ω γ κ γ ϵ δ' δ/ ν^0 γ οξους γ ϵ τ^ω γ οβ γ [β δ/ ν^0 ϵ
 αλ^ν κ^θ/ ας τ^ω ιβ] γ βς
- 200 [\mathcal{S} τιμ^η ειδων δαπαν^θ/ επι] χ^ω \mathcal{S} εν Βαβυλωνι
 ν^0 γ γ δς [δ/ ν^0 γ γ ουτως] . [.] .
 απο αγ^ο τ^ω δι- ν^0 γ ιηδ' δ/ ν^0 γ ομ^ο
 ν^0 β γ [θδ' δ/ ν^0 βς]
- 201 [ορν^θ γ] γ γς δ/ ν^0 ϵ ουτ^ω απο αγ^ο τ^ω δι- ορν^θ γ τ^ω κ
 γ γς δ/ ν^0 ϵ [απο αγ^ο εξω^θ ϵ]
- 202 [ελαι^{ου} μ^ε γ γ ϵ ν^0] α γ καδ' δ/ ν^0 β ουτ^ω ομ^ο ελαι^{ου} γ ϵ τ^ω ιβ
 γ ιβ δ/ [ν^0] γ [ομ^ο] ελαι^{ου} μ^ε γ εκ ν^0 γ ν^0 α γ θδ'
 δ/ ν^0 ας
- 203 [εψ^η μ^ε δ γ δ ν^0] α γ γδ' δ/ ν^0 α ϵ ουτ^ω ομ^ο εψ^η μ^ε γ δ τ^ω μ^ε γ
 γ γδ' δ/ ν^0 ϵ [ομ^ο εψ^η μ^ε δ τ^ω μ^ε δ ν^0 α
 δ/ ν^0 α
- 204 \mathcal{S} τιμ^η ειδ[ων παραδ^θ/ Ηλβ] α νι Αβδελλ^ν κελλ^ν
 ν^0 γ η [δ]/ ν^0 γ [ουτως]
 απο αγ^ο εξω^θ δι-
 ν^0 γ η δ/ ν^0 [γ]

193. γ γς: for the fraction (properly $\frac{2}{3}$) cf. l. 109. The next article is probably either oil (cf. l. 168) or $\delta\epsilon\omega\varsigma$ (cf. l. 231).

195. β γ η: β corrected from α.

π^λπ^λ: πάλλιον; cf. l. 170, etc.

196. οη γ κγς: the γς is a correction. One of the figures in the

original sum was probably γ .

198. The dots here and in ll. 200, 204, and 206 are in the MS.

199. For the oil and salt, cf. l. 219. Here the price of the $\delta\epsilon\omega\varsigma$ is given as 2 carats (correct), that of salt as $2\frac{1}{2}$ carats (for 3). In l. 219 the amounts are $1\frac{1}{4}$ and $2\frac{3}{4}$ respectively.

- 205 [σαγ^θ κ^ε/ α εκ] γ η γ η δ/ ν^ο γ
 206 ξ τιμ[·] ειδ[ων παραδ^θ/ Πα]φνου^θ διοικ^τ/
 ν^ο γ γ δ' δ/ ν^ο ε .
 [ομ^ο]
 γ γ δ' δ/ [ν]^ο [ε]
 207] γ γ δ' δ/ ν^ο ε
 208 γι[/] τ[ων λογιισμων ν^ο] δ γ γ δ' δ/ ν^ο δ γ ουτως απο αγ^ο τ^η δι⁻ ν^ο γ ι η δ'
 δ/ ν^ο γ γ απο αγ^ο ε ξ[ω]^θ [τ^η] δ[ι⁻ ν^ο γ γ θ δ/ ν^ο γ δ]
 Fol. 9 b.]
 209 [απο εποικ/ Ψυρου] επιζ^η
 210 [ξ κανονος] δημ^ομ^ο εχ^ο ν^ο ο γ κα δ/ ν^ο ο ζ αφ ων ει^τ/ σακ/[^ε
 ν^ο ο γ κα δ/ ν^ο ο ζ λ]ογιισμων ν^ο β γ β δ/ ν^ο β ε γι/ ν^ο ο β γ κ γ
 δ/ ν^ο ο θ ε λ [μ^ε ν^ο δ/ ν^ο ως π^λ δε ν^ο β γ β δ/ ν^ο β ε]
 211 [ξ δ/ δ' αυτων] ν^ο γ ι ζ δ' δ/ ν^ο γ γ αφ ων ομ^ο
 [ν^ο γ ι ζ δ' δ/ ν^ο γ γ ομ^ο ν^ο δ/ ν^ο γι/ γ ι ζ δ'
 δ/ ν^ο γ γ λ [ν^ο γ ι ζ δ' δ/ ν^ο γ γ]
 212 [ξ απαργ^ν] διανομων αν^ε τιμ[·] ν^ο α γ α δ' δ/ ν^ο α ε αφ ων ομ^ο
 [ν^ο δ/ ν^ο] ομ^ο ν^ο α γ α δ' δ/ ν^ο α ε γι/ ν^ο α γ α δ'
 δ/ ν^ο α ε λ [ν^ο δ/ ν^ο]
 213 προβ⁻ β εκ γ ι β ν^ο α δ/ ν^ο α ορν^θ α τ^ω κ γ α δ' δ/ ν^ο ε
 214 ξ [α]παργ^ν διανομων τη τιμ[·] ν^ο θ δ/ ν^ο θς αφ ων ει^τ/ σακ^ε/
 ν^ο α γ η δ' δ/ ν^ο α γ λογ[ι]σιμων ν^ο δ/ ν^ο γι/ ν^ο α γ η δ'
 δ/ ν^ο α γ λ [ν^ο θ δ/ ν^ο θ]
 215 γον^χν^χ γ εκ ν^ο β γ η ν^ο ζ δ/ ν^ο ζ γ παλλ⁻ α εκ ν^ο β ν^ο β δ/ ν^ο β ε
 216 γι/ ν^ο πα γ ι ε δ/ ν^ο π ης αφ ων ει^τ/ σακ^ε/ ν^ο ο γ κα δ/ ν^ο ο ζ λογιισμ^ω ν^ο γ γ [γ δ'
 δ/ ν^ο] γ γ θ ν^ο ο δ γ δ' δ/ ν^ο π γ λ μ^ε ν^ο θ γ ι ζ δ' δ/ ν^ο ι γ ως πλει^{ον}
 δε [ν^ο β γ β δ/ ν^ο β ε . . .] μ^ε ενκ^θ/ ν^ο ζ γ ι ε δ' δ/ ν^ο η ε

208. δ/ ν^ο γ γ : γ corrected from δ'.

γ γ θ : this is correct as the difference between the ἀγορὰ τῆς δι(οικήσεως) and the total, but the items add up to γ γ η δ'.

209 ff. For the explanation of the alterations here, see the introduction to 1412, p. 84. The entries under ἀφ' ὧν for all the taxes except the canon are inserted by the corrector.

210. β γ β : the second β is a correction from α.

γι/ ν^ο ο β γ κ γ : after the β are inserted two short strokes as a sign that the figure is to be cancelled.

213. ν^ο α : apparently corrected from γ.

215. β γ η : β corrected from γ.

216. The explanation of this line is as follows : the remainder as originally written (9 s. 17³/₄ c.) is the sum of the remainders on the τετάρτια and διανομαὶ τῆς τιμῆς, i.e. the sum of the credit balances. As, however, there was a deficit on the canon this

exceeds the correct net balance, the difference between the total ἐπιζητούμενα and the total deductions, by 2 s. 2¹/₂ c., i.e. the amount of the deficit. The amount has been corrected, and the correct sum is in addition inserted (by the corrector) at the end of the line. As an overwritten letter or a line as a mark of abbreviation appears just after the lacuna, it seems that something must be lost between the statement of the ὡς πλείους and this additional entry. μ^ε ενκ^θ/ may be read as μείονος ἐνκομισθέντος, and will mean that this is the ultimate credit balance (μείων), which has been paid into the (local) treasury, or, possibly, has been entered in the body of the account.

θ : a not infrequent symbol for 'total' (ὅλον) in these accounts.

- 233 [γον^χν^χ γ] εκ ν° β γ η ν° ζ δ/ ν° ζς παλλι- β εκ ν° β ν° δ
[δ/ ν° δ ζ] σακκι^α τρ[ι]^χ δ εκ γ β γ η δ/ ν° γ
- 234 [γι/ ν° ξ β γ β δ' δ/] ν° ξς ζ αφ ων ειτ/ σακ^ε/ ν° ιδ γ ιδ δ/ ν° ις γ λογισιμ^ω
ν° β γ [α δ' δ/] ν° β [γ]ι/ ν° ις γ ιε δ' δ/ ν° ις γ λ ν° με γ ια δ/ ν° μη γ
- 235 + διαιρ^ε τω[ν προκειμ^ε λογισιμων]
- 236 Σ τι[μ^η ειδων δαπαν^θ επι] χ^ω S εν Βαβ^υ ν° γ ι γ δ' δ/ ν° ς
ουτως . . . [. . .]
απο αγ^ο τ^η δι- ν° γ ι γ δ' δ/ ν° ς απο αγ^ο εξ[ω]^θ δι- ν°
- 237 [ορν^θ α τ^ω] κ γ α δ' δ/ ν° οξους μ^ε α τ^ω ξ γ δ δ/ ν° ζ
ειψ[·] μ^ε α τ^ω μ^ε γ γ [η δ]/ ν° γ
- 238 Σ [τιμ^η ειδων παραδ^θ/ Ηλ]βα υι Αβδελλ- κελλ- ν° α γ ι β δ/ ν° ας
ουτως απο δι- ν° α γ ι β δ/ ν° ας Σ^π γ κ δ/ ν° ς γ τι/ αυ^τ
γ ις δ/ ν° β/ [ομ^ο =]
- 239 [αγκ^ν/ α] ν° α γ ι β δ/ ν° ας ου- απο δι- αγκ^ν/ α εκ ν° α γ ι β
ν° α γ ι β δ/ ν° ας Σ^π εκ γ κ γ κ [δ]/ [ν° ς γ Σ τι/ αυ^τ εκ γ ις
γ ις δ/ ν° β/]
- 240 [γι/ των λογισιμων ν°] β γ α δ' δ/ ν° β ουτως απο δι- ν° α γ ι β δ/ ν° ας Σ περι^π
ν° γ κ δ/ ν° ς γ [Σ τι/ αυ^τ ν° γ ις δ/ ν° β/ απο αγ^ο τ^η δι-
ν° γ ι γ δ' δ/ ν° ς]

Fol. 106.]

- 241 απο εποικ[·]/ Σακοορε επιζ^τ
- 242 Σ κανονος δημ^ομ^ο εχ[·] ν[·] ι β γ ι θ δ/ ν° ι γ ς γ αφ ων ειτ/ σακ^ε/
ν° ι α γ κ β δ/ ν° ι γ λογ γ [ι ε δ' δ/ ν° β/] γι/ ν° ι β γ ι γ δ'
δ/ ν° ι γ β/ λ^π ν° γ ε δ' δ/ ν° ζ
- 243 Σ δ' δ' αυτων ν° γ γ δ' δ/ ν° ζ αφ ων ομ^ο
ν° ν° ομ^ο
λ^π ν° γ γ δ' δ/ ν° ζ
- 244 Σ απαργ^ν δ[ιανο]μων αν^ε ν° γ α δ' δ/ ν° αφ ων ομ^ο
ν° ν° ομ^ο γ [α δ' δ/ ν°] γι/ ν° γ α δ'
δ/ ν° λ^π ν° =
- 245 ορν^θ α τ^ω κ γ α δ' δ/ ν°
- 246 Σ απαργ^ν διανομων τη τι/ ν° ς γ ις δ/ ν° ζς αφ ων ειτ/ σακ^ε/
ν° ν° λογ
λ^π ν° ς γ ις δ/ ν° ζς [']
- 247 γον^χν^χ β εκ ν° β γ η ν° δ γ ις δ/ ν° ε παλλι- α εκ ν° β ν° β δ/ ν° β ζ
σχοι^ν τρι^χ α εκ γ [α]ς γ ας
- 248 γι/ ν° ι θ γ ις δ/ ν° κας αφ ων ειτ/ σακ^ε/ ν° ι α γ κ β δ/ ν° ι γ λογισιμ^ω ν° γ ις
δ/ ν° β/ [γι/ ν°] ι β γ ις δ/ ν° ι γ β/ λ^π ν° ζ γ βς δ/ ν° ζς
- 249 + διαιρ^ε των προκειμ^ε λογισιμ^ω

233. β γ η: β corrected from γ.

236. The dots in the MS.; so in ll. 243, 247, 253.

- 250 \mathcal{S} τιμ· ειδων δαπαν^θ επι χ^{ω} S εν Βαβ^υ \mathcal{S} ιβ^ς δ/ ν^ο \mathcal{S} ουτως
[απ]ο αγ^ο τ· δι-
- 251 ορν^θ α $\left[\nu^{\circ} \mathcal{S} \alpha \delta' \delta / \nu^{\circ} \right]$ ουτ απο αγ^ο τ· δι- ορν^θ α τ^ω κ $\mathcal{S} \alpha \delta'$
απο αγ^ο εξω^θ δι-
- 252 ελαι^{ου} μ^ε α $\left[\nu^{\circ} \mathcal{S} \alpha \delta' \delta / \nu^{\circ} \mathcal{S} \text{ον}\right]^{-}$ ομ^ο
[ομ]^ο ε[λ]αι^{ου} [μ]^ε [α εκ ν^ο \mathcal{S}] $\mathcal{S} \alpha \delta' \delta / \nu^{\circ} \mathcal{S}$
- 253 \mathcal{S} τιμ· ειδ[ω]ν π[α]ρ[αδ^θ]/ [Η]λ[βα νι Αβδελλ- κελλ- $\mathcal{S} \delta$ δ/ ν^ο \mathcal{S} ουτως
] . . .
απο αγ^ο εξω^θ δι- $\mathcal{S} \delta$ δ/ ν^ο \mathcal{S}
- 254 [σα]γγ^θ ρ ν $\left[\mathcal{S} \delta \delta / \nu^{\circ} \mathcal{S} \text{ουτ απο αγ}^{\circ} \tau^{\eta} \text{δι-} \right]$ =
απο αγ^ο εξω^θ δι- σαγγ^θ ρ ν εκ $\mathcal{S} \eta$ τ^{ου} κ^ε/]
 $\mathcal{S} \delta$ δ/ ν^ο \mathcal{S}
- 255 [γι/] των λογισιμων ν^ο \mathcal{S} [ις] δ/ ν^ο β/ ουτ^ω απο αγ^ο τ^η δι- $\mathcal{S} \alpha \delta' \delta / \nu^{\circ}$
απο αγ^ο εξω^θ δι- ιε δ' δ/ ν^ο β/]

Fol. 11.]

- 256 + απο μον^α Α[ββ- Ερμαωτος]
- 257 \mathcal{S} [απαργ^ν διανύ τ^η] τιμ^η \mathcal{S} [ζ δ]/ [ν^ο γ]' αφ ων ειτ/ σακ^ε/
[= λογ =] λ ν^ο $\mathcal{S} \zeta \delta / \nu^{\circ} \gamma$
- 258 [μοι- γ εκ] $\mathcal{S} \alpha \mathcal{S} \mathcal{S} \delta / \nu^{\circ} \mathcal{S}$ σπ^ν ι εκ $\mathcal{S} \delta' \mathcal{S} \beta \mathcal{S} \delta / \nu^{\circ} \mathcal{S}$
- 259 [γι/ ν^ο $\mathcal{S} \zeta$] δ/ ν^ο γ αφ ων = λογ λ = $\mathcal{S} \zeta \delta / \nu^{\circ}$ [γ]
- 260 απο μον^α Τ[αροου]
- 261 \mathcal{S} α[παργ^ν διανύ αν]^ε ν^ο α $\mathcal{S} \delta$ δ/ ν^ο α \mathcal{S} αφ ων ειτ/ σακ^ε/
λογ ν^ο α $\mathcal{S} \delta$ δ/ ν^ο α \mathcal{S} λ =
- 262 [ειψ^η μ^ε γ γ ε τ^ω] μ^ε γ ν^ο α $\mathcal{S} \delta$ δ/ ν^ο α \mathcal{S}
- 263 διαιρ^ε τω[ν προκειμ^ε λογισιμων]
- 264 \mathcal{S} τι[μ^η ειδων δαπαν^θ επι] χ^{ω} S εν Βαβ^υ [ν]^ο α $\mathcal{S} \delta$ [δ/ ν^ο] α \mathcal{S}
ουτως απο α[γ]^ο τ^η δι- ε[ψ^η μ^ε γ γ ε] τ^ω μ^ε γ ν^ο α $\mathcal{S} \delta$
δ/ ν^ο α \mathcal{S}
- 265 απο μον^α Φ[αροου]
- 266 \mathcal{S} α[παργ^ν διανύ αν]^ε $\mathcal{S} \beta \mathcal{S} \delta / \nu^{\circ} \mathcal{S}$ αφ ων
λογ $\mathcal{S} \beta \mathcal{S} \delta / \nu^{\circ} \mathcal{S}$ λ_[π]
- 267 [ειψ^η γ γ τ^ω μ^ε γ γ] β $\mathcal{S} \delta / \nu^{\circ} \mathcal{S}$
- 268 \mathcal{S} [απαργ^ν διανύ τη τιμ^η] $\mathcal{S} \delta$ δ/ ν^ο \mathcal{S} αφ ων
λογ λ_[π] [ν^ο $\mathcal{S} \delta \delta / \nu^{\circ} \mathcal{S}$]
- 269 [μοι- β εκ $\mathcal{S} \alpha \mathcal{S}$ $\mathcal{S} \gamma$] δ/ ν^ο \mathcal{S} σπ^ν δ εκ $\mathcal{S} \delta'$ $\mathcal{S} \alpha$ =

251. After ορν^θ α, τ^ω κ has been washed out.

253. The δ in the εξωθεν is corrected from γ(?).

254. Where in the heading the whole amount is placed under one of the two markets it is not usual, in giving the details, to specify the markets again, but here, as the figures which are visible are placed under those for εξωθεν in l. 252, it seems

to have been done.

258. μοι-: cf. ll. 274, 277. The meaning is obscure.

 $\mathcal{S} \delta$: δ perhaps corrected from α.σπ^ν: σπυρίδες.

266. αφ ων: the stroke over the ν is apparently a sign that the phrase is abbreviated.

- 270 [γι/ ν^ο] ρ ς δ/ ν^ο γ αφ ων λογ ρ β δ/ ν^ο ε λ ρ δ [δ/ ν^ο ε]
 271 [ξ τιμ^η ειδων δαπαν^θ επι χ^ω S εν Βαβ^ν ρ] β δ/ ν^ο ε ουτ^ω απο αγ^ο τ^η δι-
 εψ· μ⁻ ρ γ τ^ω μ^ε γ ρ [β δ/ ν^ο ε]'

Fol. 11 b.]

- 272 απο μον^α Βαρβαρον
 273 ξ απαργ^ν διανύ τη τι/ ρ δ δ/ ν^ο ε αφ ων· λογ
 λ ρ δ [δ/ ν^ο ε]
 274 μοι⁻ β εκ ρ α ρ γ δ/ ν^ο ε σπ^ν δ εκ ρ δ' ρ α δ/ ν^ο .
 275 απο μον^α Αγ^α Μαρίας
 276 ξ απαργ^ν διανομων τη τιμ· ρ ια δ/ ν^ο ς αφ ων λογ
 λ ν^ο [ρ ια] δ/ ν^ο ς
 277 μοι⁻ δ εκ ρ α ρ ς δ/ ν^ο γ σπ^ν κ εκ ρ δ' ρ ε δ/ ν^ο ε

Fol. 12.]

- 278 + συν^θ ανακεφαλ[αιωσις]
 279 ξ χρυ[σικων δημοσιων ν^ο ημθ ρ ια δ/ ν^ο ηχλε αφ ων ειτ/ σακ^ε/
 ν^ο γωοα ρ κ δ/ ν^ο δρβ ς λογισιμων ν^ο ρ ς ρ ε δ/ ν^ο σθ γ
 γι/ ν^ο δ ξ η ρ α δ/ ν^ο δυα ς λ μ^ε εχ^ο ν^ο γ ρ πα ρ ι δ/ ν^ο δ σ λ γ ς
 ως πλει^{ων} δε ν^ο κ ρ κ δ/ ν^ο κ β ς
 280 ξ δ' δ' [αντων ν^ο π γ ρ κ δ' δ/ ν^ο π θ ς α] φ [ων ο] μ^[ο]
 ν^ο δ ρ [ιδ ς δ/ ν^ο ε ο μ^ο ν^ο δ/ ν^ο
 γι/ ν^ο δ ρ ιδ ς δ/ ν^ο ε λ ν^ο π γ ρ κ δ' δ/ ν^ο π θ ς
 281 ξ απ[αργ^ν διανομων αν^ε τιμ^η ν^ο ρ μ η ρ η δ/ ν^ο ρ ν η] αφ ων ο μ^ο
 ν^ο ρ η ν^ο γ [ο μ^ο ν^ο ρ ε ρ ι β δ/ ν^ο ρ α ς γ
 γι/ ν^ο ρ ε ρ ι β δ/ ν^ο ρ α ς γ λ ν^ο ν β ρ κ δ/ ν^ο ν ς ς
 282]
 εψημ⁻ μ^ε λ δ ρ ζ τ^ω μ^ε γ ν^ο ι α ρ ι γ ς [δ/ ν^ο]
 ν^ο γ ρ ι β δ/ ν^ο γ β/
 283]
 χαλκ^ο/ κν^θ ι ζ ν^ο η ρ ι β [δ/ ν^ο]
 ν^ο ε ρ η δ/ ν^ο ε β/]

271. The διαίρεσις line is omitted, and if the restoration is correct the heading and details are combined into a single line.

274. The dot is in the MS.

278 ff. The payments to the treasury on all taxes other than the canon are inserted by the corrector.

279. ρ β ρ δ' : β has been washed out after the carat sign. ως πλει^{ων} κ.τ.λ. is underlined as if for deletion.

283. χαλκ^ο/ κν^θ : obscure; qu. χαλκοὶ κύαθοι? The ζ of ιζ is a correction, perhaps from γ.

284		ελαι ^{ov} με ις γ η	ν ^o ιδ	[δ/ ν ^o]
		ν ^o α γ η	δ/ ν ^o ας]
285		κυμιν ^{ov} αρ ^τ γς	ν ^o α γ δ	[δ/ ν ^o]
		ν ^o α γ κ	δ/ ν ^o β]
286	§ απ[αργ ^v	διανομων τη τιμ ^η	ν ^o σογγ ις	δ/ ν ^o σςα ε αφ ων]	ει ^τ / σακ ^ε /
		ν ^o δ γ ας δ'	ν ^o δ ε	λογισιμ ^ω	[ν ^o ιγ γ θ δ/ ν ^o ιδ γ
		γι/ ν ^o ις γ δ'	δ/ ν ^o ιδ]	γ λ ν ^o σςξ γ ζ	δ/ ν ^o σςος γ
287		παλλι ^[-1] κδ	[ν ^o] μ η	[δ]/ [ν ^o]
		ν ^o] ε γ ις	δ/ ν ^o ζ ε]
288		λεπτ ⁻ σιβ ^ε ζ	ν ^o γ γ ιβ	δ/ ν ^o γ β/	[]
		γ δ	δ/ ν ^o ε]
289		σχοινα ^a τρι ^x η	ν ^o γ ιβ	δ/ ν ^o ς	[]
		ν ^o] α γ β	δ/ ν ^o α ε]
290		σακοφ ^θ β	ν ^o γ γ	δ/ ν ^o ε	[]
291		οξυγγι ^{ov} ς ξ	ν ^o α γ ις	δ/ ν ^o α β/	[]
292		χορ ^τ αρ ^τ θς	ν ^o α γ ιδ	δ/ ν ^o α β/	[]
293		σπ ^v λ η	ν ^o γ θς	δ/ ν ^o γ	[]

Fol. 12 b.]

294	§ απαργ ^v	γαλακ ^τ / γ πε	εχ ^o ν ^o πε	δ/ ν ^o ςς	αφ ων [ει ^τ]/ [σακ ^ε /
		ν ^o	δ/ ν ^o λογισιμων ν ^o μ	δ/ ν ^o μβ β/	
		γι/ ν ^o μ	δ/ ν ^o μβ β/ λ ν ^o με	δ/ ν ^o μςς γ]	
295	§ απαργ ^v	μελι ^τ γ ψι η γ	ν ^o οα γ κ	δ/ ν ^o οςς	αφ ων ομ ^o
		ν ^o α γ ιδς	δ/ ν ^o α β/ ομ ^o ν ^o	δ/ ν ^o	
		γι/ ν ^o α γ ιδς	δ/ ν ^o α β/ λ ν ^o [οα γ κ	δ/ ν ^o οςς]	
296	γι επιζ ⁻	ν ^o ηψιβ γ γ δ'	δ/ ν ^o θτμ γ αφ ων ει ^τ / σακ ^ε / ν ^o [γωοα γ κ	δ/ ν ^o ,δρςβ ε	
		λογισι]μ[ων ν ^o τ]μ[ε] γ β	δ/ ν ^o τξ η ε	ν ^o ,δσις γ κβ	δ/ ν ^o ,δ[φ ξ γ
		λ μ ^ε ν ^o ,δνςε γ ε δ'	δ/ ν ^o ,δψπ ως πλει ^{ov} δε ν ^o κ] γ κ	δ/ ν ^o κβ ε	

286. There is more space than usual between this line and 285. Perhaps, therefore, 285 was followed by a short line with one entry only, which would be lost in the lacuna.

290. σακοφ^θ: obscure; it is not even clear whether one word

or two is intended. The third letter is a correction.

291. οξυγγιον: the first *v* corrected from *a*; another form of *ἀξούγγιον*, *tallow*, *fat* (cf. Ducange, s.v. *ἀξούγγιον*).

295. γ ψι η γ: inserted by the corrector.

Fol. 13.]

297 + διαίρε^ε των [προκειμενων λογισιμων]298 α § [τιμ^η

299 . [

300 β § [τιμ^η

301 [

302 γ § [τιμ^η303 ελαι^{ου} μ^ε.] εκ ν^ο } ν^ο γ [δ/ ν^ο .]304 δ § τ[ιμ^η ελαι^{ου} και αλυκ^η/ ? δαπαν^η τεχν^η τ^η] κωμ⁻ καμον^τ ει^τ/
πλοι⁻ τ^{ου} Κλ^υ ού α μ^ημ^η τ [ν^ο γ ια δ' δ/ ν^ο }
ουτως305 απο αγ^ο εξω^θ δι⁻ ν^ο γ ια δ' δ/ ν^ο }
ελαι^{ου}] 8 τ^ω 8 κ ν^ο 9 ζ
δ/ ν^ο γ306 ε § τι[μ^η]^{ου} μ^τ εγγομ^{ου} σι^τ 5 αλλων307 τ § τιμ^η . . . λ λογω τροφ^η αλογ^ω α]λλαγ^η χ^ω Μουναχ^θ [308 ζ § τιμ^η309 η § τιμ^η

Fol. 13 b.]

310 δ/] ν^ο τ ζ311] ομ^ο ξ[ν^λ κ^ε/ σνη γ] τ^ω κ ν^ο ιβ γ κβ [

312 [

313 λ^π σι]β^ε δ] [ν^ο] δ γ ιβ δ/ [ν^ο] δ] γ σχοιν^ύ μικ^τ/ [314] ε [ν^ο] β γ η δ' δ/ ν^ο β] σ[δη]ρ^{ου} κ^ε/ [315 δ/] ν^ο } [

297 ff. In this διαίρεσις the headings are numbered in the margin, in the hand of the corrector. From l. 316 it appears that there were 15 in all. Under Aphrodito there are 14, but in two of these cases the actual specification of the purpose for which the supplies were intended is lost. Two headings not to be found under Aphrodito are supplied by Pakaunis (the posting-station of Mounachthe and the Governor's estate at Damascus). The second of these occurs also under Bounoi, and there is one uncertain heading under Emphyteutae, another under Keramion. It is just possible that a heading may have occurred for an ἐποίκιον which did not occur under Aphrodito; if this is not the case we must supply a line after l. 32, which would give Aphrodito 15 headings, two of which should be taken as respectively Mounachthe and the Governor's estate. The remaining one is that contained in l. 306.

305. In the corresponding line, 29, 6 xestae of ὀξος occur. At the usual rate ἔξωθεν, i. e. 72 xestae to the solidus, this comes to 2 carats, which might be given on the other standard as $\frac{1}{8}$ s. After the price of the oil here given is deducted from the total,

11 $\frac{1}{4}$ c. = $\frac{1}{2}$ s., there remains 3 $\frac{3}{4}$ c. = $\frac{1}{8}$ s. to be accounted for. Possibly 3 $\frac{3}{4}$ c. might be given instead of the correct 2 c. for ὀξος, but more probably salt occurred as well. In that case $\frac{1}{8}$ s. was the entry for ἀρίθμα νομίσματα for one of the two and nothing for the other.

306. Apparently a charge for transport of taxes. After ἄλλων, a word like εἰδῶν is to be understood. The compound ἐγγομος seems to be new.

309. Probably, but not certainly, the last line of the page.

310. Probably the first line of the page. The figures at the end are not, as here printed for convenience, above the entries in ll. 311-315, but at the extreme right of the page, the end of an unusually long line.

311. κ^ε/ σνη γ: this depends on the correctness of the reading ν^ο ιβ γ κβ. The κβ, however, is not certain. This line is no doubt the last of the details under εἰδῶν δαπανηθέντων ἐπὶ χώρας κ.τ.λ.; the following line gave the heading εἰδῶν παραδοθέντων Ἡλβα νίψ' Ἀβδελλα.

Fol. 14.]

316 ιε § τιμ^η ειδων παραδ^ο/ Παφ[νον^ο διοικ^τ/

317 ελαι^ο μ^ε θ^ο θ^ο [

318 Θ των λογισμων [ν^ο τμε γ β δ/ ν^ο τξ η ζ

Fol. 14 b.] The other way up.

319 § απαρ[γ]^ν διανομ[ων αν^ε τιμ^η ν^ο ρμη γ η

320 § απαργ^ν διανομων τ[η τι/] ν^ο σ[ο γ γ ις

321 § απαργ^ν γαλ⁻ ν^ο [πε

322 § απαργ^ν μ^λ ν^ο ο[α γ κ

323 γι/ επιζ^τ εχ^ο ν^ο ηψ[ι]β γ γ [δ/

318. After the total came no doubt the usual details as to ἀγοραί, etc., which it is not worth while to supply from the arithmetic.

319 ff. It is not clear what connexion this page has with the

rest of the account. It is perhaps intended as a summary restatement of the totals, without the specification of single εἶδη under the two διανομαί, as in the other ἀνακεφαλαίωσις.

PAPYRUS 1415.—Date uncertain.

Inv. No. 1428. 1 ft. 2 $\frac{3}{8}$ in. × 1 ft. 2 $\frac{1}{4}$ in. *Recto* in a somewhat rounded minuscule of medium size, black ink; *verso* in a sloping, rather compressed minuscule, brown ink.

THIS account adds nothing important to our knowledge of the method of collection of the χρυσικά δημόσια, but it seems to have belonged to a document of similar character to 1414 and is of interest for its indications of the prices of various articles. It is not certain whether it belonged to a roll or to a codex, but the latter is much the more probable. The extant portion consists of details of expenditure, preceded in each case by the word οὕτως. Probably, therefore, the first half of each line contained a specification of the purpose for which the articles were required, with the total cost. There are several differences between this account and 1414. In the first place it is calculated not in both ἐχόμενα and ἀρίθμια, but in ἀρίθμια only; for that the coins are ἀρίθμια may be inferred from the fact that they are given, not in solidi and carats, but in solidi and fractions. Again, there was, so far as can be seen, no specification of the market (ἀγορά) in which the articles were bought; and the rates are in several cases different from those in 1414. Oil and ἔψημα are sold at the same rates as in the ἀγορὰ τῆς δι(οικήσεως) in 1414 (12 xestae per sol. and 3 metra per sol.). In 1414 sheep are sold at $\frac{1}{2}$ s. in the same ἀγορά, and in 1375, where the articles were evidently all bought ἔξωθεν, the rate is the same. Here, however, it is $\frac{2}{3}$ s. each. Poultry were sold at 20 birds per sol. in both ἀγοραί (1414 and 1375); here

12

]

(3rd hand) δεπα^{ου} ταπ⁻ θεοφ ι ξ⁻

τιμ αγιω αδελφω

Verso. From top to bottom of the page.13 + επιζ· εμβολ κωμ^η Αφροδιτω ι^δ/ ε14 κωμ^η Αφροδιτω σι αρ^τ ψνε δ' ε Πεδι^α αρ⁻ ροσ γ Πεδι^α αρ⁻ σιε^ς γ15 β Πεδι^α αρ⁻ ρν μονν^α αρ⁻ ν Πακανν^ε αρ⁻ ρκη^ς ιβ^ι16 Ψυρου αρ⁻ ια γ Ποιμην[·] αρ⁻ ι Σακορε αρ⁻ γ17 γι/ σι αρ⁻ ,αφ αφ ων παραδ^θ/ ει/ ορό Βαβ^υ σι αρ⁻ ,ασλη β/ λ^π σι αρ⁻
π^λ ναυγ^θ εν^τ ποτ^α σι αρ⁻ σξη^ς ιβ^ι

12. Both the meaning of this line and the division of words are obscure. Some of the words seem quite un-Greek but are apparently not Coptic. Most of the letters are clear. The character after θεοφ is a symbol rather than a letter. For ξ could be read χ. Instead of αδελφω, θεσνφω could also be read.

17. αφ ων παραδ(ο)θ(εισαι) ει(ς) ορρ(ια) Βαβυ(λωνος): a phrase exactly equivalent to ἀφ' ὧν εἰς τὴν σάκε(λλαν) in money accounts.

π^λ κ.τ.λ.: πλοίου ναυ(α)γηθέντος ἐν τῷ ποταμῷ. The sum of this amount and that delivered to the barns is 1507 $\frac{1}{4}$ artabas, whereas the ἐπιζητούμενα are only 1500, so that it is not wholly clear what relation the present sum bears to the rest; but probably, as no remainder is given, there was in this indiction an excess of payments over ἐπιζητούμενα such as frequently occurs in money-payments. Of this total payment of 1507 $\frac{1}{4}$ artabas, 268 $\frac{7}{8}$ were lost in the wreck of the boat.

PAPYRUS 1416.—Date uncertain.

Inv. No. 1405. Two fragments of a roll; 8 $\frac{1}{2}$ in. × 3 ft. 11 $\frac{3}{4}$ in. and 4 $\frac{7}{8}$ in. × 2 $\frac{1}{2}$ in. *Recto* in a neat, small, round minuscule; *verso* in various minuscule hands, in lines parallel partly to the breadth, partly to the length, of the roll.

THIS roll contains several miscellaneous accounts, all of which, though they do not all concern the general χρυσικά δημόσια and should strictly be placed in different classes, it seems most convenient to give here. On the *recto* is an account (A) which, so far as the existing lines are concerned, is complete, but several lines, including that which gave the total, are lost at the foot, as the roll has been torn in two throughout its whole length. This account is somewhat obscure and puzzling in many details, but its main features are fairly clear. It concerns the χρυσικά δημόσια, like 1412–1414, but the sums are given in ἀρίθμια νομίσματα only (or at least in *solidi* and fractions), and do not agree in amount with those in the accounts referred to, being in all cases (except Psyrus) considerably less. The πεδιάδες, etc., of Aphrodito are given independently, no difference being made between them and the ἐποίκια, and in the account G on the *verso*, which, though evidently not of quite the same character as this, is perhaps by the same hand, and was probably arranged, as regards the places, in a similar manner, the monasteries are also given, following the ἐποίκια. This account on the *recto* is written along the fibres in a very long line of columns, the first consisting of the names of places and the following ones noting against these various sums of money. It is impossible therefore to reproduce the form exactly, and the arrangement adopted seems the clearest and most convenient. For convenience of reference,

both in the notes and this introduction and elsewhere, the columns are numbered by letters. Owing to the slight difference in arrangement in the latter part between the first two lines and the remainder it is necessary there to adopt a somewhat complicated system of numbering by letters and figures. This, however, makes the exact relation of the columns to one another clearer than they would otherwise be.

In column *a* are given the ἐπιζητούμενα or tax-quotas, which, as already remarked, are different in amount from those in 1412–1414, so that it is uncertain whether they relate to the whole of the χρυσικά δημόσια. But for Psyrus, whose quota is larger than in 1412–1414, one might suppose them to be for one collection only, perhaps the half of a year, but the case of Psyrus makes this difficult. That they represent the χρυσικά δημόσια in some form is clear from the heading. It is to be noted that the indiction is the 1st, but that neither the payments to the treasury nor the deficits on the previous indiction seem to agree with those in the 1st and 15th indictions of 1412 and 1413. This, if we could be sure of the nature of the taxes here, would suggest an extension of the limits of time within which this collection is comprised, but in view of the difference between the quotas here and in 1412–1414 and 1419, 254, it is hardly possible to use the present account as decisive evidence. In *b* are given the payments to the treasury, for which and their relation to the ἐπιζητούμενα see the introduction to 1412. In *c* is a further deduction for the deficit in the previous indiction, as to which see p. 84; and *d* contains an amount to be deducted in respect of payments for the wages of sailors and other expenses connected with the arsenal at Clysma. These were evidently paid not by the central treasury but out of money transmitted direct from the provincial officials to Clysma, and may be compared with the λογίσμα of 1414. In *e* the total of these deductions is stated, and *f* gives the remainder. This is followed by four columns *g*, *h*, *j*, and *k*, which, as they are obscure without reference to subsequent entries, may be disregarded for the present. They seem to be later additions, but probably by the original clerk. This ends the first part of the account; the second part is largely a repetition, with a different arrangement, of the first, presumably owing to the addition of the four columns *g*–*k*. First the names of the places are repeated, apparently owing to the fact that from this point a different arrangement is adopted with regard to Aphrodito itself. Hitherto, though the πεδιάδες, etc., are specified, οἱ ὄντες ἐν Βαβυλῶνι have been tacitly included under κώμη Ἀφροδιτώ, but henceforth that entry is subdivided into ἰδία κώμη and Βαβυλῶν. To prevent confusion the two lines which thus take the place of the one are numbered 2 *a* and 2 *b*. Column *l* repeats the ἐπιζητούμενα, except in the case of ll. 2 *a* and 2 *b* whose sum is not equal to the quota given in l. 2, col. *a*; the reason will appear later. The figures are preceded by the word ἀπο· (or, in l. 3, ἀπο ν^ο). The variation in l. 3 seems to show that ἀπο· stands for ἀπο ν^ο, the dot being a sign that the second word is omitted, and the meaning will be ‘from *x solidi* (are deducted)’; it is a mere restatement, for greater clearness, of the original quota. From this point, for some columns, the arrangement of ll. 2 *a* and 2 *b* is different from that of the remaining lines. The latter may be taken first. Column *l* is followed by the words ἀφ’ ὧν, so that the succeeding columns should all contain deductions. The first, however, *m*, which in the surviving portion has only two entries, is disregarded in the total of deductions. It is headed σὺ(ν) νο(μίσμασι), and may be compared with the entry μ(ε)τ(ὰ) νο(μισμάτων) ρ which follows *f* in l. 2, and with similar entries elsewhere. These appear to refer to certain particular sums of money included on this occasion in the amounts which they follow, but not normally forming any part of the sum under the heading to which they

refer. If this column is really of the same character as the entries referred to, we must suppose that the ἀφ' ὧν is misplaced and that the sums in the column are included in the ἐπιζητούμενα of col. *l*. The following two columns give actual deductions from the quota; *p* 1, which is headed διαγρ(αφῆς) Βαβυ(λῶνος) or διαγρ(αφόμενα) Βαβυ(λῶνι), is the sum of *b*, the payments to the treasury, and *g*, the first of the four columns added after *f*. It appears from this that *g* is an additional payment to Babylon, and also that the treasury to which the payments were made was at Babylon, not Alexandria (cf. 1412, 279, etc.). Col. *p* 2 repeats the entries in *c* and *d* but lumps them together, and *p* gives the total deductions.

Returning now to ll. 2 *a* and 2 *b*, in the former the entries numbered *n* 1-4 give certain additional sums to be deducted from the quota. The first is for the upkeep of the dykes (παραχωμάτων), the third for certain sailors at Clysma and the fourth for sailors from Pakaunis. Why these last should be included under Aphrodito is not clear; the explanation may perhaps be found in the deficit for Pakaunis; cf. 1414, ff. 2-5. The second deduction, *n* 2, is headed Φοιβ(άμμωνος) and consists of a sum of $6\frac{1}{2}$ *solidi*. The same amount, described as μ(ε)τ(ὰ) νο(μισμάτων) εἰς Φοιβ(άμμωνος) Τάπως (ὑπὲρ) τ(ῶν) ἐν Βαβυ(λῶνι), is added in l. 2 after col. *d*, and a similar entry (καὶ) νο(μίσματα) εἰς Φοιβ(άμμωνος) (καὶ) Ὀβονέρσε(ως) is placed in l. 2 *b*, after col. *l*, and added to the amount in that column (*l*, *l* 1 and *l* 2). It seems clear that the same payment is referred to in each case; a sum of $6\frac{1}{2}$ *solidi* was paid out of the Aphrodito quota for Babylon. As it follows *d* it must have been for naval purposes. Col. *n* gives in l. 2 *a* the total of these four deductions; in l. 2 *b* occurs similarly a sum to be deducted, and though the nature of the payment is not given we may conjecture that it was perhaps for the same purposes as *n* 1 and *n* 3. The col. *o* gives the amount of the quota which remains after the subtraction of these payments. In l. 2 *b* this is 2 *solidi* too large, a mistake to that amount having occurred in the addition of *l* 1 to *l*. Col. *p* gives for ll. 2 *a* and 2 *b* the total payments got by adding *b*, the payments to the treasury, to *g*, which we have already seen was an additional payment to Babylon. Thus there is a difference between ll. 2 *a* and 2 *b* and the remainder as regards the composition of the sums given in col. *p*. In ll. 3-12 they include payments to the treasury, the payment in *g*, the deficits for the 15th indiction, and the naval charges for Clysma; in ll. 2 *a* and 2 *b* the last of these (Aphrodito had no deficit) is omitted. This gives the reason why the sum of these two lines in col. *l* is not equal to the quota in col. *a*. If to the sum in col. *o* we add the 156 s. entered under Aphrodito in col. *d* for naval charges we get, allowing for the error of 2 s. already referred to, the original quota given in *a*. Thus the amounts in *l* show the quota 1786 s. *plus* the $33\frac{1}{4}$ s. afterwards deducted in *n* and *minus* the $6\frac{1}{2}$ s. added in *l* 2 and the 156 s. previously deducted in *g*. In the original quota given in *a* the money which in *n* is noted as paid out, and which therefore must have been included in the sum collected from the tax-payers, was omitted.

From col. *p* the arrangement is the same in all the lines: *q* gives the remainder after the deduction of the sum contained in *p*, and in *r* a further payment is noted, for εἶδη for Clysma. This is identical with col. *h*, which is therefore explained as an additional payment to Clysma, over and above that specified in col. *d*. Lastly, col. *s* gives the final remainder.

The only columns which now remain obscure are *j* and *k*. The former is nearly the same as *s*, but in most cases is rather smaller¹; *k* contains only two entries, each of 77 *solidi* and described

¹ In l. 8, for Pakaunis, the amount in col. *j* is the same as the μ(ε)τ(ὰ) νο(μισμάτων) εἰς added after the entry in col. *f*, but this does not hold good for l. 2.

as ὑπολ(ογισθέντα ?). Under l. 2 δ in col. ο is added the entry ὑπολ(ογισθέντα ?) νο(μίσματα) ρνδ, which is the total of the two entries in *k*, but this also is obscure.

To make the scheme of the account easier to follow, the entries for Pakaunis are given, as an example, in modern form :—

		<i>sol.</i>
Quota		270
Less paid to Treasury	202 $\frac{1}{2}$	
Deficit balance from previous year	1 $\frac{1}{4}$	
Deduct for wages of sailors, etc.	38	
		<hr/> 241 $\frac{3}{4}$
	Balance	<hr/> 28 $\frac{1}{4}$
Less payment to Babylon	13	
„ in kind to Clysma	1 $\frac{7}{12}$	
Uncertain	10	
Quota		270
Less payments to Treasury and Babylon	215 $\frac{1}{2}$	
„ deficit and wages	39 $\frac{1}{4}$	
		<hr/> 254 $\frac{3}{4}$
	Balance	<hr/> 15 $\frac{1}{4}$
Less payment in kind to Clysma		1 $\frac{7}{12}$
	Balance	<hr/> 13 $\frac{2}{3}$

In the text additions by the corrector are given in different type. The detached fragment, though it cannot have belonged to this account, was probably part of an account similar in character; the only heading preserved relates to naval expenditure.

The *verso* of the roll has been used for various purposes and by various hands. The account G seems to be by the same hand as A, and probably relates like it to some portion of the δημόσια, but the loss of the beginning makes it obscure. The line at the foot giving the totals is less unintelligible than the rest, and may be taken first. It consists first of two dates, Θώ(θ) κα and Φ(α)ω(φι) ιβ, with sums of money, followed by the total obtained by adding together the amounts for the two dates. In each case there are two amounts, of which the first is preceded by the characters μ^τ. It might be thought that these represented the two standards, ἐχόμενα and ἀρίθμια, which appear in 1412–1414, but this is impossible. In the first place, for Thoth the first sum is the larger, for Phaophi the second, which, on the supposition, would be ἀρίθμια, as it has a fraction; and further it is clear that Thoth with its two sums represents the first two columns, Phaophi with its two the third and fourth, and the total with its two the fifth and sixth, which follow γί(νεται) and are followed by another column no doubt representing the κονφισθέντα (see below), and by a final pair of columns containing the ultimate remainder. Now if the two sums represented two currencies the entries above should be in duplicate, but this is not the case; for example, in l. 61 there is no entry in cols. 1, 2, and 3, but 1 *solidus* in 4. Thus the two sums must represent levies for different purposes; as the contraction μ^τ is obscure and

no description of the second is given, it does not appear what purposes. After the totals comes the entry ἀφ' ὧν κουφισθ(έντα) νο(μίσματα) ο and then σταλέ(ντα) followed by two sums of money, the first, μ^τ, a repetition of the first total, the other the second total *minus* the 70 *solidi* κουφισθέντα. The participle κουφισθείς occurs also in 1412, 23, and seems to refer to a deficit caused by the remission (κουφίζειν) of part of the quota. Apparently the full sum required for one of the two purposes here was 196 $\frac{1}{3}$ *solidi*, but only 126 $\frac{1}{3}$ were actually paid and sent up to head quarters.

The account C which comes first on the *verso* is incomplete. It is possibly a register of miscellaneous expenses (the items which remain are connected with book-keeping); but as no money is mentioned it is not clear that it relates to expenditure at all. This is followed by entries relating to the land-tax. Certain of the places in the διοίκησις of Aphrodito are named, and under them are given the names of tax-payers with the amount of their holdings and of the tax payable by them. The rate is $\frac{2}{3}$ *solidus* per aroura on the first kind of land. The account should be compared with the section of accounts which follows the present one. Next comes an account relating to naval requisitions, and then a single entry probably forming part of the account which follows G. It is a register of requisitions, specifying the date on which each order was received, its purpose, and the proportions in which the tax was distributed among the various places. It closely resembles 1434.

Recto.

Two columns of figures.

Blank space of 5 $\frac{1}{2}$ in.

A.

1 +εκστιγιν χρυσικων δημοσιων S υπολογισθ^θ S μισθ^θ ν^α S απο πλε^ε δημοσιων ιε ι^δ/ κωμ^η
σ— Αφρο^δ ιν^δο/ α

	(α)	(β)
2	κωμ ^η Αφρο ^δ επιζη ^τ ν ^ο ,αψπς	αφ ^ω ν ^ο καταβλ ^θ ν ^ο ,ατλης γ
3	ε Πεδιαδων ν ^ο τε	ομ ^ο ν ^ο σκθ
4	γ ^η Πεδιαδων ν ^ο σν	ομ ^ο ν ^ο ρπθ
5	β ^η Πεδιαδων ν ^ο ρπα	ομ ^ο ν ^ο ρμβ
6	αν ^θ ν ^θ Αγι ⁻ Μαρι ⁻ ν ^ο ιβ	ομ ^ο ν ^ο θ
7	μοναστηρ ^β ν ^ο ξς	ομ ^ο ν ^ο μθς
8	εποικ/ Πακανν ^ε ν ^ο σο	ομ ^ο ν ^ο σβς
9	εποικ/ Εμφυτ ^ε ν ^ο μγ	ομ ^ο ν ^ο λβ
10	εποικ/ Βουνων ν ^ο κβ	ομ ^ο ν ^ο ις
11	εποικ/ Κεραμιου ν ^ο κγ	ομ ^ο ν ^ο ια
12	ε[ποι]κ/ Ψυρου [ν ^ο π]ς	[

1. *εκστιγιν*: a curious word, but the reading is certain; cf. too 1441, 80. It seems to be equivalent to ἐξάγιον, i.e. 'collection.'

	(c)	(d')
2	πλ ^ε δημ ^ο ιε ι ^δ / ν ^ο = υπολογ ^ο S μισ ^ο ν ^α S τ ^ο υ Κλ ^υ ν ^ο ρν ^ε μ ^τ ν ^ο S Φοιβ ⁻ Ταπ ^ω ς S ^τ εν Βαβ ^υ	ν ^ο λη
3	ομ ^ο ν ^ο ιγ ^ς ιβ ^ς μή	ν ^ο λς
4	ομ ^ο ν ^ο =	ν ^ο ιη
5	ομ ^ο ν ^ο ς γ κδ	ν ^ο =
6	ομ ^ο ν ^ο γ	ν ^ο γ
7	ομ ^ο ν ^ο =	ν ^ο λη
8	ομ ^ο ν ^ο α δ'	ν ^ο γ
9	ομ ^ο ν ^ο β κδ μή	ν ^ο γ
10	ομ ^ο ν ^ο =	ν ^ο η
11	ομ ^ο ν ^ο =	
12] . [

	(e)	(f)	(g)	(h)	(j)	(k)
I a				ειδ/ τω καρρ S του Κλ'		
2	γι/ ν ^ο αυςδς γ	λ _π ν ^ο σςα ς μ ^τ ν ^ο ρ	ν ^ο ρμε	ν ^ο ις	ν ^ο ρκ	υπο ^λ ν ^ο οζ
3	γι/ ν ^ο σπς ιβ ^ς μή	ν ^ο κδ γ κδ μή	ν ^ο ια	ν ^ο δ β/ κδ	ν ^ο ζ	υπο ^λ ν ^ο οζ
4	γι/ ν ^ο σκε	ν ^ο κε	ν ^ο ιδ	ν ^ο γς γ κδ	ν ^ο ε	
5	γι/ ν ^ο ρξς γ κδ	ν ^ο ιδς ή	ν ^ο ζ	ν ^ο β κδ	ν ^ο γ	
6	γι/ ν ^ο θ γ	ν ^ο β β/	ν ^ο α	=	ν ^ο α	
7	γι/ ν ^ο υβς	ν ^ο ιγς	ν ^ο ζ	=	ν ^ο ςς	
8	γι/ ν ^ο σμας δ'	ν ^ο κη δ' μ ^τ ν ^ο ι	ν ^ο ιγ	ν ^ο ας ιβ ^ς	ν ^ο ι	
9	γι/ ν ^ο λς κδ μή	ν ^ο ες γ ιβ ^ς μή	ν ^ο γ	ν ^ο ς γ κδ	ν ^ο β	
IO	γι/ ν ^ο ιθ	ν ^ο γ	ν ^ο β	ν ^ο =	ν ^ο α	
II	γι/ ν ^ο ιθ	ν ^ο δ	ν ^ο β	ν ^ο =	ν ^ο β	
I 2	[

	(l)	(n 1)	(n 2)	(n 3)	(n 4)	(n)	(o)
1 a		παρ ^α χ	Φοιβ ⁻	ν ^α τ ^ο υ Κλ ^υ	ναν ⁻ Πακ ⁻ /		
2 a	ιδι ^α κωμ ^η	απο ^ο , αης ιβ ^ς αφ ^ω ν ^ο ιδς δ'	ν ^ο ςς	ν ^ο β	ν ^ο γ	γι/ ν ^ο κς γ λ ν ^ο τπβ γ	
		(l 1)			(l 2)		
2 b	Βαβυλων ^ο	απο ^ο χμης κδ S ν ^ο ςς Φοιβ ⁻ S Οβουερσ ^ε γι/ ν ^ο χνζ κδ					
					(n)	(o)	
3 a					αφ ^ω ν ^ο ζς γ κδ λ ν ^ο χμθ β/		
					υπο ^λ ν ^ο ρνδ		
		(m)			(p 1)	(p 2)	
3	ε Πεδι ⁻	απο ν ^ο τε αφ ων σ ^ν ν ^ο =	διαγρ ⁻ Βαβ ^υ ν ^ο σμ	εκ τ ^ο υ	πλ ^ε ιε ι ^δ / S μισ ^ο ν ^α		
4	γ ^ο Πεδι ⁻	απο ^ο σν ομ ^ο σ ^ν ν ^ο ζ	ν ^ο σγ		ομ ^ο		

2, d. ὑπὲρ μισθοῦ ναυτῶν καὶ τοῦ Κλύσματος and μετὰ νομισμάτων
ς, Φοιβάμμωνος ὑπὲρ τῶν ἐν Βαβυλῶνι.

12, c. σ: the symbol for total (δλον), but it is difficult to
account for it here.

4, f. κε: ε corrected from ζ.

2 b, l 2. χνζ κδ: this should be χνε κδ.

2 a, n. The correction is by the original hand.

5	β. Πεδι-	απο. ρπα	ομ ^ο σ ^υ ν ^ο ≠	ν ^ο ρμθ	ομ ^ο
6	αν ^θ ν ^θ Αγι- Μαρ ^α	απο. ιβ	ομ ^ο ≠	[ν] ^ο ι	ομ ^ο
7	μοναστ.	απο. ξς	ομ ^ο ≠	ν ^ο νςς	ομ ^ο
8	Πακανν ^ε	απο. σο	ομ ^ο σ ^υ ν ^ο ς	ν ^ο σις	ομ ^ο
9	Εμφυτ ^ε	απο. μγ	ομ ^ο ≠	ν ^ο λε	ομ ^ο
10	Βουνων	απο. κβ	ομ ^ο ≠	ν ^ο ιη	ομ ^ο
11	Κεραμιου	απο. κγ	ομ ^ο ≠	ν ^ο ιγ	ομ ^ο
12	Ψυρου	απο. πς	ομ ^ο ≠	ν ^ο ρ	ομ ^ο

		(ρ)	(q)	(r)	(s)
1 α				εκ τ ^{ου} ει ^δ / τ ^{ου} κλ ^υ	
2 α	αφ ^ω κ/β ^θ	ν ^ο τκη	[[λ _π ν ^ο νδ γ]]	λ _π ν ^ο νδ γ	ν ^ο ζ
2 β		ν ^ο φνες γ	[[λ _π ν ^ο ςγς γ]]	λ _π ν ^ο ςγς γ	ν ^ο μξ γ

(p 2, continued)

3	ν ^ο νας ιβ' μή	γι/ ν ^ο σςα ιβ' μή	λ _π ν ^ο ιγ γ κδ μή	ν ^ο δ β/ κδ	ν ^ο η β' μή
4	ν ^ο λς	γι/ ν ^ο σλθ	λ _π ν ^ο ια	ν ^ο γς γ κδ	ν ^ο ζ ή
5	ν ^ο κδ γ κδ	γι/ ν ^ο ρογ γ κδ	ν ^ο ζς ή	ν ^ο β κδ	ν ^ο ες ιβ
6	ν ^ο γ	γι/ ν ^ο ι γ	ν ^ο α β/	ν ^ο ≠	ν ^ο α β/
7	ν ^ο γ	γι/ ν ^ο νθς	ν ^ο ςς	ν ^ο ≠	ν ^ο ςς
8	ν ^ο λθ δ'	γι/ ν ^ο σνδς δ'	ν ^ο ιε δ'	ν ^ο ας ιβ	ν ^ο ιγ β'
9	ν ^ο εκδ μή	γι/ ν ^ο μ κδ μή	[ν ^ο] βς γ ιβ' μή	ν ^ο ς γ κδ	ν ^ο β κδ μή
10	ν ^ο γ	γι/ ν ^ο κα	ν ^ο α	ν ^ο ≠	ν ^ο α
11	ν ^ο η	γι/ ν ^ο κα	ν ^ο β	ν ^ο ≠	ν ^ο β
12	ν ^ο ια ε κδ μή	γι/ ν ^ο πα ε κδ μή	ν ^ο δς δ' μή	ν ^ο ≠	ν ^ο δς δ' μή

Detached fragment (*verso* blank) :—

B.

	? Baβ] ^λ	ν ^ο	διαίν τ ^ω καρόρ [
	ο]μ ^ο	≠	ομ ^ο [
15	]ομ ^ο	≠	ομ ^ο [
	]ομ ^ο	≠	ομ ^ο [
	]ομ ^ο ν ^ο ς γ		ομ ^ο [
	ομ ^ο	≠	ομ ^ο [
	ομ ^ο	≠	ομ ^ο [
20	ομ ^ο	≠	ομ ^ο [
	ομ ^ο	≠	[
	ομ ^ο	≠	[

7, l. ξς: ξ corrected from ι.

8, l. απο.: the dot is in the MS., being written in the line instead of above ο.

2 α, p. κ/β^θ: i.e. κ(α)τ(α)βλ(ηθέντα): the τ and λ are written as a monogram.

2 α, 2 β, p. The sums washed out after this are simply the remainders. They were cancelled and rewritten further on in order to bring them into line with the other remainders.

11, p 2. ν^ο η: before η, ι has been washed out.

Verso :—

In lines parallel to the breadth of the roll :—

C. (2nd hand.)

ρ κωδικ^[ω]/ δαπαν· απληκ^τ/ βε[
 ρ κωδικ^ω/ τ^ω δωρ^θ τεκύν^υ αυ^[τ] ει/ εκθ . . ει/ διαγρ . . . τ [
 25 ρ κωδικ^ω/ τ^ω ουσι⁻ τ^η παγαρχ^χ ρ κωδι^[κ]^ω/
 ρ λογοπι⁻ ξ τ^ο εξ[·] υπουργύγ [

D. (3rd hand.)

ε Πεδι⁻
 δ/ Πετρ^ον Βασι^λ το^π Πια Μελ αμ^λ αμ^λ α . . . [
 δ/ Θεοδοσι^ο Αβρ⁻ το^π Αγι^ον Βικτ^[ω] αμ^λ αρ^ον α^ς ν^ο α ομι^κ/ αμ^λ αρ^ον . [
 30 δ/ Μην⁻ Κολλο^υ^θ το^π Καλαμω στρ⁻ αρ^ον β ν^ο α γ αρ^ον [
 δ/ Ωρουνογ^χ Γεωργι^ον το^π Ταπλαμ⁻ αρ^ον τ^οπ Αμμ⁻ Μαρι⁻ αρ^ον]
 Εμφυτ^ε
 δ/ Θεοδοσι^ον Αβρ⁻ το^π Βαρβαρ^ον αρ⁻ α ν^ο β/ αρ^ον αμ⁻ ι [
 δ/ Δαβιδ Απα Κ^υ το^π Σαντισιτ[·]ζε αρ^ον α^ς ν^ο α . = [
 35 δ/ Ενωχ Πκουι το^π Μακατσαλ⁻ αρ^ον . αρ^ον β^ς . [
 β Π^δ
 Πετρ^ον Σενο^[υ]^θ το^π Αββ⁻ Παπ^γν^ο αρ^ον . αρ^{[ο}ν] α ≠ [
 αν^υ⁻ Αγι^α Μαρι⁻
 το^π Ν^ε Λακκο^ν αμ^λ [α]ρ^ον α ν^ο β/ το^π Παβ^ο . [
 40 Βαρβαρο^ν το^π Ν^ε Κτ^ω . [

Verso. The hands here are by no means easy to distinguish; ll. 23-26 are probably (but not certainly) by the same hand as ll. 41-50, which may just possibly be the same as the hand of the *recto*, but this is very unlikely. It is more like ll. 53-63, which, however, may more probably be by the hand of the *recto*; but even this is doubtful. The hands of ll. 27-40, 51-52, and 64-80 are certainly distinct from the rest and 27-40 from the other two, but it is not so clear whether 51-52 and 64-80 are by the same hand. They are somewhat different in appearance, the strokes in 51-52 being thinner, but this may be due to a thinner pen, and as they seem to form parts of the same account it is natural to suppose that one clerk wrote the whole, beginning in the blank space between E and G.

23. κωδικω(ν): the Lat. *codex*; cf. WD. p. 158, App. 537, a fragment also dealing with *codices*, and App. 567 *verso* (p. 159). What is meant is probably account-books.

απληκ^τ: ἀπλήκτου, 'encampment'; cf. 1435, 125. βε may be the beginning of a name.

24. Apparently περί κωδίκων τῶν δωρηθέντων τέκνοις αὐτοῦ (or -ῶν) εἰς ἐκθ—(?) εἰς διαγραφὴν, but the meaning remains obscure. The reading εκθ . . is doubtful; it might be possible to read εὐθαλ(ειαν).

25. τ^ω ουσι⁻ τ^η παγαρχ^χ: the line over the ι looks like α, so οὔσιακῶν? τ^η is more probable than τ' (= τοῦ), so τῆς παγαρχίας. What is meant is perhaps demesne lands, as to which see Becker, ZA. XVIII. 303 ff.

26. λογοπι⁻: *l.* λογοποιίας.

τ^ο: *sic*, apparently, certainly not τ^ω, but τῶν must be meant. εξ[·] is perhaps ἐξῆς, but might be ἐξ.

28. This line is somewhat crowded in, and is perhaps a later insertion (by the original clerk). Πια Μελ = Πια^ς Μηλ^ς (cf. 1419, 106, etc.).

αμ^λ: this might be for ἀμαλιτῶν (cf. 1379, 5, note), but here that makes no sense. In the following lines it goes with ἄρου(ραι), so that it must denote some kind of land; qu. ἀμπέλου (Crum)? cf. 1339, 7, where Basilus is ordered in making a return of γῆδια to distinguish between those ἐν ἀμπέλῳ and those ἐν σπορίμῳ. Here, then, a column may have followed, giving the σπόριμος. The word in this case is by another hand.

29. ομι^κ: quite obscure, and even the reading is doubtful. Apparently a different kind of αμ^λ land is meant, but the reading αμ^λ, though very probable, is not absolutely certain. The dot is in the MS.; so in ll. 34, 35, and 37.

30. Καλαμω στρ(ατωτου): apparently a personal name; or perhaps Καλαμωσιρ⁻.

31. Αμμ⁻ Μαρι⁻: cf. 1419, 535. το^π is very doubtful. It would seem that either this tax-payer held no land at Ταπ- lam(), the insertion of this name being a mistake, or that the extent of his holding, and consequently the amount of his quota, were unknown to the clerk.

33. This line gives a rate for the tax of $\frac{2}{3}$ sol. per aroura, which holds good in the other cases.

αμ⁻: ἄμματα.

35. Μακατσαλ⁻: the doubtful letter may be ρ, but is probably ρ corrected to τ.

37. αρου(ρα) α: α corrected from ρ.

40. το^π Ν^ε Κτ^ω: τόπου Νέου Κτήματ(ο)ς; cf. 1419, 639, etc.

E. (2nd hand?)

	+ διαστ ^λ ειδων τ ^ω καρό S του Κλ ^ν		δεσμ ⁻ τρ ^{αγ} κε	ωμοβ ^ν ε μα[σζερτ
	κωμ [·] Αφρο ^δ	δεσμ ⁻ τρ ^{αγ} κε ^ε	ωμοβ ^ν ε γ	μα[σ]ζερτ β [
	ε Πεδι ⁻	ε	α	β [
	γ Πεδι ⁻	ε	α	α [
45	β Πεδι ⁻	ε	ε	α [
	Πακανν ⁻	ε	ε	ε [
	Εμφ ^ν	ε	ε	ε [
	Ποιμην	ε	ε	α [
	Αγι ^{ον} Πινου ⁻	ε	ε	α [
50	Βουνων	ε	ε	ε [

F. (4th hand.)

+ μ' Αθ^ν/ ιδ ι^δ/ γ δ/ επιστο^λ ενεχ^θ ρ αν^θ γ λ τ^{ον} Κλ^ν δ/ Μελεε βερ^[δ]
 Αφροδιτω αν⁻ α ε Πεδι⁻ αν⁻ α [

In lines parallel to the length of the roll :—

G. (1st hand?)

	Βουνω[ν]	ν ^ο ε	ν ^[ο] β	ν ^ο ε	ν ^ο α	γι/ ν ^ο ε	ν ^ο γ	ν ^ο α	ν ^ο ε	ν ^ο β
	Κεραμιου	ν ^ο ε	ν ^ο β	ν ^ο ε	ν ^ο β	γι/ ν ^ο ε	ν ^ο δ	ν ^ο α	ν ^ο ε	ν ^ο γ
55	Ψυρου	ν ^ο ε	ν ^ο ε	ν ^ο ε	ν ^ο δ	γι/ ν ^ο ε	ν ^ο θ	ν ^ο ε	ν ^ο ε	ν ^ο δ
	Αγι ^{ον} Πινου ^τ	ν ^ο ε	ν ^ο β	ν ^ο ε	ν ^ο ε	γι/ ν ^ο ε	ν ^ο β	ν ^ο α	ν ^ο ε	ν ^ο α
	Σακοορε	ν ^ο ε	ν ^ο α	ν ^ο ε	ν ^ο α	γι/ ν ^ο ε	ν ^ο β	ν ^ο α	ν ^ο ε	ν ^ο α
	ορ ^{ον} Αββ ⁻ Ερμ ⁻	ν ^ο ε	ν ^ο β	ν ^ο ε	ν ^ο ς γ	γι/ ν ^ο ε	ν ^ο β ς γ	ν ^ο ε	ν ^ο ε	ν ^ο β ς γ
	μον ⁻ Ταροου	ν ^ο ε	ν ^ο ε	ν ^ο ε	ν ^ο ς	γι/ ν ^ο [ε]	ν ^ο ς	ν ^ο ε	ν ^ο ε	ν ^ο ς
60	μον ⁻ Φαροου	ν ^ο ε	ν ^ο ε	ν ^ο ε	ν ^ο α	γι/ ν ^ο ε	ν ^ο α	ν ^ο ε	ν ^ο ε	ν ^ο α
	μον ⁻ Βαρβαρ ^{ον}	ν ^ο ε	ν ^ο ε	ν ^ο ε	ν ^ο α	γι/ ν ^ο ε	ν ^ο α	ν ^ο ε	ν ^ο ε	ν ^ο α
	ορ ^{ον} Αγι ⁻ Μαρίας	ν ^ο ε	ν ^ο γ	ν ^ο ε	ν ^ο γ	γι/ ν ^ο ε	ν ^ο ς	ν ^ο ε	ν ^ο ε	ν ^ο ς
63	γι/ Θ ^ω / κα μ ^τ ν ^ο ρι ν ^ο ρη	Φ ^ω ιβ μ ^τ ν ^ο π	ν ^ο π η γ Θ	μ ^τ ν ^ο ρς	ν ^ο ρς γ	αφ ^ω				
	κουφισ ^θ ν ^ο ο	σταλ ^ε μ ^τ ν ^ο ρς	ν ^ο ρκς γ							

In lines parallel to the breadth of the roll :—

F (continued). (4th hand?)

64 ενεχ^θ μ' Αθ^ν/ κγ ι^δ/ γ ς μερ^{ον} μισ^θ S δαπαν^ε συμ^χ ον[·] α ον^τ ει⁻/ υπ^{ον} τ[ου

41. δεσμ⁻ τρ^{αγ}: δέρματα τράγεια.

ωμοβ^ν: ωμοβύρσια or ωμοβύρσινα (cf. L. and S. s. v.)?

μασζερτ: cf. 1414, 12, note.

42. The corrections are by the original clerk.

51. μ': μηνός.

ενεχ^θ: ενεχθείσης.

αν^θ: ανθρώπων.

52. αν(θρωπος): very doubtful.

53. The second ε is a correction from ς γ.

59. The ε in the 5th column may be supplied with confidence as the lacuna is so small that a letter would be visible.

64. ς κ.τ.λ.: ὑπὲρ μέρους μισθοῦ καὶ δαπάν(η)ς συμμάχου δνόματος ἐνὸς ὄντος εἰς τὴν ὑπουργίαν τοῦ ...

δαπαν^ε: σίς.

συμ(μα)χ(ον): cf. PERM. II/III. p. 61, where Krall shows that the word means a letter-carrier. There are, indeed, passages both in this collection (e.g. 1433, 334) and elsewhere (e.g. RKT. CCXXXIII, Crum) which do not wholly suit this explanation, though they are none of them conclusive against it. There are certainly many instances of σύμμαχοι carrying letters, and the passage quoted by Krall from Liberatus Diaconus is definite; but the name itself would suggest rather an assistant or subordinate to an official, much like βοηθός. It is abundantly clear from these papyri that νοτάριοι, for example, were regularly used as messengers; perhaps, therefore, σύμμαχοι were, at any rate originally, subordinate officials (clerks?), part of whose duty was to act as messengers.

	δ/ Πνει Θεοδοσιου	ν ^ο ζ
15	δ/ Σενου ^θ Φιλο ^θ	ν ^ο η
	δ/ Παατς Ωρουωγ ^χ	ν ^ο ζ β/
	δ/ Στεφανος Πα[ν]λο	ν ^ο ζ β/
	[δ/] Κ[α]λλιν ^κ / Γ[εωργι] ^ο ν	[ν ^ο] γ β/

Col. 2.]

	+ συν ^θ λογ ³ τ ^ω ν ^ο ριη β/ ει/πρ ^α χ δ/ Σερ ^γ υπο ^δ	
20	αφ ^ω	
	καταβλ ^θ ού δημ ^ο	ν ^ο ξα γ ή
	ού δαπ ⁻ μύμ ιβ	ν ^ο ιθ β/ μή
	ού στι ^χ χ οπι ^θ ε/	ν ^ο ιβ
	δαπαν ^θ δ/ εν ^τ S αν ^ε εν ^τ γ	ν ^ο λα
25	γ ^ι /	[ν ^ο] ρκδ ή μή
	λ ^π	ν ^ο [[. . .]]
	π ^λ δε	ν ^ο ε [γ] ή [μ]η

Endorsed :—

λογ^ο Εμφυτευ^ω

22. δαπ(ανης) : probably local expenses, provisions for officials, etc.

23. δνόματι στίχων ὀπι(σ)θεν (?) ; i.e. 'taxes in arrear'?

24. δαπανηθέντα δι' ἐνταγίων καὶ ἀνευ ἐνταγίων ; cf. 1338, 24, note. The sum seems to be a correction.

25. The total is apparently a correction (by the original clerk).

Probably one of the above entries, perhaps the last, which is at a wider interval from l. 23 than usual, was at first omitted. Its addition makes the difference between a surplus and a deficit ; hence the remainder is cancelled.

27. The μη is very doubtful, and perhaps nothing was written after ή. In that case the result is incorrect.

2. LAND- AND POLL-TAX.

PAPYRUS 1419.—After A. D. 716.

Inv. No. 1442. Book (imperfect) now containing 33 folios, with protocol and the original binding ; 1 ft. 1 $\frac{1}{2}$ in. \times 10 $\frac{1}{4}$ in. Written in a neat, regular minuscule in black ink. The binding, which is of leather, has a flap, and is lined with papyrus. It has a pattern in black, not stamped but drawn with ink or paint. This consists of a centre panel with a border, and at top and bottom additional borders showing an interlaced pattern. The inner border has an undulating scroll pattern, the hollows filled with an indistinct object, perhaps a pomegranate. The panel has in the centre, in a circle, a six-pointed star formed by intersecting segments of circles, the spaces between the points being filled with a conventional pattern. The rest of the panel is occupied by a conventional pattern. On the other half of the binding, which seems to be the front cover, is a similar pattern, but much defaced. The papyrus inside

the cover first described bears writing (in the same hand as the account) which, from its character, evidently formed part of the account. Size of the cover first described 1 ft. $1\frac{3}{8}$ in. \times 9 in., of the other, without the flap, 1 ft. $1\frac{3}{8}$ in. \times $11\frac{1}{2}$ in. The leaves of the book were folded (doubled) inside the binding. They are now separately mounted under glass, the binding being preserved apart.

THE accounts of the previous section were concerned with the *χρυσικά δημόσια* generally and, except the last, with the total payments of *χωρία*, not with those of individuals; in the accounts of the present section we find the various sub-divisions of the general *δημόσια* given separately, and the payments are the quotas of individuals; moreover, several of these documents include also the *embola* or corn-tax.

The most important of these sub-divisions of the *δημόσια* are the land- and poll-taxes; and as the subject of these taxes, so far as the earlier Arab period is concerned, is one of much obscurity, and as, moreover, the present papyri, though they raise several very difficult and perhaps insoluble problems, do throw a good deal of new light on the matter, it seems best to gather up into this preface the chief conclusions to be drawn as well from the previous evidence as from that furnished by the following texts.

In later times we find in Egypt, as in the provinces of the Muslim Empire generally, two main taxes, the *kharāj* or land-tax, which according to Muslim legal theory was levied not on the individual but on the land, and the *jizyah* or poll-tax, levied not on the land but on the individual, and paid only by non-Muslims. This, however, was not the original practice; under the early Khalifs the two terms were used as synonyms, and Muslims paid neither land- nor poll-tax. There is some uncertainty as to how and when this change took place; when the *kharāj* and *jizyah* became distinguished in such a way that the one was levied on the land only, including that of Muslims, and the other only on the person. The most recent discussions of the question are those of Wellhausen, *Ar. Reich*, p. 169 ff., and Becker, *Beiträge*, II. chap. IV, and PSR. p. 37 ff. Wellhausen showed that the terms *kharāj* and *jizyah* were not originally distinct, but were applied indifferently to the tribute levied by the Muslims from conquered countries. His theory, which is probable enough in itself but at several points seems to rest rather upon conjecture than upon evidence, is briefly as follows:—At first no Muslim paid either land- or poll-tax, whereas non-Muslims paid both. Consequently, when in course of time land came to be acquired by Muslims, or the existing owners accepted Islām, it ceased to pay land-tax, with the result that either the total tax-payments decreased in amount or the burden on taxable land grew greater. In consequence of this, Ḥajjāj, the notorious Governor of 'Irāk, refused to exempt converts to Islām from the land-tax, a step which roused great indignation. The Khalif 'Umar II (A. D. 717–720) therefore laid it down that no Muslim should pay either tax; but to prevent the loss to the treasury he declared that *kharāj*-land, *i. e.* land which was held by non-Muslims and consequently paid *kharāj*, was the property, firstly of Islām in general, and secondly of the single communities, to which the Muslims had leased it in consideration of the payment of tribute. It was therefore unlawful to take away part of this land and exempt it from *kharāj*; and consequently he enacted that no Muslim should acquire *kharāj*-land, and that on any landholder's conversion to Islām his land should revert to the community, though he might remain on it, paying rent. This rule was not, however, made

retrospective. After 'Umar's death, as it proved impossible to prevent the alienation of land, a return was made, in practice, to the precedent of Hajjāj; but to avoid the odium of this, the jurists evolved a theory that *kharāj* was distinct from *jizyah* and was levied not on the person—a mark of inferiority and subjection—but on the land. Consequently it must be paid whether the holder was a Muslim or not. Finally the last 'Umayyād governor of Khurāsān instituted the practice of levying the whole required tribute in a lump sum on the communities as *kharāj*, while the *jizyah* or poll-tax was an extra impost, collected only from non-Muslims.

The Schott-Reinhardt Papyri, edited by Becker, confirm the theory that *jizyah* was at first used in a general sense. In them we find the word employed as equivalent to δημόσια in the sense of gold-taxes; in other words it meant, not poll-tax, but tribute; and Becker shows (PSR. p. 39; cf. too *Klio*, IX. 2, p. 3) that the term *kharāj* was not used in Egypt at all in the earliest times. It is, moreover, abundantly clear that the *jizyah* in the above sense was levied in a lump sum on each χωρίον, whereas in its later sense as poll-tax it was levied on individuals. The government requisitions name only χρυσικά δημόσια or *jizyah*; and as will be seen presently, the actual distribution of the tax-quotas among the individual tax-payers was made by the local officials. Thus the explanation given by Becker in his *Beiträge* becomes almost certain; that the Arabs, on taking over the province of Egypt, took over at the same time the existing tax-system; they demanded a lump sum of money from the province as tribute, and left the officials to raise the money in what proportions they pleased out of the existing taxes. Part of the money would come from the *Roman* land-tax, part from the *Roman* poll-tax, but it is misleading to speak of these taxes as if they were recognized Arab *imperial* taxes and identical with the later *kharāj* and *jizyah*. The unanimous testimony of Arab historians that on the conquest of Egypt the *jizyah* was fixed at two *dīnārs* (= *solidi*) a head must mean, so far as it is historical, that in fixing the amount of the tribute the Arabs reckoned it on a basis of two *dīnārs* for each tax-payer; Becker, *Beiträge*, II. p. 86.

Turning now to the evidence of papyri as regards the two taxes, it will be better, as the present collection contains the clearest and fullest information, to deal with it first, leaving, however, 1419 out of consideration for the time, as it is somewhat different in character from the other documents and unusually difficult. In 1420, as in several others, the first page of the account contains only the general heading and the total amounts of the taxes dealt with. The money-taxes are in 1420 described as respectively ἀπὸ δημο() γῆς and ἀπὸ διαγράφου. Neglecting the first for the moment, it is quite clear from all the evidence that διάγραφον means poll-tax. It is followed, unlike the preceding tax, by the number of ὀνόματα or persons on whom it was levied; and in the account itself the tax which it represents is called, not διάγραφον, but ἀνδρισμός, which must obviously mean poll-tax. That it does so is further clear from the fact that wherever a tax-payer pays the tax known as δημ^ο or δημ^ο γ^η the name of his holding (or, in 1427–1429, the number of arourae held by him) is given, whereas in the case of tax-payers paying only ἀνδρισμός no mention of land is made; and moreover in 1426 ff. we find in the case of ἀνδρισμός in lieu of an amount of land the word ὄνομα followed by a number, which shows that the tax was levied on the person. Thus in 1338 in the words κατάγραφον κατὰ χωρίον τοῦ ὄντος ἀνδρισμοῦ ἐν αὐτῷ καὶ τί ἐστι δι' αὐτῶν διάγραφον καὶ τί ὑπάρχει ἐκάστῳ ἐν γηδίοις, the reference is first to poll-tax and second to land-tax.

Is this διάγραφον = ἀνδρισμός to be identified with the διαγραφὴ which occurs frequently

in late Byzantine tax-receipts? The difference of name might seem to make against the identification, but is not so important as it appears. In these papyri the word is almost always abbreviated, so that it is at least possible that both forms of it may have been used, though *διαγραφή* does not occur. In published papyri of the Byzantine and Arab periods the abbreviated form is also by far the commonest, but the following instances establish *διαγραφή*:—UKF. 604 *διαγ[ρα]φή*, 651 *διαγραφης*, 659 *δ/κρ/φης*, 701 *διαγραφη*, B. M. Pap. 116 (*a*) (I. p. 222) *διαγραφη*/ (so probably MS.). In UKF. 717, however, the form *διαγραφον* occurs¹; and compare the following:—UKF. 650 *δριακραφον*, which seems intended for *διαγράφον*; UKF. 694 *ξ διακραφαι*, where we may perhaps conjecture *διακραφον* as the correct reading, since a genitive is wanted, and *αι* and *ον* are frequently written at this period in a form not dissimilar; UKF. 741 *διαγρ^{ον}*/ = *διαγρ(άφ)ον*. In Coptic MSS. *διαγραφή* never occurs, whereas a form *διάγραφον*, used, so far as can be judged, in much the same sense, is common. It seems probable, therefore, that *διαγραφή* and *διάγραφον* had the same sense; whether *διάγραφον* was the later form or both were used indifferently is not quite clear; a fairly early instance (late 6th cent.) of the form *διάγραφον* (probably in a different sense) occurs in Oxy. Pap. 127 *recto*, 2. This word *διαγραφή* has often been interpreted as simply equivalent to 'payment,' but Wilcken (*Ostr.* I. p. 107¹) takes the view that it refers to some definite tax; and the evidence favours his view very strongly. Thus in B. M. Pap. 1315 (*b*) (III. p. 275) occurs the phrase *ἀπὸ δημ(οσίων) (καὶ) δ(ια)γραφ(ῆς)* (these readings, there given as doubtful, are practically certain), where the two words must denote different taxes; and a similar phrase occurs in UKF. 597, 709, and probably in the unpublished Berlin Ostrakon P. 4981 (Crum). *δημόσια* (or, in Coptic, *δημόσιον*), besides its usual sense of 'public taxes' generally, was also used to mean the land-tax particularly, as we shall see presently; hence it is natural to suppose that *διαγραφή* meant poll-tax, the other chief impost. In phrases like 'the *διάγραφον* *in* (or *from*) the *δημόσιον* (or *δημόσια*)' which occur in Coptic receipts (*e.g.* Crum, *Copt. Ostr.* 422, 423, 416, etc.) *δημόσιον* is evidently used of public taxes generally; consequently *διάγραφον* was one of the taxes making up the *δημόσια*, not merely a payment *of* *δημόσια*. Again, it is curious how often payments for *διαγραφή* are of approximately the same amounts; for allowing for the difference between *ἐχόμενα* and *ἀρίθμια νομίσματα* we can take sums differing only by one or two carats as representing the same nominal value. Thus we find with remarkable frequency sums of approximately 1 *solidus*, 12 carats, and 6 carats, suggesting that the payments are for a definite tax, levied according to a fixed proportion. Finally, there seems to be no certain instance of *διαγραφή* or *διάγραφον* in late papyri meaning simply 'payment.' Crum, *Ostr.* 417, 'the *διάγραφον* of the *δαπάνη*,' may be an instance, but the word *διάγραφον* is doubtful; the phrase *διαγράφον τοῦ τηγάνου* in Oxy. Pap. 127 *recto* mentioned above is obscure. In UKF. 294, (*ὑπὲρ*) *τ(ῆς) διαγρ(αφῆς) τῶν προσόδων πέμπτῃς ἰνδ(ικτιόνος), πρόσοδοι* may be used as equivalent to *δημόσια*, so that the phrase would correspond with that in Coptic receipts already referred to.

It seems probable, then, that *διαγραφή* and *διάγραφον* were both used, at least generally, to denote poll-tax or *ἀνδρισμός*; and the receipts in which they occur show that this tax was levied in a lump sum, for such phrases as *ὑπὲρ διαγραφῆς λαύρας NN.* are common. Thus Becker's remark that 'in den Anfängen der arabischen Zeit die Kopfsteuer *nicht* zu der nach römischem

¹ In the first publication of this (WD. p. 125, Perg. LXX) the word was given as *διαγραφη*.

Muster den einzelnen Ortschaften kumulativ aufgelegten Repartitionsquote gehörte' (*Beiträge*, II. p. 88) must be called in question; the papyri he cites from the Rainer *Führer* can hardly be used as evidence in the absence of the original texts, and in any case would not prove a negative as regards the poll-tax.

The other tax is clearly the land-tax; but it is not at first so clear how $\delta\eta\mu^\circ$ should be extended. The natural reading would be $\delta\eta\mu\omicron(\sigma\acute{\iota}\alpha\varsigma) \gamma\eta(\varsigma)$, but there are various reasons against this. In the first place, in many cases both in **1420** and elsewhere the tax is given as $\delta\eta\mu^\circ$ without the γ ; and though this might conceivably be a shortened form of $\delta\eta\mu\omicron\sigma\acute{\iota}\alpha\varsigma \gamma\eta\varsigma$ it suggests rather $\delta\eta\mu\omicron\sigma\acute{\iota}\omega\nu$. Again, in various places, *e.g.* **1421**, 4, the word is written as $\delta\eta\mu^\circ\mu^\circ \gamma\eta\varsigma$, where the double μ° should indicate the plural. Moreover, in the body of accounts of this kind we constantly meet with such phrases as $\xi \delta\eta\mu^\circ \delta\iota\alpha\phi\omicron\rho\acute{\rho}$ or $\xi \delta\eta\mu^\circ \mu^\epsilon \tau\omicron^\pi$ NN., where it is more natural to read $\acute{\upsilon}\pi\epsilon\rho \delta\eta\mu\omicron\sigma\acute{\iota}\omega\nu \delta\iota\alpha\phi\omicron\rho\omega\nu$ (*sc.* $\kappa\tau\eta\mu\acute{\alpha}\tau\omega\nu$ $\delta\omicron\rho$ $\tau\omicron\pi\omega\nu$) and $\acute{\upsilon}\pi\epsilon\rho \delta\eta\mu\omicron\sigma\acute{\iota}\omega\nu \mu\acute{\epsilon}\rho\omicron\upsilon\varsigma \tau\omicron\pi\omicron\upsilon$ than $\acute{\upsilon}\pi\epsilon\rho \delta\eta\mu\omicron\sigma\acute{\iota}\alpha\varsigma \gamma\eta\varsigma$ κ.τ.λ.; if $\delta\eta\mu^\circ$ meant $\delta\eta\mu\omicron\sigma\acute{\iota}\alpha\varsigma \gamma\eta\varsigma$ we should rather expect $\acute{\upsilon}\pi\epsilon\rho \mu\acute{\epsilon}\rho\omicron\upsilon\varsigma \delta\eta\mu\omicron\sigma\acute{\iota}\alpha\varsigma \gamma\eta\varsigma$ than $\acute{\upsilon}\pi\epsilon\rho \delta\eta\mu\omicron\sigma\acute{\iota}\alpha\varsigma \gamma\eta\varsigma \mu\acute{\epsilon}\rho\omicron\upsilon\varsigma$. That $\delta\eta\mu\omicron\sigma\acute{\iota}\alpha$ or $\delta\eta\mu\omicron\sigma\acute{\iota}\omega\nu$ did sometimes stand for land-tax specially appears *e.g.* from Crum, *Ostr.* Ad. 20 (p. 82), 'the $\delta\eta\mu\omicron\sigma\acute{\iota}\omega\nu$ of the ploughed field,' and 303, where 'the seed-corn and the $\delta\eta\mu\omicron\sigma\acute{\iota}\ω\nu$ ' are to be paid on a field; and compare the passage cited in the note on **1459**, 7, 'our $\delta\eta\mu\omicron\sigma\acute{\iota}\ω\nu$ and our $\acute{\alpha}\nu\delta\rho\iota\sigma\mu\omicron\varsigma$ and our $\delta\alpha\pi\acute{\alpha}\nu\eta$,' and UKF. 780 $\acute{\alpha}\pi\omicron \delta\eta\mu\omicron(\sigma\acute{\iota}\omega\nu \text{ or } \omega\nu) \tau\acute{\omega}(\nu) \acute{\epsilon}\mu\acute{\omega}(\nu)$ ($\acute{\alpha}\rho\omicron\nu\rho\acute{\omega}\nu$) and a number of similar instances in the same collection, *e.g.* 770, 609, etc. These instances make it certain that in addition to its ordinary meaning of 'public taxes' generally $\delta\eta\mu\omicron\sigma\acute{\iota}\alpha$ was also used for 'land-tax' in particular. The question is not, indeed, of great importance as regards these papyri, for all the land paying land-tax was, on the Muslim theory public land, the property of Islām, but left in the occupation of the inhabitants on consideration of the payment of tribute.

The next question is as to the rate at which these taxes were reckoned. In **1420–1425** we have no means of estimating the rate of land-tax, since the extent of each man's holding is not stated, but in **1427–1429** the number of arourae is in each case specified, and in the last two papyri the amount is further subdivided into $\kappa\alpha\theta\alpha\rho\acute{\omicron}\varsigma$ (irrigated) and $\chi\acute{\epsilon}\rho\sigma\omicron\varsigma$ (unirrigated). The rate can therefore be estimated, and it is curious that it varies not only between one account and another but in the same account. Thus in **1427**, out of eleven instances, of which two are totals, there are six cases where the rate is 1 *solidus* on 4 arourae; in one, 4 arourae pay only $\frac{2}{3}$ s.; and in the other cases, including the two totals, the rate is a little over 1 s. for 4 arourae, the highest being in l. 3, where it is exactly $1\frac{1}{5}$ s. In **1428**, 4 and 5, the tax on 278 arourae is $72\frac{1}{6}$ s., a rate of approximately $1\frac{1}{26}$ s. for 4 arourae, and this is subdivided into $\kappa\alpha\theta\alpha\rho\acute{\omicron}\varsigma$ and $\chi\acute{\epsilon}\rho\sigma\omicron\varsigma$, the former 183 arourae paying $53\frac{1}{3}$ s., a rate of approximately $1\frac{1}{6}$ s. for 4, the latter 95 paying $18\frac{5}{6}$ s., a rate of approximately $\frac{11}{14}$ s. for 4. In l. 6, 8 arourae pay $1\frac{2}{3}$ s., the greatest variation of all from the normal rate; but as in the following line 3 arourae pay 1 s., it may be conjectured that in l. 6 $\alpha\beta/$ is a slip of the pen (the reading is certain) for $\beta\beta/$, which would give the same rate of 1 s. for 3 arourae. In one of the unpublished fragments of this account 4 arourae of irrigated land pay 1 s., and there are two cases of 1 aroura of unirrigated land paying $\frac{1}{6}$ s., a rate of $\frac{2}{3}$ s. for 4 arourae. In the first three fragments of **1429** there are two instances of the rate 1 s. to 4 arourae, two where 5 arourae pay 1 s., and in the two other cases the rate is respectively $1\frac{1}{9}$ s. and $1\frac{1}{6}$ s. for 4. All these rates apply to irrigated land. In the fourth fragment, where the wording is peculiar but apparently with no difference of sense, one instance gives a rate of slightly over

1 s. for 4, and another one of a little more than $\frac{2}{3}$ s. These are probably both for irrigated land. In **1478** there are no cases in which both the number of arourae and the sum of money are certain, but in one it is very probable that 2 arourae pay $\frac{1}{2}$ s., which would give the most usual rate of 1 s. for 4 arourae. In **1479** are two fragments giving data for the rate of land-tax. In one, in the first case the rate is 1 s. for 4; in the second case $1\frac{1}{2}$ arourae pay $\frac{5}{8}$ s., giving a rate of $2\frac{2}{3}$ s. for 4 (these two cases are perhaps for irrigated land, but this is not certain), and in the third case, which is the general total $\delta\eta\mu^o \gamma'$, without distinction of irrigated or unirrigated land, the rate is approximately $1\frac{1}{9}$ s. for 4 arourae ($96\frac{1}{2}$ arourae paying $26\frac{2}{3}$ s.). The other fragment, in which the payments preserved are again for tax-paying land in general, has five instances of the rate of 1 s. for 4, three of that of 1 s. for 3, arourae. Finally, in **1416** a rate of $\frac{2}{3}$ s. per aroura is seen; but this is probably for vine-land, which was rated differently; see the introduction to **1339**.

For these variations in the rate no conclusive explanation suggests itself. That they were not due to a practice of assessing larger properties at a higher rate is shown by the fact that though a larger number of arourae is usually assessed at a higher rate than 1 s. for 4 arourae, yet in one case a landholder holding 4 arourae pays only $\frac{2}{3}$ s., whereas there are instances of holdings of 4 and 2 arourae paying at the usual rate and several of small holdings paying at the rate of 1 s. for 3; moreover, in two cases 1 s. is paid on a holding of 5 arourae. The variations may have been determined by the varying fertility of the land or have been due to special circumstances of which we know nothing¹. It is unfortunate that there are not more instances preserved of the rate for unirrigated land; in the three cases which survive it is, in comparison with that for irrigated land, surprisingly high.

In regard to the rate of poll-tax, the evidence is given best by documents like **1426**, because in them, if the explanation to be given directly is correct, the basis of the assessment is stated. In such documents, under the heading of poll-tax the name of the tax-payer is followed by some such expression as this:—*οὐν* x (in all preserved cases other than totals a) *ει/κεφ^λ* (or *κεφ^{αλ}*) y (or *οὐν* y); and afterwards comes an amount of money. *οὐν* is the abbreviation for *ὀνόματα* or (incorrectly) *ὄνομα*; the formula means, therefore, ‘NN., x persons, for . . . y persons, z *solidi*. The word *κεφ^{αλ}* must almost certainly have reference to the poll-tax; and the obvious explanation, as the number following the first *οὐν* is always a whole number and that following *κεφ^{αλ}* is frequently a fraction, is that by way of equalizing the poll-tax as between rich and poor a fixed sum was indeed demanded, but for purposes of taxation a tax-payer might be reckoned as less or more than one person. That in later times at least the Arab custom was to graduate the poll-tax is well known, and the system suggested would be a convenient method of arranging this. As to the extension of *κεφ^{αλ}* there is some doubt; the earlier name for poll-tax was *ἐπικεφάλιον*, the later, as we have seen, *διάγραφον*, and there is no authority for *κεφάλαιον* as poll-tax (for the meaning of the word in Josephus, *Ant.* XII. 155, see Wilcken, *Ostr.* I. 241³); moreover the sense required is probably rather ‘poll-tax assessment’ than ‘poll-tax.’ The most likely extension is therefore some such form as *κεφαλισμός*.

If the above explanation is correct we can estimate the rate of poll-tax only from accounts where the *κεφαλ(ισμός)* is stated, as in other cases we do not know on what standard the quota was assigned (the *οὐν* of totals in **1420** ff. refers to the number of persons paying poll-tax, not

¹ Prof. Becker refers to Wüstenfeld, *Calcaschandi's Geogr. u. Verw. von Äg.* in *Abhandl. der Königl. Gesellsch. der Wissenschaften zu Göttingen*, 25, pp. 152, 154, from which it appears that distinctions were made as to the kinds of soil and kinds of crop.

to their assessment); but it must be confessed that, though the explanation seems very probable in itself, there are serious difficulties. The advantage of such a system would be that, instead of a varying rate of poll-tax per head, a uniform rate could be established; but as a matter of fact the rate, even allowing for the differences in κεφαλ(ισμός), varies, not only in different accounts, but even in the same accounts. The evidence of 1426 is at first sight confusing because in the largest fragment nearly all the figures for poll-tax have been altered; but as the totals of it and δαπάνη are usually left as they were, it is possible to reckon back to the original poll-tax from the totals and the sums for δαπάνη, and we get in the majority of cases a rate of 2 s. per head. In one or two cases, however, a different rate seems indicated; for a fuller discussion of the question, see the introduction to the account. In other fragments of the same account a rate of 3 s. per head is seen. The same rate of 3 s. appears in 1427; in l. 23 there is a slight error in the arithmetic (με) for με δ'. In 1428 the normal rate appears to be 4 s., but in most cases there are variations from this, ranging from $2\frac{1}{2}$ s. to $4\frac{2}{5}$ s. (=, on the fraction system of papyri, $4\frac{1}{2}$ s.). In one case ὄνομα α pays 3 s. In 1429 the only three instances show a rate of 4 s. The verso of fragm. 3 of 1430 relates to poll-tax and has the double οὐ, but the sums of money are quite out of proportion to the number of ὀνόματα, and it almost seems as if they referred to some other tax. The most striking variations are found in one fragment of 1479 and in 1478. There are here many instances of $\frac{1}{8}$ ὄνομα paying 1 s., which gives the astounding rate of 8 s. per head, but other instances give rates of 4, 6, $3\frac{1}{3}$, and various fractional amounts.

Of these variations it is difficult to find any explanation; but it will be remembered that in Roman Egypt too the rate of poll-tax was different in different districts and on different classes of the population (see this *Catalogue*, II. 20, 53, and Wilcken, *Ostr.* I. 231 ff.). Possibly the theory given above as to the meaning of the formula οὐ x εἰ/ κεφλ οὐ y is wrong; but if so the formula seems inexplicable. From other sources it is doubtful whether much light can be obtained. It has already been said that the receipts for διαγραφή often represent the proportions 1, $\frac{1}{2}$, $\frac{1}{4}$ solidus, but we cannot be certain that this represents a κεφαλ(ισμός) of 1, $\frac{1}{2}$, $\frac{1}{4}$ ὄνομα. The Arab historians all represent the *jizyah* as fixed by 'Amr at two *dīnārs*; but if *jizyah* there means tribute, as suggested, no inference can be drawn.

Two other points in connexion with poll-tax remain to be mentioned. In the first place, while on the one hand many persons who pay land-tax do not pay poll-tax, there are others who pay the latter but not the former, and this second class is called οἱ ἀτελεῖς. The reasons for the distinction are not altogether clear. It is natural to suppose that those paying no land-tax were persons who held no land; or it may be that they were persons holding quite unproductive land, and therefore exempt from one of the taxes which they would normally be liable to pay; but it seems curious to call them specially οἱ ἀτελεῖς. Possibly the land-tax was regarded as the main impost, so that those who were exempt from it were regarded as ἀτελεῖς in a special sense. The reason for the non-payment of poll-tax by many persons is also doubtful. A possible explanation of both facts is that persons paying land-tax but not poll-tax were Muslims, and persons paying the latter but not the former were privileged non-Muslims who were exempt from land-tax; but one would expect the exemption to be rather from the poll-tax, and moreover the fact that the names are all Greek or Coptic names of the usual type makes it very unlikely that any of the taxpayers in these accounts were Muslims. Certainly all the persons in this collection who are described as *maṭwālī*, i. e. converts to Islām, have names of the Arabic type; and probably at

this date Muslims paid no taxes at all (see above, p. 167). If this explanation is ruled out, the fact that many persons did not pay poll-tax shows that the tax was very different from the later *jizyah*, which was levied on all non-Muslims; probably, as the *δημόσια* were paid in a lump sum by each *χωρίον*, it was left in the discretion of the local officials to assign the separate items as they thought best, and thus some persons were required to pay all the taxes, land-tax, poll-tax, and *δαπάνη* (see below), while others paid only two or one of them. This is rendered still more likely by the fact that on different occasions the same person is found differently assessed; e.g. Romanus son of Peter, who in 1420, 57, pays both land- and poll-tax, but in 1424, 19, only land-tax. The heading *δ(ιὰ) τ(ῶν) ναυτῶν καράβων* which occurs once or twice indicates that sailors serving with the fleet paid poll-tax as usual; an illustration of this is to be found in Or. 6230 (35) where sureties undertake to be responsible for the *διάγραφον* of the persons for whom they stand.

The other point is the position of women with regard to poll-tax. In the present collection there is not a single instance of a woman paying this tax, though women fairly often appear among tax-payers. The same seems to hold good elsewhere, with five apparent exceptions. These are UKF. 656, 697, 700, 702, 742. It is to be noticed, however, that in every case except UKF. 702 the woman paying the tax is described as the wife of somebody. In UKF. 656 the tax-payer is *γαμε(τῇ) Λωλιπισωει*. As this person Lolipisoei occurs in a number of similar receipts as paying *διαγραφή* it seems very probable that the payment by his wife in 656 was made on his behalf, possibly owing to his having died before the date of collection of the tax (cf. 1430, 136, note) or to his absence from home; and the other cases may well have been due to a similar reason. In UKF. 702 the tax-payer, as the text stands, is *Κουτιλλα Γ^ε νεοτ^ε*; but since over-written *ε* and *α* are at this period often almost indistinguishable, it seems not unlikely that the true reading is *γ^α* (= *γαμετῇ*) *Νεοτ^ε*. Thus these apparently exceptional cases can hardly outweigh the strong evidence which indicates that women were exempt from poll-tax (as indeed the name *ἀνδρισμός* implies) in the Byzantine and early Arab periods as in Roman times¹.

Another money-tax which occurs in many of these accounts is *δαπάνη*. As the name denotes, it was evidently a charge for the expenses of officials; that it was not intended for the Arab settlers seems to be indicated by the fact that their *ρόγά* and *ρουζικόν* were taken respectively from the *χρυσικά δημόσια* and *embola*. It was probably a charge for the support of the local officials only, perhaps chiefly those actually engaged in the collection of the taxes, was not paid by a large proportion of tax-payers, and was usually of a somewhat small amount. It may correspond more or less with the *ἀννῶνα* of earlier times (Wilcken, *Ostr.* I. p. 155 ff.), except that it was for the support of civil officials, not for the troops.

Regarding the *embola* little need be said, as the tax is well-known from Byzantine times. In these papyri it denotes the whole corn-tax, the *σιτικὰ δημόσια* generally, and it is clear that it is kept quite distinct from the gold-taxes. Thus in PSR. V, VI *δημόσια* means, not public taxes generally, but gold-taxes, and in the first (*ὑπὲρ*) *ἐμβολῆ(ς)* is added separately afterwards. Though, however, the *embola* was thus distinct from the *δημόσια* or *jizyah*, it is also clear from the letters that persons unable to find the required amount of corn might pay in money. The evidence does

¹ Prof. Becker writes that this was the rule throughout in Arab Egypt; cf. also S. Lane-Poole, *Egypt in the Middle Ages*, p. 7, though the uncertainty as to the meaning of the word

jizyah as applied to the period of the Arab conquest makes it difficult to draw conclusions from the statements of the Arab historians.

not show whether money thus paid in lieu of corn was counted in the *δημόσια* or in the *embola*, but as the amount of the *δημόσια* was constant from year to year the latter seems more probable.¹ In 1426 ff. the general *embola* is subdivided into two portions, described respectively as *τῶ(ν) ὀρρ(ίων)* and *δαπάνης*. The first is the corn intended for the barns of Babylon, some of which would probably be exported to Arabia, as in earlier times to Constantinople, while some was devoted to the *ρουζικόν* of the Arab settlers. As the *δαπάνη* is thus contrasted with *τῶν ὀρρίων* it must have been corn expended on the salaries and maintenance of local officials, which is an additional reason for taking the money *δαπάνη* in a similar sense.

Another question concerns the meaning and extension of the word *μερ* which usually goes with *τόποι* and *γῆδια*. It might be for *μερισμός* as in B. M. Pap. 116 (a), vol. I. p. 222, ἀπὸ *μερισμ(οῦ) διαγραφ(ῆς) λαύρ(ας) κ.τ.λ.*, but *μερ*^o of 1422, 1, etc. and *μερ*^{ov} of 1481 show that *μέρους* is to be read. It is to be noticed that in cases where *δημ*^o is inserted *μερ* follows instead of preceding it; hence it is possible that it is to be taken as 'the *δημόσια* of part of *τόπος* N.' rather than as 'the share of the *δημόσια* for *τόπος* N.'; that is, it refers to the holding by the tax-payer of land *in* the *τόπος* but not of the whole *τόπος*. The omission of *μερ* in certain cases may sometimes be due to the fact that the tax-payer held the whole *τόπος*, but this was not always so, as may be seen, *e.g.* from a comparison, in 1419, of ll. 989 and 915 or ll. 1004 and 106. In UKF. 700, *μέρος διαγρ(αφῆς)*, and 701, *μέρο(υς) διαγραφῆ(ς)*, the word is clearly used in the same sense as *μερισμός*, the tax-quota.

The majority of these texts belong to the class here called *μερισμοί*. The word in this sense must be distinguished from its use as tax-quota; it means the assessment itself. As already said, the Government demanded only a lump sum for *χρυσικά δημόσια*. It appears from these papyri that the *μείζονες* and principal men (*οἱ πρωτεύοντες*) of each *χωρίον* met together and elected (*ἐπιλεχθ(έντων)*, 1420, 1, etc.) one or more persons to draw up an assessment. In this document the persons elected entered the names of all the tax-payers and assigned to them, no doubt in proportion to their means, the share of the various taxes which they were required to provide. This would give great opportunities for favouritism, and we can see from Kurrāh's injunctions in 1356 that the Government was alive to the fact and prepared to punish any unfairness. On the basis of the assessment the tax-collectors would make their demands on the tax-payers.

After this general discussion of the taxation system it remains to notice some of the questions raised by 1419 in particular. In the first place, it is a little doubtful whether this account was really, like those whose arrangement it resembles, a *μερισμός*. The many cases where, after the specification of the *τόπος* and the amount of land-tax, various persons, usually not the same as the tax-payer under whose name the entries stand, are mentioned as paying certain proportions of the tax, might suggest that the account is rather one of actual payments than of rates of assessment. In some cases, however, these names seem to be later additions, and they may be so always, though they are usually by the original hand; and if so we may conclude that the account is really a *μερισμός*, but that in cases of payments by persons other than those named in the original assessment a note has been made after the actual collection of the taxes. Who these persons were, what was their relation to the tax-payer to whom the *τόποι* are assigned, and why they paid on his holdings, are somewhat difficult questions. They may be persons who had

¹ Cf. too Pap. Lips. 103, 6 ἰ(πέρ) ἀπαργυρισμοῦ (καὶ) ἐμβολ(ῆς) τῶν ἀρτ(αβῶν) [Ζ. ἀρου(ρῶν)?] γ^{ov} (Ζ. μου?) ιε ν(ομίματα) = (κεράτια) δς δ'.

acquired portions of the land in the supposed interval between the preparation of the assessment and the addition of the names, or agents of the tax-payer, through whom his payments were made, or tenants of the land, holding from him. As several of the names recur frequently, for different tax-payers, it is perhaps most natural to regard them as the names of agents, who made payments on behalf of many different persons.

The arrangement of the account is in the main similar to that of the following documents. It consists of a list of tax-payers, arranged in this case in alphabetical order, with their tax-payments and the τόποι on which they paid land-tax. In cases where a tax-payer held land in several τόποι the line giving his total assessment is followed, as in the other accounts of this class, by sub-entries giving the names of the τόποι with the amount assessed for each. As a typical instance of the arrangement l. 891 may be taken:—δ/ Μαρίας γαμ^τ Βικτωρ στρατιω^τ & μ^ε Πανδάλεκ επι γιγδ' σι αρ^τ α δ' υ ν^ο α γ θ δ' επικ^δ/ γ δ δ' υ ν^ο α γ [ιδυ]. First comes the name of the tax-payer, in this case a woman, and then the name of the τόπος or γήδιον in which she holds land. After this come a sum of money ($13\frac{1}{4}$ carats), an amount of corn ($1\frac{3}{8}$ artabae), a second sum of money (1s. $9\frac{1}{4}$ c.), a third preceded by επικ^δ/ ($4\frac{7}{8}$ c.), and lastly a fourth (1s. $14\frac{1}{8}$ c.), which is the total of the second and third. It is quite certain that the first sum of money is the land-tax; but it is not so clear what επι can stand for. That it is ἐπιζητούμενα or merely the preposition ἐπί in the sense respectively of 'tax-quota' or '(assessed) at' seems unlikely because it is repeated every time and with the land-tax only. It must then apparently represent some word meaning *land-tax*, which elsewhere in these accounts, as we have seen, appears as δημόσια. The word ἐπιγραφή, which in the earlier period meant land-tax (Wilcken, *Ostr.* I. p. 195 ff.), seems not to occur in that sense in Byzantine times; perhaps the most likely word is ἐπιμερισμός; cf. the common expression δημόσια καὶ ἐπιμερισμοί. It may be pointed out that in Pap. Lips. 103 of the Arab period a similar word επι precedes sums of money which may probably be the land-tax. In the same account these sums are followed, too, by a second sum of money and the quota of corn. The second sum of money is probably the same as the similar one in the present account.

The corn is of course the *embola*. It is nearly always wheat, only very rarely barley, and the amount in that case is small. It was probably¹ a tax on the land, like the money, and no doubt was assessed in proportion to the size of the holding. It is, however, impossible to establish a regular proportion between the payments in corn and money, perhaps because in many cases only part of the holding was used for wheat. Thus in l. 85 a person who pays 5 s. $\frac{7}{24}$ c. pays 17 artabas of wheat; but in l. 107, 17 artabas are paid by a person assessed at only 3 s. $19\frac{1}{2}$ c. in money (the reading here is, however, not absolutely certain). In l. 40 we have 1 s. $8\frac{3}{4}$ c. and 7 artabas, in l. 99, 1 s. $18\frac{1}{2}$ c. and $6\frac{1}{3}$ artabas. So again in l. 641 we have 12 c. and $1\frac{3}{4}$ artaba, in l. 752, 12 c. and 2 artabas, in l. 624, 13 c. and 2 artabas.

The other two sums of money are very difficult to explain. By analogy the first should be poll-tax, and there are two facts which might seem to countenance this supposition. On fragm. 1 *verso*, which is evidently part of a page of totals, the last entry of every line but the last is (ὑπὲρ) ἀνδ(ρισμοῦ), which is poll-tax; and again in l. 826, after the specification of the holding and persons for whom payment is to be made, come the words σὺν νο(μίσμασι) ιβ (κεράτις) κγ τοῦ διαγρ(άφου) νο(μίσματα) η (κεράτια) κ, νο(μίσματα) ις (κεράτια) ιγ, where the first is poll-tax.

¹ Cf. however 1426, where οἱ ἀτελεῖς, who pay no land-tax, pay *embola*.

The fragment referred to is, however, too incomplete to give any real information, and the second passage rather makes against the connexion of the second sum of money with poll-tax than otherwise. For 12 s. 23 c. are obviously not included in 8 s. 20 c., nor do they make up with that sum the amount 16 s. 13 c.; it seems, therefore, that the amount entered as poll-tax is not included in any of the subsequent amounts, and *σύν* must be taken as meaning not 'including' but 'in addition to.'¹ Again, in l. 15 a payment for *διαγράψ(ον)* is entered separately among a number of additional payments, and is evidently quite distinct from all the others. Thus it is clear that the second sum has nothing to do with poll-tax; a conclusion further confirmed by the facts that it seems in many cases far too large, that it is paid by women as well as by men, and that a certain proportion, though a very rough one, may be traced between it and the first sum. It seems as a rule to be rather more than two and a half times as large as the land-tax. It cannot be the land-tax *plus* the money value of the corn, for that would make the value of the corn far too high, and, moreover (*e.g.* l. 1216 ff.), it is paid by persons who pay no corn, but what it represents is at present quite obscure. It is to be noted that this sum is given only in the main entries; it is not represented in the sub-entries specifying the names and assessments of the various *τόποι*.

επικδ/ is as obscure as the previous entry. In l. 696 it appears to be written *επικυδ* and in 650 *επικοδ*, but the extension is doubtful. The second suggests a connexion with *κῶδιξ*, *i.e.* a charge for book-keeping, but the amount seems too large for this. It would appear to be a kind of extra charge, analogous to the *προσδιαγραφόμενα* of earlier times, and here, too, a rough proportion to the previous sums can be established. It appears to be very slightly over a seventh of the second sum, and the first sum is not quite two and three-quarter times as large as it. It is no doubt a charge connected with the second sum, to which it is added. Since the last entry, the total, is the total only of the second and third sums, disregarding the first, and since the second, as we have seen, bears a certain proportion to the first, we may conclude that the second is in some way a repetition of the land-tax with additions; and this seems to be confirmed by ll. 515 ff., 836, where only two sums are given, the first clearly some form of land-tax, the second the *επικδ/*, and the proportion shows that the first corresponds to the second, not the first of the two sums which usually precede *επικδ/*. It may be added that amounts are in all cases given in *ἐχόμενα νομίσματα*.

Among the tax-payers appear not only individuals but churches, monasteries, and even (f. 12 ff.) *ἐποίκια*. Among some additional entries at the end of the main account are given (f. 29) various trade-guilds as paying two sums of money *plus επικδ/*. In very many cases, after the *τόποι* whose quotas make up the total amount at which a tax-payer is assessed, come additional entries not included in the total, usually preceded by (*καὶ ὑπέρ*). In some cases these words are followed only by the name of a *τόπος* or *γῆδιον*, but in others the place-name is followed by (*ὑπέρ*) with the name of a person; or a personal name precedes the place-name. These are apparently cases in which the tax-payer, probably by arrangement, makes payments on behalf of other persons; a frequent reason was probably absence from home of these other persons (*cf.* l. 16, note).

Both this account and those which follow will be of special interest to Coptic scholars from

¹ In passing it may be noticed that the payment is for citizens of Antaeopolis, from which it would seem to follow that, curiously enough, residents of one pagarchy holding land in another, paid

poll- as well as land-tax in the latter, unless it means 'in addition to the poll-tax paid by them to the officials of Antaeopolis.'

the large number of place-names which they contain. Most are in Coptic, but there are several in Greek, and it is interesting to note the various classes of names which occur. Some are purely topographical, as Πιαῖ Νβρρε, 'New Field,' and Χερσαμπέλου; others are personal names, as Βης Σημ, 'Little Bês,' and Ἀββ(ᾱ) Πατερμουθίου; one τόπος is called Φητ, 'North'; and there are a number which bear the names of trades or professions, as Ἐλαιουργοῦ, Μυλ(ω)νάρχου, Χαλκοπράτου, Διακόνου, and the like.

It will be noticed that two main land-units are mentioned, the τόπος and the γήδιον. The words presumably denote subdivisions of different sizes (but *cf.* note on 1420, 93), and the second seems likely to denote a smaller one than the first. That occasionally the same name is found now as a τόπος, now as a γήδιον may be due either to the fact that the words were used somewhat loosely or that the same name was sometimes borne by different divisions (*cf.* 1419, 952, 954). In the former case, as γήδιον is a less common word than τόπος, we are probably justified in regarding places to which both words are applied as γήδια rather than τόποι, since the common word would be more likely than the rarer one to be used loosely. The relation of the rarer κτήμα and οὐσία to the above units is obscure.

The account is full of minor problems and points of interest, many of which are discussed in the notes. One striking feature of it is the large number of obvious blunders in arithmetic, and another the use of the five Coptic letters (ϣ, ϣ, ϣ, ϣ, ϣ).

It remains to say a few words as to the form of the book. When received at the Museum it was preserved in the original binding, and within this binding the leaves were folded over. The internal folios are the most complete, the outer ones being very fragmentary, and several fragments had already become separated from the rest of the book, and were found in other portions of the collection; a few were acquired in 1906, together with some other additional portions of the 'Aphroditofund.' In the way in which the book was made up it differs strikingly from the other books of the collection. In all other cases in which the method of binding is certain the practice was to fold a large sheet of papyrus once so as to form a quire of two leaves, and to lay these quires singly one above another, piercing them with holes (usually three, at top and bottom and in the middle) for the string; in fact, the ordinary arrangement of a book in folio sheets. In some cases a single sheet, half the size of the ordinary double sheet, was used; *cf.* Crum, *Catalogue*, p. 445. In this book however, instead of forming a number of quires of two leaves each, all the unfolded sheets of which the book was to be composed were laid one above another and the whole then pierced in the middle and folded; thus the whole book forms one huge quire. A similar arrangement seems to have been adopted with Oxy. Pap. 208 (now B. M. Pap. 782). The order of the earlier folios is somewhat uncertain. As some fragments were separated from the book it seems very likely that the outside folios may have become confused, and the alphabetical order is certainly wrong in one or two cases; but the fragments are given here in the order in which they were taken out when the book was separated. The fragment numbered folio 2 was certainly not the original second folio (*i.e.* the first folio of the account itself), because it has no general heading. The order of the later folios is certain. At the end are given some fragments which it has hitherto proved impossible to place.

Fol. 1.] Blank.

Fol. 1 b.]

1 illegible line

..... Α[β]δελμα ιε
 [λεκ συμβο]υλου ινδ/ €

Fol. 2.]

+ δ/ Αναστ[ασιου] €πι ν^[ol] ζ γ[. σι α]ρ^[τ] κας. δ' ν^o ιη γ.[

σ—

- 5 μερ τοπ^{ov} Παπ[καλε]ρνει επι [] σι αρ^τ βδ' ομο/ τ^{ov} α⁻ τοπ δ/ Ι[ω^α
 μερ τοπ^{ov} Νεμζη[ϣ] επι γ ιθ δ' σι αρ^[τ] γ
 μερ τοπ^{ov} Ερμίου επι γ ι σι αρ⁻ ας ις
 μερ τοπ^{ov} Παβρι[γαρη]s επι γ δς σι αρ⁻ β/
 μερ μινς Κεν[. . .]ριου επι ν^o γ γ κας σι αρ η δ/ Γεωργιō S Ἰωβ
 10 μερ τοπ^{ov} Νει[κ]λεται ομο/ επι γ α σ[ι αρ]^τ [.] δ' [ο]μο/ δτ/ α^τ τοπ^{ov} δ/ Ιω^α. [
 μερ τοπ^{ov} Παπ[καλ]ερνει S Νεικλεται S γυνικ/ επι γ κ σι [α]ρ^[τ] βς δ'
 μερ τοπ^{ov} Π[α]κ[. . .]τω επι γ ζ δ' σι αρ^τ α ιβ
 S S αναλημφ^τ/ τ^{ov} [. . .]s S Ευφημιας
 διοικ^θ/ μερ τοπ^{ov} Ν[εου Κτ]ημ S Τβελει επι ν^o α γ κας σι αρ^[τ] ζ [ν^o] δ γ κ β επικ^δ/ γ ι ζ [ν^o ε γ ιε]
 15 S S διαγραφ/ τ^{ov} [.] - - - - ν^o δ

1-3. When the book was taken to pieces this fragment of the protocol was found in the middle, but it seems impossible that that can have been its original position. Wherever the order of folios in these account-books is quite certain, the protocol comes first, though it is not inconceivable that it should sometimes be the last folio; but that it should be placed in the middle can hardly be accepted without strong evidence. In the present case, as owing to the folding of the book in the middle the order of folios is sometimes confusing, and as the earlier and later folios are fragmentary and almost certainly somewhat out of order, several fragments having been separated from the book before it arrived at the Museum, it seems fairly certain that the protocol must have got into the middle by accident, having perhaps fallen out and been replaced. Had it been the middle folio originally it would be nearly complete, like the other folios from about the middle of the book.

As regards the reading, the restoration of the name 'Abd-al-Malik (b. Rifā 'a) is certain because 'Abd-allāh b. 'Abd-al-Malik, the only other possible Governor, had no 15th indiction in his term of office, whereas 'Abd-al-Malik had; and the occurrence of the word συμβο[υλου] at the end seems to preclude the idea that 'Abd-al-Malik is the Khalif; moreover, during the Khalifate of 'Abd-al-Malik the Governor was 'Abd-al-'Aziz, who gave his own name but not the Khalif's. For a discussion of 'Abd-al-Malik's protocols see the introduction to 1462. This protocol is made up of two fragments, the portion read, except the doubtful A at the beginning, being on the second. It is not absolutely certain that fragment 1, with the character read as A, really belongs to the same line as fragment 2.

5. Παπκαλερνει: a name of frequent occurrence, sometimes

as Παπκαλελνει.

ομο/: apparently for *ὁμοίως*.

α⁻: αὐτοῦ.

6. Νεμζηϣ: this name also occurs several times, *e.g.* l. 117. The last letter is more like the Coptic ϣ than νι, which is, however, just possible.

8. Παβριγαρηs: *cf.* l. 737. There is not very much room here for γαρη, but the reading seems probable.

9. μινς: μοναστηρίου. Very likely τόπος is accidentally omitted; in any case the reference can hardly be to the monastery itself.

10. ομο(ιως): what this refers to is not clear. The name Νεικλεται seems to occur in the following line, though the third letter from the end is more like ψ than τ. The payments in the next line are for the tax-payer's wife; perhaps, therefore, *ὁμοίως* here means merely that this payment is, like the others, for Anastasius himself, and was inserted because of the occurrence of the same τόπος in the next line. The second *ὁμοίως* means that the payment was made by George and Job.

11. γυνικ/: ἡ γυναικός. The word is often spelt like this in the present papyrus, the Greek of which is very bad. This then was a holding of the tax-payer's wife.

13. καὶ ὑπὲρ ἀναλημφ(θέν)τ(ος or -ων); or the τ may be for θ. There are so many senses in which ἀναλαμβάνω might reasonably be used that without further evidence it is difficult to decide upon its meaning in this particular connexion.

14. διοικ^θ/: διοικηθέντος? but the sense is not clear.

ε δ': the significance of this is not apparent. It is cancelled by a line drawn through it.

15. καὶ ὑπὲρ διαγράφου; *cf.* the introduction, p. 176.

- ξ εκκλησί Α[γι^{ου}?]αρ^{ου} ξ $\epsilon\xi^{\delta}$ / επι ν^ο θ γ η υ σι αρ^τ λβ ν^ο κα γ κβ επικ^δ/ ν^ο [
 μερ τοπ^{ου} Κεν[.] Σενου^ο απ^ο Πακαυνεος ξ πρ^ε επι ν^ο [. γ θ] σι αρ^τ ε [
 δ/ Ανδρεας Π[. . . .]ς επι ν^ο β γ δ γ κδ [σ]ι [αρ]-[.]ς ν^ο ε γ ι βς επικ^δ/ [
 μεροσ^τ .[. . .]ερθ το^π Ποναμζμου επι []'
 20 μερ τοπ^{ου} Τρ[ι]αδελφ/ [επι]'
 μερ τοπ^{ου} Πιηνε [επι]
 μερ τοπ^{ου} Πατνεχι [επι]'
 S ξ αναλημφ^θ ξ μ^ε το^π Τριαδελφ/ [] ι/ επι γ [
 S ξ μερ τοπ^{ου} Πινε ξ ουσιας Αββ' Σ[ουρου]^τ
 25 S ξ γηδ'/ Πμου Νπαζωμ []
 δ/ Κυρας Πδιλιπος []
 μερ το^π Ποναμζμο[υ] []
 μερ τοπ^{ου} Τριαδελφ/ []
 S ξ α[να]λημψ^θ/ ξ μ^ε το^π Τριαδελφ/ [
 30 S ξ μερ τοπ^{ου} .[]
][]

Fol. 2 b.]

- 32 [+δ/ επι ν^ο] α γ η [σ]ι αρ^τ δς [γ ι β ν^ο] γ γ ι δ' ϵ [πικ^δ/ γ ι β ν^ο γ] γ κ β δ'
 33 α
 33 [μερ τοπ^{ου}] Ταγαπη ϵ [π]ι γ β σι αρ^τ γ δ/ Αραου πρ^ε [τ]ο γ δ/ Παπο το γ
 [μερ τοπ^{ου}] Ταπραμα επι γ η σι αρ^τ α δ' οσαν^τ
 35 [μερ το]π^{ου} Πατνεχι επι γ κ β σι αρ^τ γ γ οσαν^τ δ/ Ιω^α [Πακ]υμε το δ'
] Χαλαπετ ξ Βικτωρ Ρωμαν^ο επι γ α δ' υ σι αρ^τ ε κ δ' δ/ Αροου πρ^ε [
 Κ]αλαπετ S Ουατρανιου ξ Σενου^ο επι γ ι ε σι αρ^τ β δ' δ/ τ^{ου} α^τ
 [δ/]ος τεκ^τ/ ξ μ^ε το^π Τασε επι γ ζ σι αρ^τ α ι β γ ι η επικ^δ/ γ βς [δ' γ κ]ς δ'

16. $\epsilon\xi^{\delta}$: this word occurs frequently. In l. 184 it is apparently written $\epsilon\xi\epsilon\delta$ / and in l. 785 $\epsilon\xi\epsilon^{\delta}$. Sometimes, *e.g.* in l. 371, it precedes a new section of τόποι; there in each case the name of the τόπος is followed by (ὑπέρ) with a personal name; so that $\epsilon\xi^{\delta}$ may be taken as referring to these persons, for whom the person under whose name the previous entries stand pays. The word therefore is probably ἐξέδρων, *i.e.* 'persons away from home.' It seems, indeed, a rather literary word, but that is not in itself a decisive objection.

γ: the usual symbol in this account (and in this alone except 1431, 85) for $\frac{1}{2}$.

17. πρ^ε: the extension and the reading of the over-written letter are doubtful. If Κεν- is the same name as μον(αστήριον) Κεν . . ριον in l. 9 we might perhaps take the word as πρεσβυτέρων, but this seems very unlikely.

18. γ: this fraction is written in the present account in a peculiar way, the pen not being lifted to make the fraction-stroke, so that a monogram is formed, much like an italic *n* with a long up-stroke. The stroke under this line is made in four or five separate strokes; so often in this account, both with the

simple stroke (—) and the fuller σ—.

19. μεροσ^τ: μέρος τόπου?

24. Πινε: *l.* Πιηνε.

ουσιας Αββ(α) Σουρου(ος): *cf. e.g.* l. 789. It is not clear whether it is to be taken as a place-name (a monastery to which the ουσία belonged) or the name of an individual, but the former seems the more probable.

26. If this is a main entry it is very far out of alphabetical order; but the δ/ is smaller than is usual with headings, and the line has not the symbol σ— beneath it, so that it is perhaps only a sub-entry under 'Ανδρέας Π—.

32. The amounts here are the sum of the next three lines only; consequently ll. 36 and 37 are extra entries, not included in the total.

33 α: an overflow from l. 33.

36. Αροου: no doubt the same as the Αραου in l. 33.

37. Ουατρανιου: probably a form of ούετρανός; *cf.* note on l. 101.

38. τεκ^τ/: τέκτονος.

- 39 [δ/] πρ^ε § μ^ε τοπ^{ου} Γ[. .] . . [.] . το § επι γ ι γ σι [α]ρ^τ α § γ ι β ν^ο α γ . . [επικ^δ/ γ . .] § δ'
 ν^ο α γ ι γ δ' υ
- 40 [δ/] Κωνσταντινος § αλλ' επι ν^ο α γ η δ' σι αρ⁻ ζ ν^ο δ γ ι ζ [υ επικ^δ/] γ ι δ' δ'
 ν^ο ε γ θ δ' υ
- 41 [μερ το]π^{ου} Στμαρϣχ . [.]ει επι ν^ο α γ σι αρ^τ γ
 [μερ τ^{ου} αυ]- τοπ^{ου} § Ψυρε Κ[ο]υι επι γ ε σι [αρ^τ ? α]§
- 43 [μερ το]π^{ου} Μοχλη επι [γ] γ δ' σι αρ β γ α φ . § Ανδρ[ε ? Βικτω]ρ
 γ β δ' σι αρ^τ §
- 44] [επι] σι αρ^τ γ
- 45] αρ [σι α]ρ⁻ §
] τ^{ου} αυ^τ [σι α]ρ^τ α δ'
] σι αρ^τ α δ'
 ν^ο ι ε γ ι β δ' επικ^δ/ ν^ο β γ ε δ' ν^ο ι ζ γ ι η §
] . ωρος
] γ ι / επι ν^ο . [γ] ε β / σι αρ^τ ε υ
- 50

Fol. 3.]

- μ[ερ]αιος επι [
 μερ το[π Π]αλι § . . βπεισε επι [
 μερ το^π Παρ . . § Ιωβ § Ιωσηφ επι [
 § ον^η Τ[σ ?]αμο μερ [τ^{ου} α]υ^τ § το^π Πασικορει [επι
 55 § ον^η Τ . . ρρο § [. .]φοι § Παξερμου § Τσενει [
 § μο^η [. .]ατος [σι] αρ^τ § .
 § μερ γηδ/ Τ . [. . .] [σι α]ρ^[τ] . § γ
 μ[ερ . . .]ρηβ [Πρεμ]αντινοδ επι γ [σι α]ρ^[τ] . § δ'
 μ[ερ τοπ^{ου}] [Πι]αξ Χακουλ § Μαρκος [επι σι αρ^τ] α §
 60 μ[ερ . . .] . κ § Ιω
 [μερ]αχω § Μαρκο[ς] Μ[η]να επ[ι]] σι αρ^τ .
 μ[ερ . . .] § Σεργι[ο]ς Μη[ν]α επ[ι]] σι αρ^τ .
 μ[ερ . . .] . . [. .] Αρσενο[υ]π § Ισ[α]κ επ[ι] . . . [σι αρ^τ] α .
 μ[ερ] § υι^ω Πακος
 65 μ[ερ . . .] κερ[.]ερ . . ανουβ §
 μ[ερ το^π Αμ]α Μαρίας § υι Λεοντι[ου]]

39. το (ημισυ): the bearing of this is not clear; perhaps 'half the τόπος.'

40. The amounts here are probably the sum of the next three lines only. The γ in l. 43 after the carat sign is the most likely reading, but is not certain. The amount of corn in this line is incorrect, however many lines we include in the total; but mistakes of addition are common in this account.

43. αφ': ἀφ' ὧν.

Βικτωρ: this seems a fairly likely reading. An Andrew, son of Victor, who may be the same person, occurs in 1426, 13.

49. Not Θεο]δαρος.

51-77. The whole of this page has been cancelled, both by lines drawn across it and by (imperfectly) washing it out.

52. Παλι; cf. 1420, 162, 244.

53. After Παρ is a space, so that Παρ is perhaps a separate word.

55. Παξερμου: the third letter is apparently ρ rather than either τ or θ (for Πατερμου).

59. Χακουλ: not Χαμουλ; cf. Crum, *Ostr.* 481 (p. 18).

63. Perhaps Πιαξ should be supplied before 'Αρσενουπ, as a τόπος of the name occurs several times; but in ll. 984, 988 a τόπος 'Αρσενουπ is mentioned. It is not clear whether it is the same place. Πιαξ means 'the field.'

- [μερ τ]ο^π Π[εμ]αντινοο^ν § υι^ω Αν[δρεου] § ιγ^ς σι αρ^τ · ιβ^ς [
 [μερ το]π^[ου] Πια^ς Χ^ςκουλ § Τε^ς · [
 μερ το]π^{ου} Πια^ς Αρχ^ς[αγγ^λ?] § υι^ω
 70 μ[ερ το]π^{ου} . . . αμπ [
 μ[ερ το]π^{ου} Απ^ςετολ Πια^ς . . . [
 με[ρ το]π^{ου} Παν^ςσιλεμ [
 το]π^[ου] δ/ Γεωργιος [
 το]π^{ου} . . . ελη § Αν^ςο[υ]φί[ου]
 75 τ^{ου} [αυ^τ το^π] § εκκ^λλ· Θεοδο[ρου]?
 μ[ερ του] αυ^τ Βικτωρος § [
 μ[ερ] ερε § [
]

Fol. 36.]

- [+δ/ Α]βρα[αμ] ε[πι ν^ο α γ ε υ [σ]ι [α]ρ[τ γ]§ [δ' ν^ο γ] γ β επικ^δ/ γ ι δ'
 σ—
 γι/ ν^ο γ γ ι β δ'
 80 [μερ] το]π^{ου} Ταριστ[ου]] επι γ ε δ' σι αρ^τ § δ/ γυνη Θ^ςαυατει το § δ/ Κυρος νο^ςτ
 [μερ το]π^{ου} Πια^ς [.] επι γ ε δ' [υ] σι αρ^τ α δ/ Ισακ
 μερ το]π^{ου} Παπαλ[.]] επι γ ι ε σι αρ^τ β [δ/ Μ]αρκ^ο/ το δ' δ/ Ταρχοντια το δ'
 [δ/ Β]ικτωρ το δ' δ/ Μακ^ς/ το δ'
 [μ]ερ το]π^{ου} Καποοχ[ε]] επι γ α σι αρ^τ δ' δ/ [Αν]δρε^ο διοικ^τ/
 85 [δ/] Ερμανωτο[ς] επι ν^ο ε γ δ' κδ' σι αρ^τ ιζ ν^ο ιβ^ς [επικ^δ/ ν^ο] α γ κς γι/ ν^ο ιδ γ ι ε δ'
 σ—
 [μερ το]π^{ου} Αβακτ^ο επι ν^ο α γ β σι αρ^τ δ δ/ Βοττος
 [μερ το]π^{ου} Γιγινι^ο S Χωρ^{ου} διδ[ασκαλου επι σι αρ^τ .] κδ δ^τ/ α^τ/
 [μερ το]π^{ου} Πιριων [σι αρ^τ] δ^τ/ α^τ/
 [μερ] Ι[ρ]ατιαν^{ου} ε[πι σι αρ^τ] δ/ Ανδρε^ο διοικ^τ/
 90 [μερ] ε ε[πι] δ/ Βοττος
 δ^τ/ α^τ/
] δ/ Μαρκος το ε' δ/ Μακ^ς/ λ^τ
] δ/ Βοττος
] δ/ Τυευρι
 95] ν^ο ε γ ε δ' επικ^δ/ γ ι η [δ]' [γ]ι/ ν^ο ε γ κς

69. Πια^ς Αρχαγγ^λ: a τόπος Ἀρχαγγ(γ)λ(ου) without the Πια^ς occurs in 1421, 99, 1422, 50. Αρχαγγ^λ seems a fairly likely reading here; it is probably impossible to distinguish the letters after χ, but such slight traces as there are do not seem inconsistent with αγγ^λ or αγ^λ.

70. Hardly Χερσαμπελου.

72. Πανσιλεμ: it is not clear whether this is the same as

Πανσιλεμ (ll. 850, 938).

75. Θεοδουρου: this seems more likely than Θεοδοσίου, as Theodorus was a very popular saint (Crum). The mis-spelling is of course common.

80. νοτ: νοταρίου; but the reading is doubtful.

87. Γιγινιου: Σισινιου seems impossible.

- 96 $\delta/\Delta\alpha\delta$ $\gamma\theta\varsigma$ $\gamma]\beta$ $\sigma\iota$ $\alpha\rho^{\tau}$ $\delta\varsigma\delta'$ $\delta/$ Μευσωνη γ $[\delta]/$ Ανθερ γ $\iota\varsigma\delta'$
- 97 $\delta/\Delta\alpha\delta$ $\gamma\epsilon\varsigma$ $\gamma]\kappa\gamma\varsigma\delta'$ $\sigma\iota$ $\alpha\rho^{\tau}$ $\gamma\acute{\epsilon}$ $\delta^{\tau}/$ $\alpha^{\tau}/$ γ $\iota\beta\varsigma\chi$ $\delta/$ Ανθερ γ ς
- 98 $\delta/$ Φιλοθεος $\lambda\omicron\iota^{\pi}$

Fol. 4.]

- $\gamma + \delta/$ Ασενεθ S $\text{Κομα}[\varsigma]$ $\epsilon\pi\iota$ ν° α γ $\iota\eta\varsigma$ $\sigma\iota$ $\alpha\rho^{\tau}$ $\varsigma\acute{\gamma}$ $[\nu^{\circ}]$ $]\alpha\varsigma$ $\epsilon\pi\iota\kappa^{\delta}/$ γ $\iota\epsilon$
 σ
- 100 $\mu\epsilon\rho$ $\tau\omicron\pi^{\text{ov}}$ Τερευ $\epsilon\pi\iota$ ν° α γ $\sigma\iota$ $\alpha\rho^{\tau}$ $\gamma\varsigma$ $\delta/$ $\text{Κ}[\omicron]\mu\alpha\varsigma$ γ $\iota\alpha$ $\delta/$ $\text{Ασενε}[\theta$ γ $\iota\gamma$
 $\mu\epsilon\rho$ $\tau\omicron^{\pi}$ $[\text{Χα}]\lambda\kappa\omicron\pi\rho^{\tau}$ $\epsilon\pi\iota$ γ $\iota\delta\varsigma$ $\sigma\iota$ $\alpha\rho^{\tau}$ β $[\acute{\epsilon}]$ $\tau\omicron$ $\delta^{\tau}/$ $\alpha^{\tau}/$
 $\gamma\eta\delta/$ $[\dots]$ ϵ $\epsilon\pi\iota$ γ δ $\sigma\iota$ $\alpha\rho^{\tau}$ $\beta/$ $[\omega]\sigma\alpha\upsilon^{\tau}$
- γ $\delta/$ $\text{Αντο}[\nu\iota\omicron\upsilon S?$ $\text{Ζηνο}]\beta\iota\omicron S$ $\alpha\lambda\lambda^{\omega}$ $\epsilon\pi\iota$ ν° ς γ $\iota\gamma$ $\iota\beta$ $\sigma\iota$ $\alpha\rho^{\tau}$ κ ν° $\iota\varsigma$ γ $\iota\gamma$ $\epsilon\pi\iota\kappa^{\delta}/$ ν° $[\sigma$
- 105 $[\mu\epsilon\rho$ $\text{Χερ}]\sigma\alpha\mu^{\pi}$ S Πανισκε S $\text{Πια}\chi$ Κημ S $\Sigma\alpha\mu\alpha[\dots]$ ϵ $\epsilon\pi\iota$ ν° ς γ $\zeta\delta'$ $\sigma[\iota$ $\alpha\rho^{\tau}]^{\tau}$ $[\mu\epsilon\rho$ $]\tau\tau\omega\eta$ $\epsilon\pi\iota$ γ $\gamma\varsigma\acute{\gamma}$ $\sigma\iota$ $[\alpha\rho^{\tau}]$ \dots $\delta/$ Ισακ S $\text{Πετ}[\rho\omicron\upsilon$
 $[\mu\epsilon\rho$ $]\text{Πια}\chi$ $\text{Μηλ}\chi$ $\epsilon\pi\iota$ γ $\beta\chi$ $\sigma\iota$ $\alpha\rho^{\tau}$ γ $[\delta^{\tau}/$ $\alpha^{\tau}/$
- γ $\delta/$ $\text{Αθανασι}[\omicron\upsilon\ \dots]$ $\omicron\kappa\omicron\varsigma$ $\epsilon\pi\iota$ ν° γ γ $\iota\theta\varsigma$ $\sigma\iota$ $[\alpha]\rho^{\tau}$ $\iota\zeta$ ν° θ γ γ $\epsilon\pi\iota\kappa^{\delta}/$ ν° α γ $\gamma\iota$ $[\sigma$
- σ
- $\tau\omicron\pi^{\text{ov}}$ Αββ^{π} Βικτωρος S Αββ^{π} Ταυρινος S $\text{Πα}[\dots]\kappa/$ Φ \dots $\lambda\omicron\upsilon$ $\epsilon\pi\iota$ ν° α γ $\kappa\gamma$ $\sigma\iota$ $[\alpha\rho^{\tau}$ $\epsilon\pi\iota\kappa^{\delta}/$ γ $\iota\eta\varsigma$ $[\gamma$
- 110 γ $\delta/$ Ανδρεας S Δανιηλ $\epsilon\pi\iota$ ν° α γ κ $[\sigma\iota$ $\alpha\rho^{\tau}]$ δ' ν° ϵ γ δ' $\epsilon\pi[\iota\kappa^{\delta}/$
 σ
- $\mu\epsilon\rho$ $\tau\omicron^{\pi}$ Αββ^{π} Βικτωρος S $[\mu\epsilon\rho$ $\tau\omicron\pi^{\text{ov}}$ Παταπε $[\mu\epsilon\rho$

Fol. 4 b.]

$[+\delta/$ $]\omega\mu\alpha\upsilon\omega^{\tau}$ $[\epsilon\pi\iota$ ν° γ $\gamma]$ $\varsigma\delta'$ χ $\sigma\iota$ $\alpha\rho^{\tau}$ $\iota\varsigma$ η $[\nu^{\circ}]$ η $[\gamma\varsigma\delta'$ $\chi]$ $\epsilon\pi\iota\kappa^{\delta}/$ ν° α γ $\delta\varsigma\delta'$ η
 σ

96. $\delta(\iota\alpha)$ Μευσωνη : to get the β (for ν° α γ β) at the beginning, unless that is part of $\kappa\beta$ or $\iota\beta$, which does not seem likely, we require to read $\epsilon\gamma\delta'$ here, which is apparently impossible. ς might be read, in which case we have merely one of the obvious arithmetical blunders so common in this account.

98. This is a continuation of l. 97.

99. γ : the meaning of this symbol, which is of frequent occurrence both here and in other accounts, is not clear. It might be merely a sign of revision, like the simple stroke, though it is apparently by the original hand, or a paragraph-mark, but cf. ll. 741, 743, which make both suppositions improbable.

Κομας : cf. the following line, where the end of the word is preserved. It perhaps = Κοσμάς .

100. Τερευ : $\text{T}[\rho]\epsilon\upsilon\epsilon\iota$ (l. 295, etc.) seems impossible. The

last letter is very doubtful, but cf. l. 357.

101. Χαλκοπρ^{τ} : a word of fairly frequent occurrence; = Χαλκοπράτος ; for the application of the name of a trade to a τόπος cf. $\text{Μυλ}(\omega)\nu\acute{\alpha}\rho\chi(\omicron\upsilon)$ in l. 281 and often, and probably Οὔατρανίου (l. 37, etc.), with several other instances, both Greek and Coptic.

103. $\varsigma\gamma$ $\iota\gamma$ $\iota\beta$: if the reading in l. 106 is correct this should be $\varsigma\gamma$ $\iota\gamma$ $\acute{\epsilon}$ $\kappa\delta'$.

104. $\text{Χερσαμπ}(\epsilon\lambda\omicron\upsilon)$: cf. l. 699, $\text{Χερσαμπέλ}(\omicron\upsilon)$ (καὶ) Τρενε , l. 918, Θωλε $\eta\tau\omicron\iota$ $\text{Χερσαμπ}(\acute{\epsilon}\lambda\omicron\upsilon)$, etc. For the fourth name Σαμαχηρε (see l. 123, note) seems hardly possible.

113. The clerk has begun to write a line too many.

114. $]\omega\mu\alpha\upsilon\omega^{\tau}$: *sic*; not $\text{Ε}]\rho\mu\alpha\upsilon\omega^{\tau}$.

- 115 γι/ ν^ο θ γ ι α δ'
 [μερ] τοπ^{ου} Παραϰ επι γ θ δ' υ σι αρ^τ α ή δ/ Ανδ[ρ]εο διοικ-/
 [μ]ερ τοπ^{ου} Νεμξηϣ επι ν^ο α γ δ σι αρ^τ γ δ' υ δ/ Βοτ[το]ς
 [μ]ερ τοπ^{ου} Λουκανο επι γ κα δ' σι αρ^τ γ δ' υ δ^τ/ α^τ/
 με[ρ τοπ^{ου}] Ταπιας επι γ γ σι αρ^τ ς δ^τ/ α^τ/
 120 μερ τοπ^{ου} Πλαο^υς επι γ β δ' σι αρ^τ δ' οσα[υ^τ]
 μερ τ[οπ^{ου}] Πτιρι πρ^α επι γ ι δ σι αρ^τ β δ^τ/ οσαυ^τ
- [δ/].[. .] Ρωμανο επι γ ι ζ γ ι β σι αρ^τ β δ' ν^ο α γ κα δ' επι[κ^δ/ γ . . ς υ γι/ ν^ο . γ .] δ' υ
 ο
 μερ τοπ^{ου} Σαμαχηλ S Τλεξνε S Ταγαπη επι γ ι α σι αρ^τ α δ' [δ/] . . . γ α δ' γ
 δ/ Ρ[ω]μανο γ γ β/ το ς
 125 [μ]ε[ρ] τ^{ου} αν^τ S Θανασιας [επι γ] γ β/ σι αρ^τ ς ι β δ/ Γεωργιω Πατξω . . . [τ[ο .]']
 [μερ] Καλαπετ [επι γ] β δ' σι αρ^τ γ ι β δ/ Σαροου^τ [. . . τ . . . ν^ο ς]
 ν^ο ι α γ ι α δ' επι κ^δ/ ν^ο α γ ι δ' γι/ ν^ο ι γ γ δ'
 σι αρ^τ γ δ/ Ταυρινος γ ς δ/ Γεωργιο πρ^ε γ α γ δ/ Δανιλ^{γ β ς υ}
 [. δ'] δ/ Αθανασι/ γ α γ λο^π δ/ τ^ω κο . . .
 130 σι αρ^τ β δ/ Δανηηλ διακ^ο/ το γ δ/ Ταυρινε το γ δ/ Αθαν το γ
 γ ς σι αρ^τ ς δ/ Γεωργιου πρ^α S Τα^υρινε το δ' δ/ Δανηηλ το δ' υ
 γ γ υ σι αρ^τ ς δ/ Αθανασιος το δ' υ
 133] γ θ σι αρ^τ ε δ/ Γεωργι/
 133 α S Ταυρινε το γ
 134] γ γ σι αρ^τ ς
 135] γ δ δ' σι αρ^τ ς δ'
] γ γ σι αρ^τ ς
] δ' σι αρ^τ ς δ'
] σι αρ^τ γ δ/ Αννας

Written in the right margin and enclosed by lines at the top and left side :—

- δ/ Γεωργιω πρ^α' κ κη
 140 δ/ Δανηηλ διακ^ο/ κ λ δ δ'
 δ/ Παξ[ε]ρ[μου] κ ι β
 δ/ Μουσαιο πρ^α κ ι β
 δ/ Θεοφιλη κ δ δ'

121. πρ^α : probably *πραγματευτου*; so too in l. 131, etc.

δ^τ/ οσαυ^τ : a confusion of δ^τ/ αυ^τ and οσαυ^τ.

123. Σαμαχηλ : no doubt the same as Σαμαχηρε (1420, 22, etc.). The latter is the proper form (Crum).

125. The characters after Πατξω look like γ β/ or possibly γ β γ, but no sum of money is required as the fraction is used. That first written has been washed out and το ς written instead in the previous line, perhaps by another hand. The characters after Πατξω seem to be by the same hand.

127. γ ι α : after this δ' has been written, but it is so faint that

it seems to have been washed out; or it may have been inserted by another hand. It would make the total correct, assuming (what is almost certain) that δ' there is a slip of the pen for δ.

128. Δανιλ : *sic*.

129. κο . . . : just possibly *κομα* (*sc.* *κωμαρχων*), but the μ is excessively doubtful. λο^π (= *λοιπόν*) is corrected from το^π.

130. Δανηηλ : *sic*.

139–145. κ : *κεράτια*. For amounts of carats larger than 24 cf. ll. 197, 198, 679–681, etc., and UKF. 682 and 701.

δ/ υῶ Ειρηνης κ δ δ'
 145 δ/ Τκαμι κ δ δ'

Fol. 5.]

· · · · ·
 γ ού Αγι/ Ορο[
 γ Γεωργιω Πατχω [
 μερ/ τ[οπ^{ov}
 μερ/ τοπ^{ov} Κ[.]λ[
 150 δ/ Βικτωρος πρ^ε Στρου^θ επι ν^ο δ γ θ γ[
 —
 μερ/ τοπ^{ov} Αββ⁻ Μιχαηλ [επι
 μερ/ τοπ^{ov} Χωρ^ο Ενωχ [επι
 μερ/ τοπ^{ov} Πσομρμρε επι
 μερ/ τοπ^{ov} Μελιτσε επι
 155 δ/ Δανιηλ . . . μερ/ τοπ^{ov} Κακαλεπτ Αθανασιον επι
 μερ/ τοπ^{ov} Σινελοολε [
 μερ/ τοπ^{ov} Κορνηλι^ο επι
 μερ/ τοπ^{ov} Τειαιε [
 δ/ Μουσης πρ^ε γ β . μερ/ τοπ^{ov} Πανυχατ^ο [
 160 [δ/ Τε]κρομ^π γ α δ' μερ/ τοπ^{ov} Πανως Ψυρ^ο [
 —

Fol. 5 b.]

· · · · ·
 ν^ο δ γ ις β/ επικ^δ/] γ ις ιβ ν^ο ε γ η δ'
] γι/ ν^ο ε γ ας δ'
 ν^ο ε γ η δ'] επικ^δ/ γ ις ν^ο ε γ βς δ'
] επι ν^ο α γ κας δ' σι αρ^τ ε γ αφ^ω δ/ Μαρίας γ γ γ
 165] σι αρ^τ δ' δ/ Δανιηλ το γ δ/ Αθανασιον το γ .

146 ff. Foll. 5-9 are peculiar, being placed the opposite way not only to the remaining sheets of this book but to the constant practice in the books of the present collection. The sheets are always placed in such a way that when the book is opened the inside pages of each double sheet are the *recto* of the papyrus, the outside pages being the *verso*; thus, as regards the papyrus, the four pages of each double sheet go: *verso, recto, recto, verso*. The same rule is followed with a single sheet, the *recto* always facing to the middle of the book. These five folios, however, have the *verso* facing to the middle; and that they are rightly placed at present is proved by their shape. It is to be noticed that the alphabetical order of the present folio is wrong. The names Daniel, Moses, and Tecrompias in ll. 155, 159, and 160, do not count, as they are not main headings, but l. 150 seems clearly to contain a main heading; yet several A folios follow this. Possibly, therefore, this folio has got misplaced.

146, 147. In a different hand, very small.

150. πρ^ε: πρεσβυτέρου; for Στρουθ(ου) cf. 1422, 50, note.

155. δ(ια) Δανιηλ: what follows is probably τ^{ov} αυ^τ, the second word being run into μερ/.

Αθανασιον: this, though by the same hand, is written smaller than the rest, and was perhaps a later addition. Apparently Κακαλεπτ is a personal name, and Athanasius the patronymic. As 'Αθανασίου seems to have been an after-thought we may probably conclude that the τόπος Κακαλεπτ which elsewhere occurs was the same place.

159, 160. The marginal notes in another hand, different from that in ll. 146, 147.

160. Ψυρον: perhaps this is to be taken, not as part of a double name for the τόπος, but as a statement that Παυ^{ος} is in the ἐποίκιον of Psyrus.

Fol. 6.]

μ[ερ
 μερ/ Πρμ[
 γηδ/ Ψεμρε [
 μερ/ τοπ^{ov} Κριπι[τος
 170 μερ/ τοπ^{ov} Χαλκοπρ^τ επι ρι [
 μερ/ τοπ^{ov} Παροβ δ Πιαζ, Αρα^π επι ρι [
 μερ/ τοπ^{ov} Τριαδελφ^ο/ επι ρζ [
 δ/ [? Ανου]φι^{ov} Σαλσελτοζ επι ν^ο η ρ α δ' [
 σ—
 μερ/ τοπ^{ov} Παλωπαανης επ[ι
 175 μερ/ τοπ^{ov} Τσαμητ δ γη^δ Ταβεσ[ζατ?

Fol. 6 b.]

8 lines of figures. Of no importance. Much faded, and probably washed out.

Fol. 7.]

ζ εξεδ/ μ[ερ?
 185 μερ Που[
 μερ Βης δ/ αυ^τ [
 + δ/ Ανδρεας Καλλινηκ/ επι ν¹⁰¹. [
 σ—
 μερ τοπ^{ov} Πιαζ Χαρης επι ρ η δ [
 μερ τοπ^π Παταρβαλ επι ρι [
 190 τοπ^π Πιαζ Καλοδ επι ρ γ [
 μερ τοπ^π Φητ επι [
]ατε ζ μ^ε Πιαζ Χαρης επ[ι
 μερ Παταρβαλ επι [
] Πιαζ Καλοου επι [
 195] επι [
] μερ τοπ^{ov} Σακαμαρει επ[ι
 δ/ Ψοτε επι ρ ν ζ
 ζ Βικτωρ ρ μ [
 δ/ Πετρος ρ κ [

167. Possibly the same as Πρημυρης (l. 1279).

175. Ταβεσζατ: cf. l. 296.

184. εξεδ/: the last letter might be χ, but δ is the more probable even on palaeographical grounds, and there can be

IV.

little doubt that this is the εξδ so common in this account.

185. Που[: perhaps Που[αμζμου.

190. τοπ^π: sic.

197-199. By a different hand.

Fol. 7 b.]

200

γ] ιθ' δ' σι αρτ βςγ
] δ' υ
] γδς

205

] σι αρτ βςγ S μερος Πιηγε επι γδς σι αρτ¹⁷] S [
] δ' S μερ Πατνεχι επι γ γ β/ σι αρτ [
] γ ζ δ' υ
] γδς
]. μερος Τριαδελφ/ επι γ α γ ι β σι αρτ [
] επι γ ις γ ι β σι αρτ ας
] δ' υ
] S

210

Fol. 8.]

[δ/

[μερ το^π Αββ⁻] Μακαριου επι ν^ο α γ [
 [μερ το^π] Πετρος Ταπηου επι ν^ο α γ [
 [μερ το^π] Πατανουββει επι γ [
 215 [μερ το^π] Πιαθ Πετω επι γ . [
 [μερ το^π] Πατασινου επι γ δ [
 [μερ το^πυ] Ευηθιου S πατρ επι γ δ [
 [μερ τ^π Καπ] οοχε S Πιωθε Κουι S Πουαμζμου ε[πι
 Ψιβ] ανωβετ - - - [
 220] . . . [
 [δ/] Βικτωρος επι ν^ο δ γ ε δ' [
 ο

[μερ τοπ^{ου}] Χαρισμει επι γ ι γ [
 [μερ τοπ^{ου} Π] ς[ο] μντοου επι γ ζς [
 [μερ] εζνει επι γ ε [
 225 [μερ] επι ν^ο α γ [
 μ[ερ] επι γ ας δ' [
 μερ [] επι γ . [
 μερ το^π Μ[ο] χλ[. χ] επι γ θ [
 μερ τοπ^{ου} Μοχλ. χ πρ^α Αγι/ Μαρίας επι γ ι [
 230 μερ Ψεμρε S Ουατρανιō επι γ ι [
 μερ το^π Αββ⁻ Μακαριō επι ν^ο α γ [
 ο

217. πατρ: πατρός.

218. Καποοχε: cf. l. 817.

220. A strip of papyrus is torn off here.

223. Πςομντοου: cf. l. 1086.

229. πρα(γματευτου): this seems to be the reading rather than πρε(σβυτερου). 'Αγίας Μαρίας is probably the monastery or ὄρος of that name.

δ/ Αθανασιος Παπα επι ν^ο δ γ κς κδ/ [

	μερ τοπ ^ο ν Ερικονει	επι	9 i [
	μερ τοπ Τεπωτ	επι	9 δ [
235	μερ τοπ Παρε·υβαλ	επι ν ^ο	α 9 . [
	μερ τοπ Ονεσωτος	επι	9 [
	μερ γηδ/ Παγοντε	επι	9 δ [
	[μερ τ]οπ ^ο ν Ταφες	επι	9 δ [
	[μ]ερ τοπ ^ο ν Ιερακιον	επι	9 . [
240	Δαδ μερ τοπ Ιερακιον δ/ Δαδ	επι	9 η [
	μερ Βης Σημ δ/ τ ^ο ν αυτ	επι	9 [
	μερ Ονεσωτος δ/ τ ^ο ν αυτ	επι	[

Fol. 8 b.]

			] . 5 [σι α]ρ[τ
	ν ^ο]	ρ . α 9 iε	σι αρτ ςηδ δ[/
245			] σι αρτ ρξς β/
			] σι αρτ ρκηδ ιβ
			] σι αρτ ιηδ δ/
			] σι αρτ ε
			] σι αρτ ς
250			] σι αρτ ια γ
			] σι αρ ^[τ] γ
			] σι αρτ ς
			] σι αρτ ς
	ν ^ο]	ημθ γ ια	σι αρτ γσξε γ . [
255	ν ^ο , 5τνα]	9 iε	σι αρτ γςηδ δ/ κρ ^θ αρτ [
	επικ ^δ / ν ^ο , 5σιγ γ β	σι αρτ]	βχξθ ιβ κρ ^θ αρτ ιη
		σι αρτ]	ξζ
		σι α]ρ ^[τ]	ρκγς
		σι α]ρ ^τ	μδ
260	σι αρτ]	μς	
		] β	
		] δς	
		] μς ς	
		] ας	

239. Ιερακιον : for 'Ιερακίωνος ; cf. 1421, 49.

244-247. The sums here seem too large to be anything but totals, perhaps for the ἐποίκια ; cf. l. 254 ff.

254. The money here is the regular total of the χρυσικά δημόσια for the whole διοίκησις. Hence the wheat must be the regular total of the ἐμβόλα. The next line seems clearly to give the totals for κώμη Ἀφροδιτιώ, and the next one gives a smaller sum, which, from l. 425, seems to be the επικ^δ/ . In the succeeding

lines are probably contained sums for the ἐποίκια and perhaps πεδιάδες. The relation of ll. 267 and 268 to the rest is not clear. The corn in l. 267 is the same as in l. 255, but not so the money, nor can the amount be made up by adding that in the following line.

257. ξζ : cf. l. 429 ; but in l. 428 is a sum τξζ, which may perhaps be the same as the present one rather than ξζ.

δ/ Αθανασιου Πιμ^ε πρ^ε επι ν^ο β γ ι γ δ' [

σ—

	μερ τοπ ^{ου} Ερτατωρει	επι [
295	μερ τοπ ^{ου} Τρενει	επι [
	μερ γη ^δ / Ταβησζατ	επι [
	[μερ τοπ ^ο] ^ν Ενωχ	επι [
	μ[ε]ρ τοπ ^{ου} Πρα Νζιπον δ	Πιαζ Καλ[ου]
		επι [
300	μερ τοπ ^{ου} Πανταπανη	επι [
	μερ τοπ ^{ου} Πασινου	επι [

Fol. 96.]

Traces of 1 line.

	επι γ ι ζ	σι αρ ^τ β δ' [δ/ Α]ρατα το δ/ Χριπι το δ
	] επι γ ζ	σι αρ δ' γ δ/ Α[ρ]ατα
305	] μερ τοπ ^{ου} Αβανιν επι γ . σι αρ ^τ δ' γ ε επικ ^δ / δ' γ [ε] δ'	
	] επι γ ι ε σι αρ ^τ β δ' ν ^ο α γ ι δ	επικ ^δ / ε δ' ν ^ο α [γ κ δ']
	[μερ τοπ ^{ου} Πανα]χωρει	επι γ η δ υ σι αρ ^τ . γ
	[μερ τοπ ^{ου} Αββ ⁻ Π]ατερμ ^θ	επι γ β δ υ σι αρ ^τ δ' υ
	]	επι γ β δ' υ σι αρ ^τ δ
310	] ο ^ν	επι γ γ σι [α]ρ ^[τ] δ
	[μερ τοπ ^{ου} Παν]αχωρει	επι γ β δ' υ σι [α]ρ ^[τ] δ' ι β
	[μερ τοπ ^{ου} Αββ ⁻] Πατερμ ^θ	επι γ δ' υ σι αρ ^τ υ
	]	επι γ δ σι αρ ^τ ε δ/ Φεπ Κουι επι γ [
	? Καπρ]ο ^ν	επι γ δ σι αρ ^τ ε Καπρου μο/ επι γ δ' σι [αρ ^τ
315	[δ/	επι ν ^ο ι α γ α δ' σι αρ ^τ λε γ ι β ν ^ο κη γ θ δ' επικ ^δ / ν ^ο δ γ . [
	[μερ τοπ ^{ου} ? Βη]σσ[α]ριωνος	επι [] δ υ ι σι αρ ^τ α δ
	[μερ]ικοοτε	επι γ ι γ []
	[μερ τοπ ^{ου} ? Π]ιαζ Βοττος	επι ν ^ο α [] λ ε
	[μερ τοπ ^{ου} Λου]κανου	επι γ [] β /
320	[μερ τοπ ^{ου} Αββ ⁻ Σ]ενοβι ^{ου}	επι ν ^ο β [] ζ δ μερ τ ^π Αββ' Σενοβι ^{ου} δ
	του δουκ/ επι γ ι δ σι αρ ^τ	
321		α δ γ κ δ'

293. ι δ' : corrected from δ'.

298. A space is left after δ.

302. It is very unlikely that more than one line is lost.

305. ι δ' : the carat sign is omitted ; so too in l. 306.

306. This line, though a main entry (with the name of a tax-payer), can hardly be a heading giving a total sum of which the following lines specify the details. Taking the money, if this is the total of the next three lines it should be 14½ c., if of the next four 17½ c., instead of 15 c.; and the corn also does not seem to be the total of the following lines. The latter, therefore,

are probably additional entries.

314. Καπρου μο/ : probably meant for Κάπρου ὁμο(ίως). Hence the reading Καπρ]ο^ν at the beginning.

316. τοπ^{ου} : Βησσαρίωνος is a τόπος in ll. 611 and 1121, but in l. 1406 a γη^διον of the name occurs.

318. τοπ(ου) : Βόττος was a τόπος (l. 824), but perhaps Πιαζ Βόττος was a different place.

320. δουκ(ος) : a very doubtful reading, the more so as one would expect ενκλ^ε/ to precede it.

321. A continuation of l. 320.

- 322 [μερ]πω^τ επι [] § [μερ] γηδ/ Πωοντε § τ^{ov}
 α^τ/ επι γ α δ' υ σι αρ^τ δ'
- 323 γ]β/ σι αρ^τ δ' κδ
 σι] αρ^τ βδ
- 325]. γ ις επικ^δ/ γ β δ' γ ιη δ'
 σι α]ρ^τ δ
] δ
] υ
] β/
]'
- 330]ιβ'
]ιβ

Fol. 10.]

] Μ[ο]υσαιῶ § Ι[

ζ γ δ/ γυνη Κερχουσε § γηδ/ Πατ[

335 δ/ Γεώργιου πρ^ε διοικ^τ/ απο τω ετω επι ν^[ο] ε γ δ[

σ—

μερ τοπ ^{ov} Ταπιας	επι γ ι δ σ[ι αρ ^τ
μερ τοπ ^{ov} Στρατῶ	επι ν ^ο α γ ι δ [
μερ τοπ ^{ov} Αββ ⁻ Ερμανω ^τ	επι ν ^ο γ [

ζ γ δ/ Γεωργιος \S Ισακ' Ταπιας ομ^ο επι ν^ο α γ ι σι αρ^τ δ δ' [

σ—

340 μερ τοπ ^{ov} Π[ο]υαμθμῶ	επι γ ι θ [
μερ τοπ ^{ov} Ταπιας	επι γ ι ε [

γ ι/ ν^ο α γ ι σι αρ^τ δ δ' [

Fol. 10 b.]

δ/] Ι^[ω] Καλεελεν^ο β] γ κ επικ^δ/ γ ι γ ι/ ν^ο γ γ γ

345

]. Δουκαι το δ' δ/ Ιω^α Καλεελε το δ'

322.]πω^τ: probably not Τε]πω^τ, as in that case one would expect the top of the ε to be visible.

332. It is not likely that more than two lines are lost after this, but there might be three or only one. As it is so uncertain no estimate of the missing lines is made in the numeration.

335. τω ετω: *l. του αὐτου*; cf. 1460, 10, etc.

339. (και) Ισακ: in a different, coarser hand, and blacker ink.

342. This system of giving the total at the foot as well as in the heading of each section is not followed in the earlier part of the account, but is almost consistently adopted from f. 21.

343. δ/] Ι^[ω]: perhaps δ]/ Καλεελε is in itself a more likely reading, but cf. l. 345.

] αφ/ § Μαρια γβ
] § γκδ' ν° η επικδ/ ν° α γ δ
] γι/ ν° θ γ δ
] επι γιβ σι αρ⁻ ας δ' ή S § ού Ίωσηφ Ταλωτει επι γ κθς ις
 350] επι γ ιγ σι αρ^τ β S § Θεκλας επι γ ζς
] επι ν° β γ ες δ' σι αρ^τ θ S § υι/ Ελισαβετ επι γ βς
] S § τ^{ου} α^τ/ § υιος αυ^τ επι γ ε
] S § τ^{ου} α^τ/ § Ιωσηφ γ α
 σι α]ρ⁻ ιβς γ κδ' ν° η επικδ/ ν° α γ δ ν° θ γ δ

Fol. 11.]

355] μερ τοπ^{ου} Χαρισμε επι γ ιε υ σ[ι αρ^τ
]. § μερ τοπ^{ου} Κεφα § Μυλοναρχ S Β[ης Σημ
 [S T]εευς α γ βς δ/ Μαρκος γ βς δ/ Ανδρ[εα
 Κυ]ριακον [ε]πι ν° η γ η γ ιβ σι αρ^τ κζ ν° κ γ ς [

360 [μ]ερ τοπ^{ου} [Π]ιαζ Κωμητι επι ν° . . . σ[ι αρ]τ [
 [μ]ερ τοπ^{ου} Λο[υ]κανον επι [.] γ [.] ας σι αρ^τ [
] . . [. . .] τ επι ν° α γ βς σι [αρ^τ
 [? μερ τοπ^{ου} Αββ⁻ Πατερ]μουτ επι γ ιες σι [αρ]τ [
 [μερ τοπ^{ου} Μυλο]ναρχ § Αγιο/ Ψεμπνου^θ επι γ κγς σι [αρ]τ [
] ψον επι γ δ γ ιβ σ[ι αρ]τ

365 [μερ τοπ^{ου} Πατ]νεχει επι γ ις δ' σ[ι αρ]τ [
 [μερ τοπ^{ου} Πιω]ζε Πνομ επι γ ε σ[ι αρ]τ
] ουλοολε επι γ ιθ δ' [
 Πια]ζ, Μηλζ επι γ ιη [
 [με]ρ τοπ^{ου} Ιατρ^ω επι γ ς [

370 μερ τοπ^{ου} Βης Σημ S Ουεσ[ω]τ επι γ ι [
 S § εξδ μερ τοπ^{ου} Πιαζ Ντοου § Ισακ επι γ ς . [
 μερ τ^{ου} α^τ/ τοπ^{ου} § Αντος επι γ ς [
 μερ τ^{ου} α^τ/ τοπ^{ου} § Ρου^θ επι γ βς . [
 S § ού γαμ^τ Διωνυσι^ω § με^ε τοπ^{ου} Βης Σημ S Μυλοναρχ S Κεφα επ[ι
 375 μερ τοπ^{ου} Βης Σημ ω^τ [. τ] § Ιω^α Παπρου^θ επ[ι
 δ/ Δροσις § μερ τοπ^{ου} Χαδιτος επι γ ης σι αρ^τ [
 δ/ Δαυειτ Παιανε § τοπ^{ου} Παιανε επι ν° α γ θ σ[ι αρ]τ

353. The dots are in the MS.

355. This is probably the first line, but some distance above it are traces of ink which might just possibly be part of a lost line.

357. This line must be a continuation of the previous one. ν° is apparently omitted before the first sum. For the conjectural reading S T] cf. l. 100.

363. Αγιο(υ) Ψεμπνουθ(ιου): probably the monastery which occurs in l. 1002.

367.]ουλοολε: perhaps the same as Σινελοολε in l. 156, etc.

369. το^π: the το is only doubtful, but as no heading seems to come here, Ιατρου is more probably the name of a τόπος than the description of a person.

371. Ντοου: the dot (which here in the MS. is a curved line) is a sign that a vowel-sound is to be supplied; other instances are in ll. 751, 781, 792, etc. This is the normal Coptic system (Crum).

375. ω^τ: obscure; perhaps intended to be deleted.

376. Χαδιτος: for this name see 1448, 20, note.

δ/ Δανειτ Καλαμαζ
 ———
 380 μερ τοπ^{ov} Αββ⁻ Πατερμ^θ
 μερ τοπ^{ov} Ψανπαποι
 επι ν^ο α γ γ δ' [ς κδ'
 επι γ ιδ' γ [
 επι γ ι γ υ [

Fol. 11 b.]

Traces of 1 line.

] σι αρ^τ α γ δ/ Αβρααμ [
] δ' σι αρ^τ κας ν^ο ιδ γ κβ' [
 385 επι ν^ο α γ ι θ' σι αρ^τ ς δ/ υιω^ν [Α]ρ^ο[ου
] επι ν^ο α γ ι α δ' σι αρ^τ ε γ δ^τ/ α^τ/
 επι γ κ γ σι αρ^τ γ δ' γ δ/ Ερμανω^τ γ ι [
] επι γ β δ' σι αρ^τ ς δ/ υιω^ν Αροου το [
 επι γ ι η σι αρ^τ β δ' δ/ Φιλο^θ Πααμ τ[ο
 επι γ ε σι αρ^τ ς δ' δ^τ/ α^τ/ το ς
 390 επι γ ι α σι αρ^τ α δ' γ
] επι ν^ο α γ α δ' σι αρ^τ δ ν^ο β γ ι ς επικ^δ [
] γ β γ δ/ Αγι/ Ηρακλειω^ν γ ε β/[
] ς σι αρ^τ α γ ι ε επικ^δ/ γ β [γι/ γ ι ζ]
 395 δ/] Θεοδοσιο^ν Πθαθακι το ς
] σι αρ^τ ς γ ν^ο δ γ ι επικ^δ/ γ ι ες [γι/ ν^ο ε γ ας]
] γ β γ δ/ Φιλημων γ δ β/ δ/ Τααμ γ δ
]] [δ]
 ? γ η δ/] Πατωρ επι ν^ο α γ ι α σι αρ^τ ς δ' - ν^ο γ γ ι θ
] επικ^δ/ γ ι γ δ' ν^ο δ γ η δ'
 400] γ ς δ' σι αρ^τ ς δ' κδ' γ ι ες επικ^δ/ γ β γ γ ι ζ
] επι ν^ο α γ ι β δ' σι αρ^τ δ δ' υ ν^ο γ γ κα επικ^δ/ γ ι γ
] ς γυνη ν^ο δ γ ι ς
 δ/] Μηνας Φυδ το δ' δ/ Μηνας Ψοτε ς γυνη το δ'
 δ/ Φι]λοθεος το ε' δ/ Πατερμου^θ το ε' δ/ Μαριαμ το ε'

Fol. 12.]

405 δ^τ/ εποικ/ [
 δ^τ/ εποικ/ Σακοορ[ε

381. There can scarcely have been more than one line.

392. Αγι(ου) Ηρακλειου: apparently a monastery making part of the payment. Α τόπος called (presumably) after this occurs in 1474.

400. γ ι ζ: γ omitted.

402. The money is the total for the previous line: ς γυνη has nothing to do with this, and is apparently to be inserted after Φυου in the next line.

405 ff. From here the order of folios becomes certain, as the two halves of the various sheets were still connected when the book was opened. The corresponding half of this folio is f. 32, that of f. 13 is f. 31 and so on. Though these halves are only fragments, the others are nearly complete. As f. 11 brings us to Δ in alphabetical order, it is probable that this folio is Ε and that the places here mentioned are sub-entries under a heading δ^τ/ εποικων.

δ^τ/ εποικ/ Αγι/ Πινου^τ [
 δ^τ/ Εμφ[υ]^τ [

Fol. 12 b.]

] σι αρ^τ , γπ κρ^θ αρ^τ ιη
 [2 lines.]

412

] κ[ρ]^θ α[ρ]^τ ιη
] κρ^θ ιη

Fol. 13.]

415 απ^ο μον^ς Φ[α]ρ[οον
 απ^ο μον^ς Αγι/ Μ[α]ρ[ιας
 απ^ο εποικ/ Πακαν^ς [
 απ^ο εποικ/ Πιμην [
 απ^ο τ^ω Εμφυ^τ [
 απ^ο εποικ/ Βο[υνω]ν [
 420 απ^ο εποικ/ Κερ[αμ]ε^ο [
 απ^ο εποικ/ Σακ[οορε
 απ^ο επ[οι]κ/ Ψυ[ρου
 απ^ο [

Fol. 13 b.]

425] οη γ δ δ' σι αρ^τ ξξ δ'
 επ[ικ^δ/ ν^ο , εσι γ γ β σι αρ^τ , βχξθ
] δ' σι αρ^τ ξδ
] σι αρ^τ , βψλα δ'
] σι αρ^τ τξξ
] σ[ι α]ρ^τ ξξ
 430 σι αρ^τ ρ]κγ
]

408. This is not the bottom of the folio, but as it is followed by a blank space it is possibly the last line.

417. Πιμην: *sic*.

420. Κεραμεον: *sic*, apparently.

425. βχξθ: the same sum, except for the fraction $\frac{1}{\beta}$, which occurs in l. 256. Hence the restoration there.

430. ρκγ: *cf.* l. 258.

Fol. 14.]

- 435 § μονὴ Τ[αροου
 § μονὴ Φαροφ[υ
 § μονὴ Βαρβαρου [
 § μονὴ Ἀγι/ Μαρίας [
 § μονὴ Αββ' Σενου^θ [
 § μονὴ Αββ' Εντιου [
 §^τ τεκ^νον/ Πδουκυρ^{ον} [
 § αστικ/ Αντα^ιον [
 440 §^τ κτητων [
 § υπατ^η τ. [
 § [

Fol. 14 b.]

Π]ακος επι γ βς σι αρ^τ §
 [2 lines.]
]ς ν^ο ιβ γ ιδς
]^{ον} επι γ γ ζ σι αρ^τ § δ/ Απολλ 'πρ^ε
]. γ δς [.] υ σι αρ^τ § δ' δ^τ/ α^τ/
 δ]/ α^τ/

Fol. 15.]

- 450 + δ/ Ανασ[τασίας
 μερ Χαδ^τ/ [
 μερ γηδ/ Φιβ Φα[μ
 δ/ Ανδρεας Αβανι[ου?
 δ/ Αβρααμ Παλε. [
 σ—
 455 μερ το^π Π[
 μερ Αβ[β⁻
 μερ Καπ[
 μερ το^π [

438. §^τ τεκ^νον/ : *l. ὑπὲρ τῶν τέκνων.*439. αστικ/ : ἀστικῶν, *i. e.* 'townsmen' of Antaeopolis.

441. The letter after τ is probably either ω (τῶν) or ο (τοῦ).

443. Πακος : it is doubtful whether this is a place- or a personal name, but perhaps the latter is more likely. Πάκος as a personal name is common, but there is no τόπος Πάκου except Πάκου Νκωμ in 1420, 184.

450 ff. This folio contains names beginning with Α, so that it is alphabetically out of place; but that its position is correct is shown by the fact that it was still joined to f. 29. Why it should contain Α is not clear; in f. 16 the proper order (Ε) is resumed.

453. Αβανιου : or perhaps Αβανιν. Α τόπος 'Αβανιν occurs in l. 305.

- 460 δ/ Αρετος Πι[ν]ουτ[ιωνος]
 μερ το^π Π[
 μερ το^π Α[
 μερ Τεβω[τ ?
 μερ τοπ^{ov} Κ[
 δ/ Απολλως Βικτωρ [
 465 μερ τοπ^{ov} [
 μερ το^π [
 μερ το^π [
 μερ το^π Λου[κανου ?
 διοικ^θ/ μερ τοπ^{ov} Αββ[-] Σε[νον^θ ?
 470 μερ το^π Βης Σημ S Α·[
 μερ το^π Ταπια S Νεμπ[ε
 μερ τοπ^{ov} Βης Σημ S γ[αμ^τ ?
 μερ το^{ov} αυ^τ το^π S Κω[νσ]τ[αντ]ι[νου]
 διοικ^θ μερ το^π Πιαθ Κο[.]·[
 475 μερ γηδ/ Λουκανου S το^{ov} α/[τ
 [[S S μερ[]]
 δ/ Ψυρε S Κυραμδ...[
 μερ το^π · []
 μερ το^π []
 480 μερ τ[ο]^π []
 μερ τ[ο]^π] S[τ] αυ[τ]
 μερ το^{ov} α^τ/ το^π S Β[
 μερ γηδ/ Φητ Νδι[
 μερ το^π Πιαθ Καλο[ου]
 485 μερ γηδ/ Πωοντ[ε] S []
 Αββ- Σουρου^τ []

Fol. 15 δ.]

- 490] ρζδ'
 ρζδ'] επικ^δ/ ραζρθ
] Ενωχ Μαξει
] Ανθεριας επι ργδ' σι αρ^τ S
 Ανδρ]εο διοικ^τ/
 ν^ο ργιθδ'] επικ^δ/ ιγγγ ν^ο δρηS β

469. διοικ^θ: sic.

474. Κο[: the remains do not suggest Κολλούθου (ll. 973, 1153) nor Καλόου (l. 484 below).

476. This line, though apparently cancelled, was a later insertion, but in the same hand as the rest.

477. This can hardly be a main heading, as it is so much out of alphabetical order. For Κυραμδ. Mr. Crum suggests κυρα Μδ., taking κυρα as the title (= κυρία), but it is not used elsewhere in this account, unless l. 26 is an instance.

483. Possibly Νδι[ακ/ (= διακόνου); cf. ll. 739, 1035. If so, (καί) must be supplied before it.

486. S ουσιας is not impossible, but is a difficult reading.

492. ιγγ: the carat sign is omitted before ιγ. γ is a correction. The carat sign which follows it must be a slip of the pen. The κ of επικ^δ is a correction from δ. As a space is frequently left between one section of the account and another, the estimate of ten lines after this is of course only conjectural.

- [δ/ εκκλ·]κ/ δτ/ οικονομων επι ν° α γ ι β [
- [δ/ εκκλ· Αγι/ Β]ικτωρος Ψιντοορ^{ov} επι ν° β γ ις [
- [.]αουωτ επι ν° γ γ ιβ γ [
- [.] δ αλλ° επι ν° α γ κ γ δ [
- σ—
- 565 μερ τοπ^{ov} Καπρō επι [
- μερ τηδ-/ Πλαος επ[ι
- δ/ Θεοδοσιος δ Ψυρ[ε
- δτ/ ατ/ δ τοπ^{ov} Καπρ^{ov} [
- δ/ Ευδοξιας Ανδρεας νομικō δ μερ τοπ Ανκο[ο]λ[ε]?
- 570 δ/ Ενωχ πρ^ε δ τοπ^{ov} Ελισαβετ Μουσης επι [
- 570 α δ[/
- γ δ/ Ευδοξιας Ελλωτος επι ν° α γ [
- σ—
- μερ τοπ^{ov} Αββ- Σενοβιō επ[ι
- μερ τοπ^{ov} Πιαχ Καλοō επ[ι
- μερ τηδ/ Πωοντε [επι
- Fol. 17 b.]
- 575 ν°] . γ ι γ δ' .. σι [αρτ
-] γ ι β σι αρτ β ν° α γ ις [
- σι α]ρτ ιδ ε ν° θ επικδ/ ν° [
- σ]ι αρτ ηδ/ Μηνας νομικō το δ/ Κυριλλ[ος το δ]
-] σι αρτ α δ/ Μηνας το δ/ Κυριλλος το δ
- 580] σι αρ^[τ] γ δ/ Ουερσενουφ/ το δ' δ/ Ερμανω[ς το .]
- δ/ Μηνας [το .]
-] . σι αρτ δ/ Μηνας το δ/ Κυριλλος το δ' δ/ Ερ[μανως το δ']
-] . σι αρτ β/ δ/ Μηνας το δ/ Κυριλλος τ[ο
-] β] σι αρτ δ/ Μηνας το δ/ Κυριλλο[ς
- 585] γ ι β σι αρτ α δ/ Μηνας δ δ μερ τοπ
-] σι αρτ γ δτ/ ατ/ μερ τοπ Ταριστ^{ov} [
- σι α]ρτ δ' υ
- σ]ι αρ^[τ] κ γ ν° ι η γ α επικδ/ ν° β γ ι[ε δ']
- γ ι/ ν° κ γ ις δ'
- 590 ν°] α γ κα σι αρτ ε γ δ/ Πακος
- αφ/ Θεοδωρ^{ov} γ γ σι αρτ α
- επι ν°] α γ ι δ' σι αρτ ε υ δ/ Πακος γ κς γ υ δ/ Θαησιας γ γ

562. Αγι(ου) Βικτωρος Ψιντοορου: a τόπος called after this church occurs in l. 1267. Ψιντοόρου should, from its form, be a place-name (Crum); cf. l. 533, 'Αγί(ας) Μαρίας τῆ(ς) κάμη(ς). Hence 'the church of St. Victor at Psintoorus.'

566. τηδ-/: sic. τ was no doubt written for τοπ^{ov} and not corrected; cf. l. 574, where the clerk wrote το for τοπ^{ov}, then corrected ο to η, but forgot to alter τ.

567. Ψυρε: for this name cf. l. 477.

569. νομικου: as Eudoxia must be a woman, this goes with 'Ανδρέας.

Ανκοολε: the supplement is made on the assumption that the name is the same as Ανκοορε in l. 667. But there is not much room for two ο's. Perhaps Ανκολ[ε].

570 α. This was at first overlooked, and is therefore numbered 570 α to avoid confusion.

588. β γ ιε δ': this should be the reading to make the total right, but a down-stroke below the lacuna suggests υ rather than δ'.

592. ν° α γ ι δ': the sums specified at the end of the line add up to ν° α γ ις υ.

- δ/ Ζαχαρίας Πατθηκε § με τοπ^{ον} Κερμαντιῶ ἐπι γ'ιγ σι αρτ β ν^ο α γ θς επικ^δ/ γ δς δ'ι
 625 δ/ υιων Πατθηκε γς δ/ υιων Οννοφριῶ γς γι/ ν^ο α γ ιδ[δ'ι]
 626 δ/ Ζηνοβιου Αρτοφακ^ο/ § μερ τοπ Αββ Βικτωρ ἐπι ν^ο α γ ης [σι] αρτ δ δ' ν^ο γ γ ιγ
 επικ^δ/ γ ιβ[δ']
 627 δ/ Ωρουωγχις πρ^ε § Παριας κ/ ιε δ/ Πβητ γ η δ/ δ/ Βης Σημ[....] γι/ ν^ο δ γ α δ'
 δ/ Τσαχο γ α δ/ Σιμων γ α δ[/] Ανατολιῶ γ[

Fol. 18 b.]

- +Ζυγος ἐπι ν^ο γ γς [σι αρτ ιβ ι]μή ν^ο η γ θ επ[ικ^δ/ ν^ο
 σ
 630 τοπ^{ον} Καστωρ ἐπι ν^ο β γ βς σι αρτ ζς δ'
 μερ τοπ Τρευει § Ψαλεκ επ[ι] γ'ιγ σι αρτ β ις [
 μερ τοπ Ακετος § Πιαδ Παουεχ ἐπι γ'ιε σι αρτ β γ δ/ Ανδ[ρεας
 γι/ ἐπι ν^ο γ γς σι αρτ ιβ ι μη ν^ο η γ θ επικ^δ/ ν^ο [
 Ζηνοβίου Παυλου ἐπι ν^ο β γ ιης γ σι αρτ ι ις ν^ο ζς βς δ'ι επικ^δ/ ν^ο α γ [γι/ ν^ο η γ γ..]
 635 μερ τοπ Ιερακιον ἐπι γ κ γς σι αρτ γς δ/ Ενωχ
 μερ τοπ Πκαριου ἐπι ν^ο α γ ιθ γ σι αρτ γς ις δ/ Μηνας Φυῶ το β/ [
 § § μερ τοπ Ιερακιον § πρ^ε ἐπι γ ιβ σι αρτ ας δ' δ/ Ενωχ
 § § μερ τοπ Χωρου διδασκαλῶ .
 § § μοναστηρ/ Ταρουτς § με Νεου Κτημ^τ ορος ν^ο α γ ζ [
 640 § § τ^{ον} αυτ ονς § με Νεοφυ^δ γ ε . [
 Ζαχαρίας Φιλιδ ἐπι ν^ο ιβ [σ]ι αρτ ας δ' ν^ο α γ ζ επικ^δ/ ν^ο γ δς [γι ν^ο α γ ιας]
 μερ γηδ/ Νίαδ Σίμουκει ἐπι γ'ις σι αρτ ας δ'
 μερ τοπ Ψιλιδ ἐπι γς δ' σι αρτ ιβ
 μερ τ^{ον} αυτ τοπ § υι^ω/ Πεκρανκος ἐπι γς δ' σι αρτ ιβ
 645 δ/ Ταυρινε το γ δ/ Ζαχαρίας το γ δ/ Βαλθολομ^ε § Προκλας το γ
 δ/ Ζαχαρίας ἐπι γ'ις ιβ σι αρτ ας γ
 Ζηνοβίος τοπ^{ον} Πκαίδ § γηδ/ Νίαδ Χαχ ἐπι ν^ο α γ ιβ σι αρτ ες ι ν^ο γ γ κ επικ^δ γ ι[γ]ς
 δ/ Πετρος το β/ δ/ Ζηνοβιῶ § Αθαν^α το γ ν^ο δ γ θς
 Ηρακλειος § Κολλου^θ § τοπ Σεινελοολε ἐπι ν^ο α γ κα δ' σι αρτ γ γ κδ ν^ο δ γ ιθ
 650 επικ^δ γ ις δ'ι ν^ο ε γ ιας ι

625. γι/ κ.τ.λ.: a continuation of the previous line.

626. Αρτοφακ^ο: this occurs as the name of a τόπος in 1420, 167, and may be so here (*i.e.* Zenobius came from the τόπος); but the meaning and origin of the word are doubtful. It is perhaps just possible that it is a nickname=ἀρτοφάγου, in which case the τόπος must have got its name from a former owner.

627. κ/: a variant of the usual γ; *cf.* l. 139 ff.

δ/δ/: the repetition of δ/ is probably a mere slip of the pen, but the second might be read Αχ, as the beginning of a name.

γι/ κ.τ.λ.: a continuation of l. 626.

629. Ζυγος: a rather curious name, but the ο is almost certain and the s probable, and a name Ζυγε (Ζυκη) occurs in Crum, *Ostr.* 104 (p. 49) and elsewhere.

636. Πκαριου: probably the same as the Πκαρόν which occurs fairly often. At the end β/ is corrected from ι.

637. πρ^ε: if this is *πρεσβυτέρων* it is not clear to whom the reference is; *cf.* l. 17.

638. 88: l. § 8. The dot in this line is in the MS.; so in l. 640.

639. l. Νέου Κτήματος ἔρους, the last word being no doubt used in the same sense as in 1416, 58, etc., of a monastery in the desert. Νέου Κτήματος is probably the τόπος so called.

640. ον': *ὀνόματος*, 'to the same account.'

641. ἐπι ν^ο ιβ: ν^ο is a slip of the pen for γ.

ας δ': this should be ας δ' ε'.

645. Βαλθολομ^ε: a good instance of the Coptic confusion of λ and ρ; = Βαρθολομ^ε.

646. The relation of this line to the rest is obscure.

648. ν^ο δ γ θς: this is the total of l. 647.

649. ν^ο α γ κα δ': this is the total of the items in ll. 651-654.

650. ν^ο ε γ ιας ι: this should be ν^ο ε γ ια δ' ι.

δ/ Κ[ολ]λου^θ €[π]ι γ κς γ ιβ
 δ/ [? Ανδρ]εου επι γ ις
 δ/ [.....] επι γ γ
 δ/[.....] επι γ ις γ

Written in the right margin, opposite l. 642 :—

655 μερ Παλλανιῶ § Ψαχω
 επι γ γς γ σι αρ^τ § δ/ Ζαχαρι[ας]

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επι ν^ο] β γ ιδ σι αρ^τ § [δ/] ν^ο] ε γ γ επι κ^δ/ ν^ο γ κα δ' υ ν^ο ζ γ δ' υ
 [μερ το]π^ον Παραβ § γηδ/ Πιαδ Αρσενουπ επι ν^ο α γ ιθ δ' σι αρ^τ δς
 μερ τοπ^ον Πμου Νλακων επι γ ιε σι αρ^τ β δ' δ/ Γεωργιο[υ]
 660]πποννιτος επι ν^ο γ γ ε σι αρ^τ ης ιβ ν^ο η γ ε επι κ^δ/ ν^ο α γ δς δ' ν^ο θ γ θς [δ/]
 σ—

μερ τοπ^ον Ελαιουρ^γ επι γ ιδ σι αρ^τ ας δ' `αφ^ω δ/ Μαρκος γ γς
 δ Ιω^α Θεοφιλε γ α δ[']
 μερ τοπ^ον Τεπωτ επι γ η σι αρ^τ α ιβ δ/ Τααμ γ ας
 μερ τοπ^ον Τσαμητ § Παπκαλερνει επι ν^ο α γ § σι αρ^τ β δ/ Θεοφιλε το §
 665 Ανδρ^ε πρ^ε το §
 μερ τοπ^ον Τβσε επι γ ιδς σι αρ^τ β δ/ Θεοφιλε
 μερ τοπ^ον Πιαδ Παλει § Ανκοορε επι γ ις γ ιβ σι αρ^τ βς δ' δ/ Θεοφιλε το §
 δ/ Ανδρ^ε πρ^ε το §

669 [δ/ Θεοδοσι]ος Πβαθακη § γηδ/ Πιαδ Αρσενουπ επι γ ιε σι αρ^τ ας δ' ν^ο α γ ιδ επι κ^δ/ γ ες
 ν^ο α γ [ιθς]

670 [δ/ Θεο]δοσιος το γ δ/ Τσωνη το γ δ/ Θεοδωρος το γ
 [δ/ Α]σενεθ επι γ ις σι αρ^τ βς [ν^ο α γ] ις επι κ^δ/ γ ε ν^ο α γ κγ

σ—
 μερ τοπ^ον Μυλοναρχ επι γ ιγ σι αρ^τ β
 μερ τοπ^ον Ψουσιρε επι γ γ σι αρ^τ §

δ/ Θεοδοσιος Τααμ επι ν^ο η γ ιε σι αρ^τ κθ[ν^ο] κα γ κγς επι κ^δ/ ν^ο γ γ ε ν^ο κε γ δ[ς]

675 μερ τοπ^ον Πρα Νζιπων § Τριλοοζε § Σικνε επι ν^ο α γ ζς σι αρ^τ ε δ'
 μερ τοπ^ον Πρηπιτω επι γ ιθς σι αρ^τ γ
 μερ τοπ^ον Πατανουββει επι ν^ο δ γ ιε σι αρ^τ ιγς γ ιβ

655, 656. These apparently contain an additional payment made by Zacharias but for another person, so that the amount is not included in the payment by Zacharias in l. 641.

657. ν^ο β γ ιδ: the correct sum is ν^ο β γ ι δ'; the clerk has written δ instead of the fraction by inadvertence.

660. ν^ο γ γ ε: this should be ν^ο γ γ ε γ ιβ.

ης ιβ: this should be θς ιβ.

ν^ο α γ δς δ': the first δ corrected from ι.

662. This is apparently a continuation of l. 661. δ(ιὰ) Τααμ γ ας in l. 663 may be so too, but it does not in any case make up the whole amount of 14 carats. The rest, we may suppose, was paid by the person named in the main entry in l. 660.

669. Θεοδοσιος: for the restoration cf. l. 394.

674. σι αρ^τ κθ: the sum should be κης γ ιβ. Possibly nothing has been written after κθ, but there seem to be traces of something.

μερ τοπ^{ου} Πκαουκεῖ - - - - - ἐπι ν^ο α γ κα σι αρ^τ ες δ'

680 δ/ Θωμας § μερ τοπ^{ου} Πατανουβει S Πρα Νξιπον ἐπι γ νς § [ι] αρ^τ []'
 δ/ Σοφια § μερ τοπ^{ου} Τλιλοολει ἐπι γ λζ β []
 δ/ Τααμ τοπ^{ου} Πκαουκεῖ S Πατανουββει ἐπι γ γ []
 δ/ τ^{ου} αυ^τ § τοπ^{ου} Πρεπιτω - - - ἐπι γ ιθ []

Fol. 19 b.]

+ Θεοδωσια Γεωργιου ἐπι ν^ο η γ ῖβ § [σ]ι αρ^τ κζ ν^ο κ γ ιδ ἐπ[ικδ]/

σ—

685 μερ τοπ^{ου} Πανλανίου ἐπι ν^ο α γ γ σι [α]ρ[τ γ]
 μερ τοπ^{ου} Εργοντες S αλλ Πανλανιῶ ἐπι γ ιη δ' σι αρ^τ β γ
 μερ τοπ^{ου} Τανκαϰ ἐπι γ η δ' σι αρ^τ α
 μερ τοπ^{ου} Χαλκοπρ^α ἐπι γ ια δ' σι αρ^τ ας
 μερ τοπ^{ου} Βης Σημ S Ουεσωτος ἐπι γ ιη σι αρ^τ β β/
 μερ τοπ^{ου} Ταπουβις ἐπι ν^ο α γ κα σι αρ^τ ε

689 a δ' / γυγικ/ Διονησιῶ

ζ^τ Ιω^α Πασ[

690 μερ τοπ^{ου} Πατασινου ἐπι ν^ο γ γ δς δ' σι αρ^τ ις

δ/ [Γ]εωργι/ Πακυμε

Θαυμαστη Μακαρι^{ου} ἐπι ν^ο β γ ιε σι αρ ζς ν^ο ε γ ιε ἐπικδ/ ν^ο ε γ κγ [

σ—

695 μερ τοπ^{ου} Τσαμητ ἐπι ν^ο α γ ες σι αρ^τ γ δ/ Αθαι[ασιου
 μερ τοπ^{ου} Πιωζε Πναμ S Πιωζε Θαμ ἐπι γ ιζ σι αρ^τ βς δ/ Πτηρ[ου
 μερ τοπ^{ου} Πιαζω ἐπι γ ις σι αρ^τ β
 696 Ιακωβι^{ου} Ενωχ S αλλ' ἐπι ν^ο ιε γ ιγς σι αρ[τ νβ γ ιβ] ν^ο λθ γ ις η ἐπικυδ ν^ο ε γ ιθ η
 γι/ ν^ο μ[ε] γ ι[α δ']

σ—

697 μερ τοπ^{ου} Βαναν ἐπι γ ιη σι αρ^τ β γ α Φιλοθεος
 μερ τοπ^{ου} Αββ' Βικτωρος ἐπι γ ες σι αρ^τ ες δ' δ/ τ^{ου} αυ^τ
 μερ τοπ^{ου} Χερσαμπελ § Τρενει ἐπ[ι] γ βς δ' σι αρ^τ γ δ^τ/ αυ^τ
 700 μερ τοπ^{ου} Πωαρκ ἐπι γ δ σι αρ^τ ες δ/ Φιλο^θ
 μερ τοπ^{ου} Θανασια ἐπ[ι] γ ες ιβ σι αρ^τ α δ/ τ^ω τεκν^ι Ιακωβ
 μερ Παβακτης . . . [ἐπι] γ κγς σι αρ^τ γ β/ δ/ Φιλο^θ
 703 μερ τοπ^{ου} Πχιχιτος ἐπι ν^ο β γ ης σι αρ^τ ε δ/ Ιακωβ το §
 δ/ Πεσοο^ν S Πανλου το §
 704 μερ τοπ^{ου} Πθαθακη ἐπι ν^ο α γ ας σι αρ^τ δ α Θαυμαστη

678. Πκαουκεῖ: the character at the end might be *υ*; so too in l. 681; but to read *υ*, here and elsewhere, excludes any possible Coptic etymology (Crum).

679–682. These are the details of the payment in l. 674. $\frac{1}{2}$ is to be supplied in either l. 681 or l. 682 in the lacuna.

680. Τλιλοολει: note that this corresponds to Τριλοοξε in l. 675. The latter form means 'bdellium', a gum (Crum).

685. αλλ(ου): i.e., apparently, a different τόπος called Παν-
 λανίου.

689 a. ζ^τ: apparently ζ is right rather than the symbol ζ'. See note on l. 741.

695. Πιαζω: in l. 1054 this appears as Πιαρζω.

697. α Φιλοθεος: δ/ frequently becomes very much like α, but this seems clearly to be α, not δ/; cf. ll. 704, 711.

699. Χερσαμπελ(ου) (και) Τρενει: the § and the preceding λ are run into one, but § seems intended, as Χερσαμπέλου and Τρενει were distinct τόποι.

702. The dots are in the MS.

705	μερ τοπ ^{ov} Βησνατητ	επι γ η υ	σι αρ ^τ α δ/ Πατκοορε
	μερ τοπ ^{ov} Πνας	επι ν ^ο α γ κβς	σι αρ ^τ ζιβ δ/ υι/ Σαβινō
707	μερ τοπ ^{ov} Πιαθ Αρσενουπ	επι γ ις	σι αρ ^τ β β/ δ/ Δανειτ
	Πορφανος		
708	μερ τ ^{ov} αυ ^τ τοπ ^{ov} § πατρος	επι ν ^ο α γ η	σι αρ ^τ ε δ/ Μακαρε
	μερ τοπ ^{ov} Πωβετ S Τρενει	επι ν ^[ο] α γ ιθ	σι αρ ^τ ε γ δ/ υι ^ω / Ιακωβ
710	μερ τοπ ^{ov} Βελεκαου	επι γ η	σι αρ ^τ α δ' δ/ τ ^{ov} αυ ^τ
	μερ τοπ ^{ov} Ταντ[.]λε.	επι γ δς υ	σι αρ ^τ β/ α Φιλοθεος
	μερ τοπ ^{ov} Πκαλοο[υ] -	επι γ β δ' υ ις	σι αρ ^τ γ δ/ υι ^ω / Ιακωβ
	μερ τοπ ^{ov} Κε[.....]	επι γ κβς	σι αρ ^τ β υ δ/ Φιλοθεος
	μερ τοπ ^{ov} Πι[αθ ?] Μ[η]λ[θ] -	επι γ ις	σι αρ ^τ βς δ/ τ ^{ov} αυ ^τ
715	μερ τοπ ^{ov} Ψανβοι[.]...	επι γ ες	σι αρ ^τ α δ/ τ ^{ov} αυ ^τ
	μερ τοπ ^{ov} Ευη[θ]ιο[υ] S ? Τρεν[υ]ει S Φηνε [? S Μαρσα]βοου		
717	[επι ν ^ο α γ δ δ' υ ιβ μυ]	σι αρ ^τ γς δ' δ/ Ξενου ^θ
	Μαρσαβων		
718	§ § ουσιας Αββ- Σουρου ^[τ] δ/ Φ[ι]λ[ο]θεος] - σι αρ ^τ γ υ	

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]x επι γ κγ κδ[σι αρ^τ γ β/ ν^ο β γ θ δ' υ ε[π]ικ^δ/ γ ης δ^[1] ν^ο β γ ι η υ

σ—

720	[μερ τοπ ^{ov} Πρε]μαντινωō	επι γ ιβ δ' υ	σι αρ ^τ β
	[μερ τοπ ^{ov}] Παπκαλελνει	επι γ δ δ'	σι αρ ^τ β/
	[με]ρ τοπ ^{ov} Βης Κουι	επι γ βς δ'	σι αρ ^τ δ
	[μ]ερ γηδ/ Ψεμρε S Ιζωτερει Πμου Νλακ/	επι γ γ δ'	σι αρ ^τ δ
	γι/ επι γ κγ κδ σι αρ ^τ γ β/ ν ^ο β γ θ δ' υ	επικ ^δ / γ ης δ'	ν ^ο β γ ι η υ
725	§ μ[ερ] τοπ ^{ov} Ελαιουρ ^γ § Θεοδοσιος Πι[ε] επι γ α δ' σι αρ ^τ δ'		
	τ]οπ ^{ov} Πατσιδημει επι γ ι γ δ' σι αρ ^τ β ν ^ο α γ ις	επικ ^δ / γ ε ν ^ο α γ ις	
	σ—		
	[μ]ερ τοπ ^{ov} Πατσιδημει	επι γ ε δ' υ	σι αρ ^τ δ δ' δ/ Θεοδωρος το δ/ [Ισ]ακ το δ
	[μ]ερ τοπ ^{ov} Τειαιε	επι γ γς δ'	σι αρ ^τ δ δ/ Θεοδωρος
	[μ]ε[ρ] τοπ ^{ov} Μυλοναρχ	επι γ δς	σι αρ ^τ δ δ' δ/ Θεοδωρος γ γ δ' δ/ Ισακ α[δ']
730	]ας τοπ ^{ov} Μυλοναρχ επι ν ^ο α γ ι[.] σι αρ ^τ γ β/ ν ^ο β γ ι γς υ		
	ν ^ο β γ κβ δ' [υ]		
	σ—		

705. Βησνατητ: this might just possibly, here and in l. 746, be Βησνατης, but in 1420, 34, the name is clearly Βησνατητ. **Βεσκατ** = χαλκούς, but the final ητ is obscure (Crum).

δ(ια) Πατκοορε: a correction, in a different hand. The original reading, υι^ω/ Μαρσαβοō, has been crossed out.

710. Βελεκαου: no doubt the same as the Βελεκαυ of 1420, 7, etc.

718. The supplements in the money in l. 717 and in the wheat in l. 696 are made on the supposition that this line is an extra payment, as is usual where a line begins (καὶ) (ὑπέρ).

719. γ κγ κδ': this should be γ κβς υ.

723. The second name is extraordinary but the reading seems certain. No doubt § should follow it.

725. At the end of this line a line and a half (beginning with δ/) has been written in the margin and then washed out.

726. γ ι γ δ': this should be γ ι γς υ.

729. α δ': the carat sign omitted.

730. τοπου Μυλοναρχ(ου): probably the place from which the tax-payer came.

757 [i]ωσηφ Πβητ επι ν^ο α γ ις δ' σι αρ τς γ ν^ο δ γ ης επικδ' / γ ιε δ' γι/ ν^ο δ γ κγ δ'

σ

μερ τοπ^{ου} Κακλετπ επι ν^ο α γ ιγ σι αρ τς γ

759 μερ γηδ/ Νιαϋ Ιωνας επι γ γ δ' σι αρ τς νι/ Κολλουθ ϋ μονς

759 α μον/ Ταροου

760 Ιωαννης Βικτωρος επι ν^ο β γ ιη δ' σι αρ τς θ δ' ν^ο ζ γ α δ' η επικδ' / ν^ο α γ δ δ'

σ

μερ τοπ^{ου} Νεικλετει επι γ ιη σι αρ τς βς δ/ Τροσις το ε' ϋ μτ

μερ τοπ^{ου} Βης Κουι επι γ η δ' σι αρ τς α δ' το ε' δ/ Τροσις

μερ τοπ^{ου} Τλειλοοϋει ϋ Πρα Νϋιπον ϋ Φηνε επι ν^ο α γ ις σι αρ τς το ε' δ/ Τροσις

765 μερ τοπ^{ου} Νεικλετει ϋ Αναστασιος επι γ ε σι αρ τς β/ το ε'

μερ τοπ^{ου} Νεικλετει ϋ Ευδοξ/ επι γ δς σι αρ τς β/ το ε'

ϋ ϋ αναλυμπθεντ ϋ [τοπ^{ου}] Πανουϋουλ ν^ο ι γ ζ δ' - - - σι αρ τς με

ϋ μερ τ^{ου} αυτ τοπ ϋ Καλ[οου?] ϋ Μαρι[ας] - ν^ο β - - - σι αρ τς θ

ϋ τοπ Πχειρας [] - - - γ κβ - - - σι αρ τς κς

770 τοπ^{ου} Πανουουλ δ/ Τροσις σι αρ τς η

σ]ι [αρ]τς β/

Fol. 21.]

] ϋ αλλω επι [ν^ο α γ ια σ]ι αρ τς ες [ι β] ν^ο γ γ ιη επικδ' / γ ιγ ιβ γι/ ν^ο δ γ ζ ιβ

[μερ τοπ^{ου} Νεμ]ϋηϋ επι γ ϋς σι αρ τς α ιβ δ/ Θεοφανη γ γ δ' δ/ Ευπραξια γ γ δ'

μερ [τ]οπ^{ου} Τειαε επι ν^ο α γ δς σι αρ τς δς δτ/ ατ/ γ δς δ' δτ/ ατ/ ομο γ δς δ'

775 δ/ Τρεσε γ θς δ/ νιων Φιλοθ γ θς

γι/ επι ν^ο α γ ια σι αρ τς ες ιβ ν^ο γ γ ιη επικδ' / γ ιγ ιβ γι/ ν^ο δ γ ζ ιβ

[δ/ Ιωανν]ης Ερμανωτ ϋ γυνικω/ επι ν^ο β γ ιθ σι αρ τς ι η ν^ο ζ γ γ δ' επικδ' / ν^ο α γ α ν^ο η γ δ δ'

σ

μερ τοπ^{ου} Νεκλετει ϋ Παпкаλεε'λε επι γ κ σι αρ τς βς δ' δ/ Ευφυμια

μερ τοπ^{ου} Αββ' Ιωβ' επι γ ϋς δ' σι αρ τς α ιβ δ/ Ιωα

780 [μ]ερ τοπ^{ου} Νεμϋηϋ επι γ ιθς σι αρ τς γ δ' δτ/ ατ/

[μ]ε[ρ] τοπ^{ου} Πρμπετω επι γ ζ δ' σι αρ τς α ιβ δ/ Ευφυμια

[μερ το]π^{ου} Πιαϋ Ερμειω επι γ ι σι αρ τς ας ις δ/ Ιωα

μερ τοπ^{ου} Βης Κουι επι γ γς σι αρ τς ϋ δτ/ ατ/

γι/ επι ν^ο β γ ιθ σι αρ τς ι η ν^ο ζ γ γ δ' επικδ' / ν^ο α γ α ν^ο η γ δ δ'

757. ν^ο α γ ις δ' : γ is too much ; so too in l. 760.

759. νι(ων) Κολλουθ(ου) (υπερ) μον(αστηριου?) : the last two words are in very faint ink. The whole is perhaps in a different hand from the rest.

762. δ(ια) Τροσις κ.τ.λ. : this, as well as the similar entries in ll. 763 and 764 and το ε' in ll. 765 and 766, is in a different hand, distinct both from the main account and that of l. 759. l. 770 is probably by the same.

ϋ μτ : υπέρ μετόχων.

764. Φηνε : the third letter looks more like σ than ν, but Φησε nowhere occurs and Φηνε (= Φενέως ; cf. 1432, 71) several times.

765, 766. The relation of these two lines to the previous entries is obscure, as also the significance of το ε'.

767. αναλυμπθεντ : l. ἀναλημφθέντος.

768. ν^ο β. The β is a correction from α.

769. Probably nothing has been written in the lacuna.

777. Ιωαννης : a John son of Hermaōs occurs in 1421, 37, 1431, 67.

γυνικω/ : l. γυναικός.

ι η μή : this should be ις κδ μή or ις ις.

778. Παпкаλεεελε : cf. Παпкаλεελε in l. 1182 and 1421, 44, but the π here and τ there are certain.

- 785 S ξξ^δ εκκλλ⁻ Αββ⁻ Μουσαιο δτ/ ατ/ επι ν^ο δ γ ις σι αρτ ις ν^ο ι γ κβ δ' επικ^δ/ ν^ο α γ ιδ δ' ν^ο ι β γ [ιγ]
 786 γ δ/ Ιωανν^ο Ανουφιω ξ μερ τοπ^ον Πιηνε [επι] γ γς σι αρτ ξ γ η δ' επικ^δ/ γ α δ' ν^ο γ θς
 .. / S ξ μερ τοπ^ον Τουαανενιν ξ υιων Πατμ[.]λ[.]κλει επι ν^ο α γ ια σι αρτ ε δ'
 S ξ μερ τ^ον ατ/ τοπ^ον ξ Θεοδοσιος πρ^ε επι γ ζ δ' σι αρτ α
 S ξ μ^ε τοπ^ον Πιηνε ξ ουσι/ Αββ' Σουρουτ . . . ν^ο α γ γ
 790 δ/ Ιωαννης δ Ιουστινη επι γ κας δ' σι αρτ γς ν^ο β γ ζς επικ^δ/ γ η ε ν^ο β γ ι [ε β/]

σ—

μερ τοπ^ον Ευηθι^ο επι γ ις δ' σι αρτ βς
 μερ τοπ^ον Πκομ Ντο^ο επι γ ε σι αρτ α
 γι/ επι γ κας δ' [σι αρτ γς] ν^ο β [γ] ζς επικ^δ/ γ η ε ν^ο β γ ιε β/

Fol. 21 b.]

+δ/ Ιωτιθ επι ν^ο α γ β δ' σι αρ δ ε [ν^ο ? γ γ] ιθ επικ^δ/ γ ι [

σ—

- 795 μερ τοπ^ον Τειαιε ξ Πιαξ ρουι επι γ κ σι αρτ γ ε δ/ Θεοδωρ^ο
 μερ τοπ^ον Πτολημε επι γ ε δ' σι αρτ α δ/ Μακαρι^ο ελαιουρ⁻
 δ/ Ιωαννης Κορνηλιος επι ν^ο α γ ι β δ' σι [αρτ] ε ν^ο γ γ κ επικ^δ/ γ ι γς γι/ ν^ο [δ γ θς]

σ—

- 798 μερ τοπ^ον Τεινη επι ν^ο α γ α δ' σι αρτ γς S ξ μερ τοπ^ον
 Φητ ξ Ερμαω[ς]
 799 μερ τοπ^ον Νιαξ Τωβιας επι [γ] δς σι αρτ ξ
 800 μερ γ η δ/ Φητ ξ υι^ω Καλλ[ι]νικ^ω/ επι γ ες σι αρτ α
 γι/ επι ν^ο α γ ι β δ' σι αρτ ε ν^ο γ γ κ επικ^δ/ γ ι γς γι/ ν^ο [δ γ θς]

δ/ Ισακι^ο γλυφτ επι ν^ο β γ η υ [σι] αρτ ε δ' ν^ο ε γ κα επικ^δ/ γ κς ή [γι/ ν^ο ε γ ι ζς υ]

σ—

- μερ τοπ^ον Τσαμητ επι [ν^ο α] γ ις σι αρτ γ δ/ Ισακ
 804 μερ τοπ^ον Τασε επι [γ] ιδ σι αρτ β ι β δ/ Ιω^α Μαρκο γ η
 γ ι β δ/ Διοσκορ/ γ ες ι β
 805 μερ τοπ^ον Πατουρ^οολε S Πιαξ [. .] ο επι γ ζ δ' υ σι αρτ α υ δ/ Ισακ γ ε γ ι β δ/
 Φοιβ S Μουσης

806 γ α γ ι β
 γι/ επι ν^ο β γ η υ [σι] αρτ ε δ' ν^ο ε γ κα επικ^δ/ γ κς υ γι/ ν^ο ε γ ι ζς υ

S ξ ξξ^δ δτ/ αυτ

τοπ^ον Πιαξ Κελβαυλε ξ Αθ[α]νασιος επι γ ες δ' υ σι αρτ α

787. . . /: in a different hand. The overwritten dot is in the MS.

Τουαανενιν: Τουαανιν might be 'the (female) Greek' (Crum).

789. The dots are in the MS.

790. Ιουστινη: perhaps more likely a Coptic form of the masculine name = 'Ιουστινε (cf. 1432, 99) than a Greek feminine 'Ιουστινη.

794. Ιωτιθ: L. 'Ιουδιθ.

798. The earlier part of this line seems to be a correction.

799, 800. Three lines have been washed out in the right margin opposite to these lines.

802. γλυφτ: no doubt some derivative of γλύφω; perhaps intended for γλύπτου.

ν^ο β γ η υ: this should be ν^ο β γ ζς δ υ.

σι αρτ ε δ': this should be ε ε κ δ. The δ is a correction from ε.

805. γ ζ δ υ: the items at the end add up to γ ζς γ.

Fol. 22.]

- 810]πορος επι [ν^ο δγ]βς δ' [σ]ι [α]ρ^[τ] ι ζ ν^ο ι επικ^δ/ ν^ο α γ ι α γι/ ν^ο ι α γ ι α
σ^υ γ κ γ δ' Χωρ⁻ Οβρ^ε
[με]ρ τοπ^[ου] Πιριωνος επι γ ι ες σι αρ^τ ας δ'
μερ τοπ^{ου} Πρεμαντινοῶ επι γ δ σι αρ^τ β/
μερ τοπ^{ου} Βαφ^ε επι γ ε δ' σι αρ^τ δ
815 μερ τοπ^{ου} Αββ⁻ Μακ⁻ Σ Ψεμρε επι γ β δ' σι αρ^τ γ δ/ Ανδρεας διοικ^τ/
μερ τοπ^{ου} Τεπωτ επι γ ας σι αρ^τ ι β
μερ τοπ^{ου} Καποοχε επι γ δ σι αρ^τ β/
μερ τοπ^{ου} Σακαμαρε επι γ ι δ σι αρ^τ α
μερ τοπ^{ου} Πικνε επι γ ι θ σι αρ^τ βς
820 μερ τοπ^{ου} Πλαιν δ Θερκοουε επι γ θ σι αρ^τ α
γι/ επι ν^ο γ γ γς σι αρ^τ η ε ν^ο ζ γ ες επικ^δ/ ν^ο α γ βς [γ]ι/ ι^[ο] η γ θ
μ]ερ τοπ^{ου} Ψαιωτος επι γ ζ σι αρ^τ δ
[μ]ερ τοπ^{ου} Νεμθε δ Ταπιας επι γ [] σι αρ^τ δ
824 μερ τοπ^{ου} Βοττος επι γ [] σι αρ^τ ας γι/ επι γ κ γ δ' σι αρ^τ βς
ν^ο β γ θ επικ^δ/ γ ης ν^ο [β γ ι ζς]
825 γι/ επι ν^ο δ γ βς δ' σι αρ^τ ι ε επικ^δ/ ν^ο α γ α γι/ ν^ο ι α γ ι α μ^τ κ/ κ γ δ' Χωρ⁻ Οβρ^ε.
826 ομ^ε δ δ κτημ^τ Καρκαρῶ δ αστικο[/] Ανταιῶ συν ν^ο ι β γ κ γ τ^{ου} διαγρ/ ν^ο η γ κ ν^ο ι ε γ ι γ
επικ^δ/ ν^ο α γ ι [γς ν^ο ι η γ βς σι αρ^τ δ]
827 εισι/ ενενεχ^θ απο πλι^{ου} τ^{ου} χωρι^[ου] Αφρο^δ δ κουφ^ο τ^{ου} α^τ/ ον ν^ο β γ ι ζ γι/ ν^ο ι η γ βς
σι αρ^τ θ
828 γ δ/ Ιωβ Παρεας δ γηδ[/] Πατωρ επι γ [. σι αρ^τ] δ γ ι β γ κ βς επικ^δ/ γ γ δ' ν^ο α γ ας δ'
δ/ [. .]

810. This line is intended to correspond not with l. 821 but with l. 825. The following lines, 812-820, give the sums paid by this tax-payer, the total of which is contained in l. 821, but the amount here given includes, as appears from l. 811, 23½ carats paid by another person (?), which are accounted for in 822-824. In 825 the sum of 10 *solidi* which in the present line follows the wheat is omitted, probably by inadvertence.

811. Χωρ⁻ Οβρ^ε: it is not clear whether this is a place- (χωρίου Οβρ^ε) or a personal name, but the latter seems the more probable, as we should naturally expect this extra sum to be paid by or for another person. If a personal name, the first is probably Χώρου; cf. l. 638, τόπος Χώρου διδασκάλου.

819. Πικνε: *not* Πιγνε.

821. η ε: this should be ης.

825. This line gives the total of the payments in ll. 812-820 *plus* the 23½ carats and 2½ artabas of wheat specified in detail in ll. 822-824 and repeated as a total at the end of l. 824. The sum of wheat is incorrect; 8½ + 2½ gives 10½, not 10⅞. The επικ^δ/ (which should be ν^ο α γ ι α) is the sum of that in l. 821 and that in l. 824, but not so the sum of 10 s. preceding it (here omitted). This appears to be arrived at by inadvertently taking the total 2 s. 17½ c. in l. 824 as the sum to be added to the 7 s. 6½ c. of l. 821, instead of 2 s. 9 c. In fact the 8½ c. επικ^δ/ of l. 824 has been reckoned twice over.

μ^τ κ/: μετὰ κερατίων.

826. ομ^ε: ὁμοίως?

αστικο(ν) Ανταιου: cf. l. 439, note. The rest of this line and l. 827 are very difficult. συν... γ κ would seem to mean 'including 12 s. 23 c. for poll-tax, 8 s. 20 c.'; but in that case it is inexplicable that the second sum is smaller than the first, which it is assumed to include. That ν^ο η, not ν^ο κ, is right is indicated not only by the appearance of the letter itself, which is much more like η than κ, both here and in l. 1363, where this entry seems to be substantially repeated, but also by the fact that the following sum, which seems to correspond with that which usually follows the wheat, would, if we read κ, be smaller than the original sum, contrary to the universal rule. Consequently we must suppose that σύν is equivalent to 'in addition to,' and that the sum following it is not included in any of the subsequent items; cf. the introduction, p. 176. The supplement at the end of l. 826 is taken from l. 1364; the wheat is misplaced. The general meaning of l. 827 seems to be that the payment there recorded is made to supply a deficit due to a sum having been remitted; we may probably read εισι(ν) ενενεχθ(έντα) ἀπὸ πλ(ε)ίου(ς) τοῦ χωρίου (sc. τῶν χωρίων?) Ἀφροδ(ιτῶν) (ὑπέρ) κουφ(ισθέντ)ο(ς) (or κούφου) τοῦ α(ῖ)τ(οῦ) ὀνόματος. The total, 18 s. 2½ c., which does not appear in the corresponding place in l. 1365 (where too the sum after ὀνόματος is ν^ο β γ ζ, not ν^ο β γ ι ζ), is not the sum of this payment of 2 s. 17 c. and the 16 s. 13 c. entered in l. 826, but simply the total already given in that line.

829. δ/: the lacuna is so small that it seems likely that nothing was written after this.

- 830 δ/ Ἰερημίας § μερ τοπ^{ov} Πατκηλτ επι ν^{lo} α γ ης σι αρτ ες ν^o γ γ ια επικ^δ/ γ ι β ν^o γ γ [κ γ]
 δ/ Ἰωαννης το^π Σασου S αλλ^ω επι γ κ γς σι αρτ γ γ κ δ' μ η ν^o β γ ι ας επικ^δ/ ης δ' γ ι/ ν^o β [γ κ δ']
- σ —
- 832 μερ τοπ^{ov} Σασου επι γ ι γς σι αρ β κ δ' δ/ ν ι ω ν Δ ι α ν ε γ η ε'
 δ/ ν ι ω ν Ἰ ω^a γ ε γ ι β
- 833 μερ τ^{ov} α^τ/ § εκκλ⁻ Α γ ι/ Μ α ρ ι ας επι γ γς γ σι αρτ γ' μ η δ/ ν ι ω ν Δ ι α ν ε
- 834 μερ τοπ^{ov} Τανκεϣ επι γ ς σι αρ α δ/ Μ α κ[-/] τ[ο] γ δ/
 Κυρος το γ δ/ Φιλο^θ τ[ο] γ γ
- 835 γ ι/
 S § α μ π ε λ ι κ^ω/ συνπρ^θ ν^o β γ γ επικ^δ/ γ ζς γ ι/ ν^o β γ ις
 γ ι/ επ[ι γ κ γς σι αρ]τ [γ γ κ] δ' μ η ν^o δ γ δς επικ^δ/ γ ις ν^o ε γ ς[ς]

Fol. 22 b.]

- + δ/ Ἰακωβιῷ S Ο ν ν ο φ ρ ι ῷ § τοπ^{ov} Πανκρ[υ]λ [επ]ι ν^o δ γ ι γ σι αρτ ι ζ [
 δ/ Πτολημε τος δ/ Φνε το η δ/ Α θ α ν^a το η
- 840 δ/ Ανδρεας το δ'
 δ/ Ἰωαννης § μερ τοπ^{ov} Ρυπαριῷ επι γ ς β/ σι αρτ α γ ι ζ επικ^δ/ γ βς γ ι/ γ [ι θς]
 δ/ ν ι ω ν Ἰ ω^a το γ δ/ Περμω το γ δ/ Κολλου^θ το γ
 δ/ Ἰωσηφιῷ S αλλ^ω § τοπ^{ov} Τραπετει επι ν^o β γ ι θ σι αρτ ζ ι β ν^o ς γ κ β επικ^δ/ ν^o [α γ δ']
 γ ι/ ν^o ζ γ κ β δ'
- 845 [δ/] Ἰωαννης Καβιῷ § γ η δ'/ Πατωρ επι γ βς δ' σι αρτ γ ι β κ δ' γ ζ επικ^δ/ γ α γ ι/ γ η
 δ/ Φοιβ⁻ Σαυκολῷ § γ ν ι κ^ω/ § μ ε τοπ^{ov} Τανκεϣ επι γ β γ σι αρτ γ
 S § α μ π ε λ ι κ^ω/ γ ης δ'
 δ/ Ἰωαννης Παπνου^θ επι ν^o α γ ις ις μ η σι αρτ ες ν^o δ γ ς επικ^δ/ γ ι δς δ' ν^o [δ γ κς δ']
- σ —
- μερ τοπ^{ov} Πρα Νιπον επι γ [] σι αρτ ας δ/ Ἰ ω^a
- 850 μερ τοπ^{ov} Πανσιλμε επι γ δς δ' σι αρτ δ' δτ/ α^τ/
 μερ τοπ^{ov} Πταρεϣβαλ επι γ δ σι αρτ δ/ Κυρος ρομικ^ο/
 852 μερ τοπ^{ov} Β ης Σ η μ επι γ η σι αρτ α δ' δ/ Απολλω S Θεοδοσια
 S ν ι ω ν Φοιβ⁻

830. Πατκηλτ: probably the same as Πατκερτ in 1474, the η being equivalent to ε and the λ to ρ.

831. γ κ γς: this should be γ κ γ γ'. It is, however, possible that a γ follows ς in l. 834, in which case the correct sum is γ κ γς γ'.

832. γ η ε': this fraction, $\frac{1}{2}$, has already occurred two or three times, e.g. l. 404, in statements of the proportions of a payment made by more than one person, but not previously as a money-fraction. In no case where it is possible to check its value by the arithmetic does it give a correct result; here for example $\frac{1}{2}$ is required to make $1\frac{1}{2}$ c. The figure, however, seems clearly to be ε'. For the fraction cf. Tebt. Pap. 509, where it occurs in a sum of barley.

835. The total has not been filled in. It is given in l. 837 with the addition of l. 836.

836. αμπελικω(ν) συνπρ(α)θ(εντων): apparently a charge on certain vineyards sold by John; more probably the ordinary tax, paid by John either on behalf of the purchaser or by way of

arrears, than a tax on the sale; cf. l. 1172, 1416, 29 ff., 1330, all of which make it probable that vine-land was taxed at a special rate.

837. ν^o δ γ δς: this, which is the sum of the 2 s. 3 c. in l. 836 and the 2 s. $11\frac{1}{2}$ c. in l. 831, should be δ γ ι δς. That the omission of the ι is a mere slip of the pen appears from the total, in which it is counted.

γ ις: this, the sum of the επικ^δ/ in ll. 836 and 831, should be γ ις δ'.

838. Πανκουλ: cf. 1420, 14.

841. Ρυπαριον: not 'Ρυπαρίου (and cf. l. 1047), which may, however, be meant; cf. Crum, *Catalogue*, No. 1077 (p. 452 b), τόπ(ου) 'Ριπαρ(ίου) (Crum).

846. This payment is perhaps part of the main sum given in l. 845.

849. Πρα Νιπον: the name which usually appears as Πρα Νριπον.

853	μερ τοπ ^{ov} Ονεσωτος	επι γ ς δ' σι αρτ α δ/ Ιω ^a
	μερ τοπ ^{ov} Πιωρα Πνομ	επ[ι] σι αρτ ς δτ/ ατ/
855	γι/ επι ν ^o α γ ις ις μη σι αρτ ες ν ^o δ γ ς επικδ/ γ ιδς δ' ν ^o δ γ κς δ'	
	ς ς εςδ/ ς μερ τοπ ^{ov} Πακουκς ς γυνικ ^o /	επι γ ιε σι αρτ α
	ς ς μερ τοπ ^{ov} Πακισ ς Σαυμοδ	επι γ ζ β/ σι αρτ α
	μερ τοπ ^{ov} Τειαε	επι γ η γ σι αρτ α δ' λς
	μερ τοπ ^{ov} Νικλετει	επι γ ια [σ]ι αρ α β/
860	μερ τοπ ^{ov} Ελαιουρ-	επι γ βς σι αρτ γ δ/ Κολλου ^θ Μηνας
	μερ τοπ ^{ov} Παβρικαλης	επι γ ς δ' σι αρτ ς
	μερ τοπ ^{ov} Πιωρε Πνομ	επι γ α γ σι αρτ δ'
	μερ τοπ ^{ov} Νικλετει ς Κολλου ^θ Μηνας	επι γ ια σι αρτ α β/
	μερ τοπ ^{ov} ς Πακος ς μτ	επι [γ] ς δ' ιβ σι αρτ α
865	μερ τ ^{ov} ατ/ τοπ ^{ov} ς γυνικ ^o / ς Π[.] [.] επι γ β [] μη σι αρτ γ	
	[γι/ ν ^o] η ιβ ις μη σι αρτ θ λς	

Written in the right margin, probably through lack of space at the foot:—

μερ τοπ^{ov} Πναμ ς Απολλω επι γ βς σι αρτ γ
ς ς ουσι/ Αββ- Σουρουτ ς με τοπ^{ov} Πναμ γ ιας δ'

Fol. 23.]

869	+ δ/ Μηνας Ισακιδ	επι ν ^o η γ ας σι αρτ λβς γ κδ' ν ^o κ γ ις επικδ/ ν ^o γ ν ^o
	κ γ γ ις δ'	
870	σ—	ς κρ ^θ αρτ δ δ'
871	μερ τοπ ^{ov} Ποναμρμο ^v	επι γ ιδ σι αρτ β ιβ δ/ Ενωχ το γ δ/ Μαριαμ το γ
	δ/ Θεοδοσι/ το θ'	
872		δ/ Μηνας το θ' δ/ Θεκλας το θ'
	μερ τοπ ^{ov} Παναχωρει	επι γ ης σι αρτ α δ' οσατ/
	μερ τοπ ^{ov} Ψουσιρε ς Αββ- Ιακωβ	επι γ δς σ[ι] αρτ β/ οσατ/
875	μερ τοπ ^{ov} Αββ Δανιηλ	επι ν ^o α γ ιβ σι αρτ ες δ/ Γεωργιδ γ κς δ/ Παμουν γ θ
	μερ τοπ ^{ov} Πανυχατδ	επι γ ες σι αρτ ς δ' δ/ υιων Πουσει
877	μερ τοπ ^{ov} Ψαιτα Κουι	επι ν ^o α γ ις σι αρτ ε β/ δ/ Ιω ^a γ ις γ ιβ δ/ Μαρκος γ η
	δ' δ/ Ενωχ γ η [.]	
878	μερ τοπ ^{ov} Πανα ^λ ριδ	επι ν ^o α γ α σι αρτ γς δ/ Θεοδ ^o / δ/ Μαριαμ γ η ε'
		ς Ηλιας
880	μερ τοπ ^{ov} Μουσης ρνε	επι γ β σι αρτ γ δ/ Ιω ^a Καλεελε

854. Πιωρα Πνομ: usually spelt Πιωρε Πναμ.

861. Παβρικαλης: *λ.* Παβριγαρης.

864. μτ: μετόχων. The name of the τόπος is omitted.

867, 868. These lines are included in the total, as appears from the total for wheat.

869 ff. This, which belongs to the same sheet as f. 22, is the first of the folios forming the second half of the book, *i.e.* those which are the second halves of folded sheets.

869. λβς γ κδ': the γ should be δ'.

ν^o κ γ γ ις δ': there is not a δ' in either of the sums which make up this amount.

873. οσατ/: *λ.* ὡσαύτως, *i.e.* paid in the same proportions.

878. ε': *cf.* note on l. 832. This is a continuation of l. 877. If ε' really does mean $\frac{1}{5}$, the fraction required at the end of l. 877 is $\frac{2}{5}$. It is difficult to see how this would be expressed.

879. A continuation of l. 878.

- μερ τοπ^{ov} Πατανουβε επι ν^ο α ρ ες σι αρ^τ ι δ' S κρ^θ αρ^τ δ δ' δ/ Θεοδο^ο/ S Ηλιας
 μερ τοπ^{ov} Πωγοντε επι ρ ες σι αρ^τ ς γ δ/ Μαρκ^ο
 μερ τοπ^{ov} Αββ⁻ Ιακωβ επι ρ κ [σι] αρ^τ ας υ δ/ Φιλο^ο το β/ δ/ Θεοδο^ο/ το γ
 μερ γηδ/ Χαδιτος επι ρ β [σ]ι [α]ρ^τ γ δ/ Θεοδοσι/ S [Η]λιας
 885 γι/ επι ν^ο η ρ ας σι αρ^τ λ βς γ κ δ' ν^ο κ ρ ις επικ^δ/ ν^ο γ ν^ο κ γ ρ ις δ'
 S ς αναλημ^θ ς τοπ^{ov} Πατανουβε ρ ε ις δ/ Θεοδοσι^ο/
 γι/ δ/ Ηλιας ρ λ βς δ' γι/ Ø δ/ Θεοδοσιος ρ ν β β/
 σι αρ^τ ζ β/ κ δ' ο μ^ο δ^τ/ α^τ/
 S κρ^θ αρ^τ β υ γι/ σι αρ^τ ις κ δ' κρ^θ αρ^τ β υ
 890 γ δ/ Μαρίας Στρου^θ ς μερ τοπ^{ov} Στρου^θ επι ρ ε σι αρ^τ ρ ις επικ^δ/ ρ β γ ρ ις γ
 891 γ δ/ Μαρίας γαμ^τ Βικτωρ στρατιω^τ ς μ^ε Πανζαλεκ επι ρ ι γ δ' σι αρ^τ α δ' υ ν^ο α ρ θ δ'
 επικ^δ/ ρ δς δ' υ [ν^ο] α ρ [ι δ υ]
 892 γ δ/ Μαριαμ Αθανασιο^ν επι ν^ο β ρ η σι αρ^τ ς υ ν^ο ε ρ κας δ' επικ^δ/ ρ κς ν^ο ς ρ ι η δ'
 σ—
 μερ τοπ^{ov} Βοττος επι ν^ο α ρ βς σι αρ^τ δ
 μερ τοπ^{ov} Τσαμητ δ Πιαζ Νβρρε επι ν^ο α ρ ες σι αρ^τ βς δ'
 895 γι/ επι ν^ο β ρ η σι αρ^τ ς υ ν^ο ε ρ κας δ' επικ^δ/ ρ κς ν^ο ς ρ ι η δ'
 895 a γ λ χω^ρ ον σι αρ^τ ας γ υ
 896 S ς τοπ^{ov} Πατου^ο ο'λε ς Στεφαν^ο επι [ρ] ας υ σι αρ^τ α [S ς ισω]τερ/ Τειαε επι
 ρ θ σι αρ^τ ς
 897 S ς μερ τοπ^{ov} Πιαζ Νβρρε ς Τσεερε Κ[ουι επι ρ βς δ' σι αρ^τ ς]

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- γ + δ/ Μαριαμ Αθανασιο^ν επι ν^ο β ρ η σι αρ^τ ς δ' ν^ο ε ρ κας δ' επικ^δ/ ρ κς ν^ο ς ρ ι η δ'
 σ—
 μερ τοπ^{ov} Βοττος επι ν^ο α ρ βς σι αρ^τ δ
 900 μερ τοπ^{ov} Τσαμητ δ Πιαζ Νβρρε επι ν^ο α ρ ες σι αρ^τ βς δ'
 γι/ επι ν^ο β ρ η σι αρ^τ ς δ' ν^ο ε ρ κας δ' επικ^δ/ ρ κς ν^ο ς ρ ι η

886. The dots are in the MS.

887–889. These three lines seem to give the totals of the above payments made by Elias and Theodosius respectively, but as the proportions are in the case of some of the individual items not exactly specified, it is impossible to test this. If the sums of corn in l. 889 preceded by γί(νεται) give the combined total of the payments by the two men, it would be necessary to assume that δμο(ίως) δ(ιὰ) τ(οῦ) α(ὐ)τ(οῦ) in l. 888 refers to Theodosius and gives his payments of wheat. In that case the reading there required is σι αρ^τ βς, but this is quite impossible; and, moreover, we should have to read at the end of l. 889 the figures δ δ', as it appears from l. 881 that the barley was paid by the two jointly. The traces are very faint, but δ δ' seems impossible, and it is fairly easy to read υ. Probably, therefore, the entry at the end of l. 888 gives some additional item, which is the more probable because there is a space between it and what precedes, and it seems to begin with S (= και); and the second half of l. 889 will then give not the total of the payments by both persons, but only those of Theodosius for wheat and barley. ὁμοίως διὰ τοῦ

αὐτοῦ therefore goes with what precedes it. The Ø in l. 887, if that is the reading, is simply the symbol for *total* (ὅλον); it is slightly easier to read θ, but that would be quite obscure.

890. σι(του) αρτ(αβαι): the amount of wheat has not been inserted.

892. ς, υ: this should be ς, δ', as in l. 898. In the money β is a correction from α.

895 a. The relation of this line to the rest is obscure. The stroke before λ may not be the carat-sign. χω^ρ ον is presumably χω^ρις ὀνόματος.

896. ισωτερ/: cf. l. 905. It is perhaps a distinguishing epithet of τόπος, but ισωτέρου seems to give no sense, and perhaps we should read (ἐ)σωτερ(ικῶν), meaning inhabitants.

898 ff. The lines 898–901, 903, 905 are repeated from the previous page.

898. ς, δ': it will be noticed that this sum, here and in l. 901, is correct; cf. ll. 892, 895.

901. ν^ο ς ρ ι η: the δ' does not seem to have been written.

- S S εξ^δ S S μερ τοπ^{ον} Τσαμητ ομ^ο S ον^τ Θανμαστη Μακαρι^ο επι ν^ο α γ ες σι αρ^τ γ
 μερ τοπ^{ον} Πια^θ Νβρρε S Τσεερε Κουι επι γ βς δ' σι αρ^τ S
 μερ τοπ^{ον} Πατουοορε S Στεφαν^ο γαμ^τ επι γ θς υ σι αρ^τ α γ ιβ^δ/ Ανδρ^ε διοικ^τ/
 905 S S ισωτερ/ τοπ^{ον} Τειαε επι γ θ σι αρ^τ =
 S S αναλημ^θ S ον^τ Ψιβανωβετ ————— γ ης υ [[. . . γ γς δ']
 γι/ επι ν^ο β γ βς δ' σι αρ^τ δς γ ιβ^δ ν^ο ε γ ες δ' υ επικ^δ/ γ ιης ν^ο ε γ α δ[υ]
 γι θ επι ν^ο δ γ ις δ' σι αρ^τ ια β/ ν^ο ια γ δς υ επικ^δ/ ν^ο α γ ιε ν^ο ι β γ ιθ[ς υ]
 δ/ Μακαρι^ο Μασουλει S Αναστασια επι [ν^ο γ γ ες β/ κδ' σι αρ^τ ιας υ ν^ο η γ ζς γ επικ^δ/ ν^ο α γ ε
 910 σ ————— ν^ο θ γ ιβς γ
 μερ τοπ^{ον} Ψουσιρε επι γ κβς δ' σι αρ^τ γ γ δ/ Φιλο^θ
 μερ τοπ^{ον} Διακ^ω/ επι γ γ σι αρ^τ S δτ/ ατ/
 μερ τοπ^{ον} Αββ⁻ Ιακωβ επι γ ης δ' σι αρ^τ α δτ/ ατ/
 μερ τοπ^{ον} Μυλοναρχ επι γ δ γ σι αρ^τ β/ δτ/ ατ/
 915 μερ τοπ^{ον} Παναχωρε επι γ ις σι αρ^τ βς δτ/ ατ/
 με^ε τοπ^{ον} Πατελοολε S Μουσης ενε επι γ ιδ σι αρ^τ β υ δ/ Ερμαως
 μερ τοπ^{ον} Πνονος επι γ ες σι αρ^τ α δτ/ ατ/
 918 μερ τοπ^{ον} Θωλε ητοι^ο Χερσαμ^π επι γ δ γ σι αρ^τ β/ δ/ [[νι^ω. το]] β/ δ/
 Θεοδοσι^ο το γ
 919 γι/ επι ν^ο γ γ ες β/ σι αρ^τ ιας υ ν^ο η γ ζς γ επικ^δ/ ν^ο α γ ε ν^ο θ γ ιβς γ
 S S εξ^δ S S μερ τοπ^{ον} Ταβι[. .] S επι γ ιβ δ' σι αρ^τ ας
 S S μερ τοπ^{ον} Αβ[β⁻ Ι]ακωβ S Μηνας επι γ ι γ γ σι αρ^τ α ιβ^δ
 S S μερ τ^{ον} ατ/ ον^τ S [π]ατρ^ο ατ/ επι γ γ σι αρ^τ γ ιβ κδ'
 S S μερ τοπ^{ον} Κ[.] S δ . . . [.] επι γ ζ ε σι αρ^τ α κδ'
] . σι αρ^τ ιη γ ν^ο ε γ ιη δ'
 925] σι αρ^τ δ ιβ

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+ δ/ Μαρίας Φοιβαμμωνος πρ^ε επι γ ιη υ σι αρ^τ γ γ ν^ο α γ κγ επικ^δ/ γ ες δ' υ ν^ο β γ ες δ' υ

σ —————

μερ τοπ ^{ον} Τριαδελφ ^ο	επι γ ζς δ' υ	σι αρ ^τ α	δ/ Μαρίας
μερ τοπ ^{ον} Χαλκοπρ ^τ	επι γ γς	σι αρ ^τ S	δ/ Μακαρι ^ο
μερ τοπ ^{ον} Κριπιτος	επι γ ας γ	σι αρ ^τ γ	δ/ Μαρίας

902. ον^τ: ὀνόματος.

Θανμαστη: this seems more likely to be a name than an epithet going with Μακαρίου; cf. ἰλλούστριος as a name, known in Coptic, and κράτιστος in 1432, 66 (Crum); so too Μεγιστ(ε) = Μέγιστος, l. 1004.

904. δ(ια) Ανδρε(ον) διοικ(η)τ(ον): in another hand.

907. This line gives the totals of ll. 902-905, disregarding l. 906. In the sum of money-payments γ is omitted.

908. The sum of ll. 907 and 901.

909. Αναστασια: sic, apparently.

ν^ο γ γ ες β/ κδ': this should be ν^ο γ γ ζ ε. In l. 919 κδ' is omitted.

ιας υ: this should be ιας δ' κδ'.

912. Διακω(νου): probably the same as the τόπος Πδιακ/ of l. 739.

918. ητοι Χερσαμπ(ελου): it is not clear whether this means that Θωλε is another name for the τόπος often called Χερσαμπέλου, but that would seem to be the sense. The name also appears as Θεολε, Θορε, and Θωρε. In ll. 1037, 1173 it is assigned to a γηδιον.

το β/: perhaps the β/ also was meant to be cancelled.

920. Ταβι[: or Ταμη[.

(υπερ): the name has not been filled in.

924. ν^ο ε γ ιη δ': this and the wheat in the next line are by another hand, almost certainly that of δ/ Ανδρ^ε διοικ^τ/ in l. 904.

926. γ ιη υ: this should be γ ιης υ.

γ γ: this should be βς γ.

927-931. Probably all the names at the ends of these lines, and certainly Παπα, are by another hand.

- 930 μερ τοπ^{ov} Παρεῳβαλ ἐπι γ β β/ σι αρ^τ ς δ/ Αθανασιῶ Παπα
 μερ γηδ/ Παῳντε ἐπι γ β ς δ' σι αρ^τ ς δ/ Μαρίας
 γι/ ἐπι γ ιη υ σι αρ^τ γ γ ν^ο α γ κ γ ἐπικ^δ/ γ ς δ' υ ν^ο β γ ε[ς δ' υ]
 [δ/ Μαρι]ας Απολλωτος ἐπι ν^ο ιε γ κας σι αρ^τ ξ κ δ' ν^ο μ γ ι ζ ἐπικ^δ/ ν^ο ε γ κ β ν^ο μ ς γ ι ε
 σ—
- 934 μερ τοπ^{ov} Τειαιε ἐπι ν^ο α γ ι σι αρ^τ ε δ' δ/ Απολλως το ς δ/
 Ἰωσηφ το ς
- 935 μερ τοπ^{ov} Ναβερωαι ἐπι ν^ο γ γ β σι αρ^τ ια υ δ/ υιων Ἰωσηφ
- 936 μερ τοπ^{ov} Φαμχοι ἐπι ν^ο ζ [γ ι] β ς σι αρ^τ κ θ δ/ Απολλως το ς δ/
 Ἰωσηφ το ς
- 937 μερ τοπ^{ov} Νεκλατει ἐπι γ ι α σι αρ^τ α β/ δ^τ/ α^τ/ οσαυ^τ
 μερ τοπ^{ov} Πανσιλμε ἐπι γ β σι αρ^τ β/ δ^τ/ α^τ/ οσα^τ/
 μερ τοπ^{ov} Ελαιουρ^γ ἐπι γ ι γ ς σι αρ^τ β γ δ/ υιων Ἰωσηφ
- 940 μερ τοπ^{ov} Ελαιουρ^γ ς Πακος ἐπι ν^ο β γ β ς σι αρ^τ ζ ς γ δ/ Περμω το ς υ δ/
 Μηνας το υ δ/ Ιω^α το [δ']
- 941 μερ τοπ^{ov} Τλευη ς Φηνε ἐπι γ ι ς σι αρ^τ β ς δ/ Απολλος δ' Ιω^α [S]
 Απολλο [το] ς δ/ Ωγκι το ς
- 942 γι/ ἐπι ν^ο ιε γ κας σι αρ^τ ξ κ δ' ν^ο μ γ ι ζ ἐπικ^δ/ ν^ο ε γ κ β ν^ο [μ ς γ] ι ε
 S ς ε ξ^δ ς μερ τοπ^{ov} Τεπωτ ἐπι γ δ ς δ' υ σι αρ^τ ς δ' δ/ Απολλως
 S ς μερ τοπ^{ov} Ονεσωτος ἐπι γ γ υ λ β σι αρ^τ ς δ^τ/ α^τ/
 945 μερ γηδ/ Παῳντε ἐπι γ β ι ε σι αρ^τ δ' ι ε δ^τ/ α^τ/
 μερ τοπ^{ov} Βης Σημ ἐπι γ γ ε σι αρ^τ ς δ^τ/ α^τ/
 μερ τοπ^{ov} Παραβ ς ΠιαϷ Αρσενονη ς γυνικ^ο/ ἐπι γ κας υ [σι] αρ^τ β δ' δ/ Ἰωσηφ
 μερ τοπ^{ov} Στρου^θ ς Πεβω S Μαριαμ[·] ἐπι γ α δ/ Ιωβ αδελφ^ο

Written in the right margin, by another hand :—

- δ/ Ἰωσηφ γ ρ ι θ ς δ'
 950 S ς ον^ς Θεοφιλε γ κ β ς δ'
 ς το^π Ναβερωαι γ μ θ ς
 ς το^π Ελαιουρ^γ γ κ ς
 ς ον^ς Πεβω γ ε ς
 S ετερ/ Ελεουρ^γ γ η
 955 ς Απολλω ς γ ρ ι θ ς δ'
 ς πατρ^ο γ ι γ δ' λ β
 ς [] γ ι α
 [] γ .

At the foot of the page, by the same hand :—

Αναστασια γ κ θ

933. ξ κ δ' : this should be ξ δ' υ.

938. This line was added later, but by the same hand.

941. δ(ια) Ιωα(ννου) : no doubt the δ/ Απολλος was meant to be deleted.

Απολλο : there cannot have been room for ς, unless we read

Απολλο[ς] ς.

δ(ια) Ωγκι το ς : apparently by another hand.

954. ετερ(ου) Ελεουργ(ου) : i. e. apparently another τόπος called 'Ελαιουργού.

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- 960 + δ/ Μαρκος Κερδης επ[ι] ν^ο α γ κ[β]ς σι αρ^τ ζ ν^ο ε γ α δ' επικ^δ/ γ ι ζς υ ν^ο ε γ ι ης δ' υ
- σ—
μερ τοπ^{ου} Κολλου^θ Κυριακ^ο επι γ ι ζς δ' σι αρ^τ βς δ/ αρ^χ α λου^π δ/ Πετρω^υ
- 962 μερ τοπ^{ου} Παραβ^ς Πια^ζ Αρσενου^π επι γ ι βς δ' σι αρ^τ β δ/ Μαρκος γ ς δ' δ/
Βοττος [γ ς]
- 963 μερ τοπ^{ου} Πιω^{ζε} Πναμ^μ επι γ ι ζ σι αρ^τ βς δ/ Μαρκος
μερ
- 965 γι/ επι ν^ο α γ κγ σι αρ^τ ζ ν^ο ε γ α δ' επικ^δ/ γ ι ζς υ ν^ο ε γ ι ης [δ' υ]
[S γ ε]^{ξδ} S μερ τοπ^{ου} Παπ^ωου^τ S Ανα^ν αδ[ε]λφ^ο α-/ επι γ γς δ' υ σι αρ^τ S δ/ Μαρκος
S S αναλημ^θ S ουσι/ Πρινκο^π δ/ Μακαρι^ο γ ι βς δ/ Μαρκος
τοπ^{ου} Πλα^ν S S ουσι/ Αββ⁻ Σουρου^τ ν^ο δ γ ι β
S S μερ τοπ^{ου} Πναμ^μ S ουσι/ Αββ⁻ Σουρου^τ γ ι ες
- 970 S S Τενεε^{τε} Πατη^ι S τ^η α^τ/ ουσι/ γ δ δ'
γ δ/ Μακαρι^ο S Παυλ^ο S αλλ^ςω επι ν^ο [β] γ ι η σι αρ^τ ι ν^ο ζ γς επικ^δ/ ν^ο α γς ν^ο η γ α
- σ—
μερ τοπ^{ου} Πκελη^χ επι γ ι ζς σι αρ^τ βς
μερ τοπ^{ου} Χελσαμ^π Τλεν^η S Πια^ζ Κολλου^θ S Νια^ζ Σιδρα^κ επι ν^ο β γ ας σι αρ^τ ζ
γ δ/ Μαρκος Ιουλι^{τας} S με^ε τοπ^{ου} Ερτατο^{ρι} επι ν^ο/ β γ γ σι αρ^τ η ν^ο ε γ ι επικ^δ/ γ ι θ ν^ο ς γ ε
- 975 δ/ Μαρκος το S δ/ Φι^η το S
δ/ Μουσαι^ο Δανιη^{λι}ω επι ν^ο β γ κγ υ σι αρ^τ η γ ι β ν^ο ζ γ θ επικ^δ/ ν^ο α γ βς δ' ν^ο η γ ις δ'
- σ—
μερ τοπ^{ου} Πατου^{ελ} επι ν^ο β γ ι β κδ' σι αρ^τ ς δ' δ/ Ανουφι^ο το S δ/ Γεωργι^ω το S
μερ τοπ^{ου} Ταντ^{βεου} επι γ θ δ' κδ' σι αρ^τ ας δ/ Ανουφι^ο το S δ/ Θεκλα^ς το S
μερ το[π^{ου}] [Ε]ρτα^{βαν}ε επι γ ας δ' σι αρ^τ γ δ/ Ανουφ^ι το S δ/ Θεκλα^ς το S
- 980 γι/ επι ν^ο β γ κγ υ σι αρ^τ η γ ι β ν^ο ζ γ θ επικ^δ/ ν^ο α γ βς δ' γι/ ν^ο η γ ις δ'
S S ε^{ξδ} S S μερ τοπ^{ου} [Τα]νκε^υ S πατρ^ο επι γ δ δ' σι αρ^τ ς δ/ Ανουφι^ο
μερ τ[ο]π^{ου} [] επι [γ] α δ' υ σι αρ^τ ς S S αμ^π τοπ^{ου} Τανκε^υ γ θ β/ επικ^δ/
μερ τ[ο]π^{ου} [] γ ς σι αρ^τ α

Written by the same hand in the right margin, opposite l. 972 :—

δ/ Μακαρε γ λη υ σι αρ^τ ς S S το^π Αρσενου^π
985 γ ες υ

960. ν^ο α γ κβς: in l. 965 the sum is given as ν^ο α γ κγ, but ν^ο α γ κβς is the correct amount, and the ς is clearly visible here.

961. αρ^χ: obscure; perhaps 'Αρχοντίας. The following α probably means 1 carat.

Πετρω^υ: in another hand; so too δ/ Βοττος in the next line.

964. The clerk began to write a line too many.

966. Ανα^ν: the reading is by no means certain, but if correct it must be a contraction for 'Αναβία.

967–970. The dots are in the MS.

967. Πρινκο^π: perhaps = πρίγκιπος, but the ο is certain.

971. σι αρ^τ ι: this should be θς, unless ι was written after ζ in l. 973, which does not seem to have been the case.

973. Χελσαμ^π: *Λ. Χερσαμπέλου*. After this S (= καί) should have, but has not, been written.

974. Ιουλι^{τας}: probably the gen. of a female name, 'Ιούλιττα; cf. 1432, 35 and note there.

976. ν^ο β γ κγ υ: this should be ν^ο β γ κγ ι β.

η γ ι β: this should be ης ι β.

ν^ο η γ ις δ': this should be ν^ο η γ ιας δ'. The carat figure in the επικ^δ/ is certainly β, not α.

979. Ερτα^{βαν}ε: the same as 'Ερταβανου in 1423, 5, 8.

982. αμ^π: ἀμπελικου; apparently a different place from the usual τόπος Τανκε^υ; or perhaps ἀμπελικῶν should be read, i.e. vineyards in the τόπος. The επικ^δ/ is not filled in.

δ/ Παυλος γ κ γ υ σι αρτ γ
 δ/ Ασενεθ γ δ δ' σι αρτ δ
 [[ξ τοπ Αρσενουπ γ ες υ]]

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- 989 + δ/ Μηνας Χριστοφορος ξ τοπ^{ον} Παναχωρει επι ν^ο β γ ε σι αρτ ζ ν^ο ε γ ιδ δ' επικ^δ/ γ ι θ δ'
 ν^ο ε γ ι
- 990 γ δ/ Μακαρι^ο S αλλ^ω ξ μερ τοπ^{ον} Χαλκοπρτ επι ν^ο α γ [[.]]' σι αρτ γ δ' ν^ο β γ ι β επικ^δ/ γ η δ' υ ν^ο β γ κ δ' υ
- 991 δ/ Μακαρι^ο Απολλωτος ξ μερ τοπ^{ον} Ευηθι^ο επι γ ι γ σι αρτ β ν^ο α γ θ επικ^δ/ γ δ δ'
 ν^ο α γ ι γ δ'
- 992 δ/ Προμανως το γ δ/ Ανδρεας το γ δ/ Φιλο^ο το ε δ/ Κυρος το [ε]
 [δ/] Μαρκος τεκτ/ ξ τοπ^{ον} Λαβαν επι γ ιδ υ σι αρτ ας ν^ο α γ ι ας επικ^δ/ γ ε δ' ν^ο α γ [ι] ε δ'
 δ/ Ερμανως το δ/ Γεωργι/ το δ
- 995 [δ/] Μηνας Πανδαπ ξ μερ τοπ^{ον} Τβαμπε επι γ γς ι β σι αρτ ι β γ θ επικ^δ/ γ α δ' [γ ι/] γ ι δ'
 [δ/] Μαρθας ξ μερ τοπ^{ον} Καματουντρε επι ν^ο α γ ι β σι αρτ ε β/ ν^ο γ γ κς επικ^δ/ [γ] ι γς ν^ο δ γ ι
 [δ/ Μα]θιας ξ μερ τοπ^{ον} Σαλαχα επι γ κ γ σι αρτ γ β/ ν^ο β γ ι ας επικ^δ/ γ η δ' ν^ο β γ κ [δ]
 [δ/] Μακαρι^ο Πκαμε ξ τοπ^{ον} Πανβαμπε επι ν^ο β γ ζς σι αρτ ζ δ' ν^ο ε γ κα επικ^δ/ γ κς ν^ο ε γ ι ζς
 γ δ/ Μαρθας Ναζιν^{ας} ξ επι γ κ β δ' σι αρτ ας γ ν^ο β γ ζ επικ^δ/ γ η δ' ν^ο β γ ι ε δ'
- 1000 δ/ Μακαρι^ο Παταπε ξ Ψοι^ο Πωβετ επι γ ι γς σι αρτ α β/ μ υ ν^ο α γ ι α επικ^δ/ γ ε ν^ο α γ ις
 δ/ Ανδρεας το δ' δ/ Ερμαως το δ' δ/ Πους ξ γυνικ^ο/ το δ
- 1002 δ/ μον^ς Αββ⁻ Ψεμπνου^ο δ/ Ψυρε επι ν^ο ε γ ι βς σι αρτ ι α ν^ο ι γ γ βς δ' επικ^δ/ ν^ο α γ κ β υ
 ν^ο ι ε γ α δ' υ
- 1003 δ/ μον^ς Αββ⁻ Χαρισι^ο ξ τοπ^{ον} Πλαμο^ο επι γ κας σι αρτ γ υ μ η ν^ο β γ ες επικ^δ/ γ ζς δ'
 ν^ο β γ [ι] δ δ'
- 1004 γ δ/ Μεγιστη τεκτ/ ξ τοπ^{ον} Πιαξ Μηλξ επι ν^ο β γ κ γ σι αρτ ε ν^ο ε γ ι ας επικ^δ/ γ κ βς δ'
 ν^ο ζ γ ι δ'
- 1005 γ δ/ Μαριαμ Βανατει επι ν^ο α γ ι γς σι αρτ ε β/ ν^ο δ επικ^δ/ γ ιδ ν^ο δ γ ιδ
 σ δ/ Μαριαμ⁻ το δ/ Σενου^ο το δ
 μερ τοπ^{ον} Πατββατει επι ν^ο α γ η σι αρτ ε
 μερ τοπ^{ον} Παλλανι^ο επι γ ες σι αρτ β/ δ/ Μαριαμ
 γι/ επι ν^ο α γ ι γς σι αρτ ε β/ ν^ο δ επικ^δ/ γ ιδ ν^ο δ γ ιδ
- 1010 δ/ Οννοφρι^ο Ψαιε επι ν^ο β γ ι γ δ' σι αρτ θ δ' ν^ο ε γ ι ας επικ^δ γ κ βς δ' ν^ο ζ γ ι δ'
 σ μερ τοπ^{ον} Ουρανηπ επι ν^ο α γ ι θς δ' σι αρτ ες δ' δ/ Οννοφρι^{ον}
 μερ τ^{ον} ατ/ ξ Αγι/ Βικτωρος επι γ ι α σι αρτ ας δτ/ ατ/
 μερ τοπ^{ον} Πλαος S Αββ⁻ Δανιηλ επι γ ας υ σι αρτ β/ δτ/ ατ/
 μερ τ^{ον} ατ/ τοπ^{ον} ξ υιων Κανο^ο επ[ι] γ δς δ' υ σι αρτ γ δ/ υιων Κανο^ο
- 1015 S ξ μερ τοπ^{ον} Αββ⁻ Δανιηλ ξ Μηνας . [. . .] πι γ ι η σι αρτ βς δ' δ/ Οννοφρι^{ον}

988. This line is inserted above in l. 984.

999. (υπερ) : the name is not entered.

1007. Πατββατει : the letter after σ seems to be β rather than α, but perhaps α is meant (Πα-τ-βανατει).

Fol. 25 b.]

1016 + δ/ Οννοφριῶ S αλλ^ω S μερ τοπ^{ου} ΠκαιϷ επι ν^ο ε Ϸ ιδς̄ σι αρ^τ Ϸ ν^ο δ Ϸ βς̄ επικ^δ/ Ϸ ιδ δ^ρ
 ν^ο δ Ϸ ις̄ δ[']

1017 δ/ Απα Τηρ το γ̄ δ/ Ψον το γ̄ δ/ υιων Ιακωβ το γ̄ | δ/ Παπνου^θ το γ̄ δ/ υι/ Αντονιου τ[ο γ̄]
 | δ/ Ιακωβ το γ̄

δ/ Οννοφρις Ψης επι ν^ο δ Ϸ ις̄ ιβ̄ σι αρ^τ ις̄ ν^ο ια Ϸ κβς̄ επικ^δ/ ν^ο α Ϸ ις̄ δ^ρ ν^ο ιγ Ϸ ις̄ [δ^ρ]

σ—

1020 μερ τοπ^{ου} Πασινῶ επι ν^ο α Ϸ Ϸ σι αρ^τ δ

μερ τοπ^{ου} Κερμαντσε επι Ϸ η γ̄ σι αρ^τ α δ^ρ

μερ τοπ^{ου} Νεμπσε επι Ϸ η [σ]ι αρ^τ δ δ^ρ

μερ γηδ/ ΤλεϷνε επι Ϸ ῖη σι αρ^τ βς̄ δ^ρ

μερ τοπ^{ου} Χαρισμε επι ν^ο α Ϸ ῖγ σι αρ^τ ε γ̄

1025 μερ τοπ^{ου} ΝιαϷ Κυρα επι Ϸ η δ^ρ σι αρ^τ α δ^ρ

μερ γηδ/ Φηνε επι Ϸ β σι αρ^τ γ̄

γι/ επι ν^ο δ Ϸ ις̄ ιβ̄ σι αρ^τ ις̄ ν^ο ια Ϸ κβς̄ επικ^δ/ ν^ο α Ϸ ις̄ δ^ρ ν^ο ιγ [Ϸ ις̄ δ^ρ]

δ/ Πανταπανη S τοπ^{ου} ΨανσϷην επι Ϸ κ σι αρ^τ γ̄ ν^ο β Ϸ γς̄ δ^ρ επικ^δ/ Ϸ Ϸς̄ ν^ο β Ϸ ια δ^ρ

δ/ Πατερμ^θ S τοπ^{ου} Παπο Καμουλ επι Ϸ ιβ̄ σι αρ^τ β ν^ο α Ϸ Ϸ επικ^δ/ Ϸ δ β/ ν^ο α Ϸ ῖα β/

1030 δ/ Πεκυσιῶ S Φιλημων S τοπ^{ου} Κερεβιν επι ν^ο β Ϸ δ σι αρ^τ Ϸ κδ^ρ ν^ο ε Ϸ ις̄ επικ^δ/ Ϸ ιθ ν^ο Ϸ Ϸ ες̄

δ/ Ερμανως το δ^ρ δ/ Φιλημων το δ^ρ δ/ Φιλο^θ το δ^ρ υ δ/ Φιλο^θ Παθαλμε το υ

δ/ Πεσοου οικ^δ/ S μερ τοπ^{ου} Πχιχιτος επι Ϸ ια σι αρ^τ Ϸ δ^ρ υ ν^ο α Ϸ γ επικ^δ/ Ϸ δ ν^ο α Ϸ Ϸ

γ δ/ Πιβω S Μαριαμ⁻ S μερ τοπ^{ου} Στρου^θ επι Ϸ β σι αρ^τ γ̄ Ϸ δς̄ δ^ρ επικ^δ/ Ϸ Ϸ υ Ϸ ε δ^ρ υ

δ/ Πετρος καθαρουρ^γ S αλλ^ω επι Ϸ κγ ιβ̄ σι αρ^τ γ υ ν^ο β Ϸ ιβ̄ επικ^δ/ Ϸ ης̄ δ^ρ ν^ο β Ϸ κς̄ δ^ρ

σ—

1035 μερ τοπ^{ου} Διακ^ω/ επ[ι] Ϸ ι σι αρ^τ ας̄

μερ τοπ^{ου} Πατσιδημε επ[ι] Ϸ ε ιβ̄ σι αρ^τ δ^ρ υ

μερ γηδ/ Θωρε επ[ι] Ϸ η γ̄ σι αρ^τ α δ^ρ

γι/ επι ν^ο Ϸ κγ ιβ̄ σι [α]ρ^τ γ υ ν^ο β Ϸ ιβ̄ επικ^δ/ Ϸ ης̄ δ^ρ ν^ο β Ϸ κς̄ δ^ρ

γ δ/ Πλοκ υπουρ^γ S μερ γηδ/ ΝιαϷ Κανις επι Ϸ ας̄ δ^ρ σι αρ^τ γ̄ Ϸ δ γ̄ επικ^δ/ Ϸ Ϸ ιβ̄ Ϸ δς̄ γ̄ ιβ̄

1040 δ/ Πτηρῶ μελιτουρ^γ S μερ Ταπραμα S Ταγαπη επι Ϸ ια β/ σι αρ ας̄ δ^ρ ν^ο α Ϸ Ϸ επικ^δ/

Ϸ δ δ^ρ υ ν^ο α Ϸ ι δ^ρ υ

σ—

1041 S S μερ τοπ^{ου} Σαμαχηλ S ΤλεϷνα [S T]αγαπη επι Ϸ ες̄ σι αρ^τ Ϸ δ^ρ υ

Fol. 26.]

+ δ/ Παπνου^θ S Θεοφιλη επι ν^ο γ Ϸ υ σι αρ^τ [ι]β̄ ν^ο η Ϸ ις̄ επικ^δ/ ν^ο α Ϸ Ϸ ν^ο θ Ϸ κς̄

σ—

1017. δ(ια) Παπνουθ(ιου) κ.τ.λ. : this seems intended to go with l. 1019, being written here owing to lack of space there. It is in blacker and thicker ink and perhaps in a different hand.

1019. ν^ο δ Ϸ ις̄ ιβ̄ : this should be ν^ο δ Ϸ ις̄ ιβ̄.

ις̄ Ϸ : this should be ιθ Ϸ ; the clerk has perhaps read the first item, which is certainly δ, as α.

1020-1026. Opposite these lines in the right margin ten lines, probably all (except perhaps the last) beginning with μερ, have been written and then washed out. Afterwards two other lines have been written by another hand. They read:—μ⁻ αβιτ αρ^χ τερ^ω ει^τ/ αι^ω | λ . ερϷκ εκωπσρν⁻ κ[ι]. They are quite obscure.

The hand is Greek, but portions (e.g. ερϷκ) give Coptic words. ει^τ/ αι^ω suggests εις τοὺς αἰῶνας.

1025. Κυρα : Ἰ. Κύρας. In l. 1124 it is a γῆδιον.

1032. οικ^δ/ : οἰκοδόμον.

1034. καθαρουργ(ου) : cf. Pap. 454 (a), l. 2 (vol. II, p. 320).

Ϸ κγ ιβ̄ : this should be Ϸ κγ γ̄ ιβ̄.

1042. ν^ο γ Ϸ υ : whatever the reading in l. 1043, this is obviously too small. Probably υ (Ϸ) is a mistake for η (δ), and the missing figure in l. 1043 is α. The true total of the items would then be 3 s. 8 $\frac{1}{4}$ c., but the $\frac{1}{4}$ might be ignored.

σι αρ^τ ιβ̄ : this should be ιβ̄ δ^ρ μϷ.

- 1043 μερ τοπ^{ου} Δισκουρ επι ν^ο α γ [.] δ' σι αρτ δ ζ δ/ Παπνου^θ το δ/ Θεοφιλη το δ/
- 1044 μερ τοπ^{ου} Πτολημε επι γ ις σι αρτ ας δ/ Μακαρι^ο ελαι^{ου},
- 1045 μερ τοπ^{ου} Τειαιε επι γ ης σι αρτ α δ' δ/ Παπνου^θ
- 1046 μερ τοπ^{ου} Πανυχατ^{ου} επι γ ιδ σι αρτ β δ/ Ηρακλειου το δ/ Θ[ε]ο[φ]ι[λ]η [το δ/]
- 1047 μερ τοπ^{ου} Ρυπαρι^ο επι γ βς γ ιβ σι αρτ δ/ Βικτωρ
μερ τοπ^{ου} Χαλκοπρτ επι γ δ σι αρτ ς η δ/ Μακαρι^ο
[μ]ερ τοπ^{ου} Δισκουρ επι γ δ σι αρτ β/ δ/ Βικτωρ
- 1050 μερ τοπ^{ου} Πατουελ επι γ γς σι αρτ ς δτ/ ατ/
μερ τοπ^{ου} Πιαθ Κελβοολε επι γ ςς δ' η σι αρτ α ις δτ/ ατ/
γι/ επι ν^ο γ γ η σι αρτ ιβ ν^ο η γ ις επικ^δ/ ν^ο α γ ςς ν^ο θ γ κς
- 1055 S ς εξ^δ μερ τοπ^{ου} Τειαιε ς ου Δουκαι επι [] δ' σι αρτ ς δ' κδ'
μερ τοπ^{ου} Πιαθθω ς γυνικ^ο/ επι γ θς δ' σι αρτ α
μερ τοπ^{ου} Τειαιε ς Παπο επι γ δ δ η σι αρτ ς η
μερ τοπ^{ου} Πανυχατ^{ου} ς νι^ω Λουκαν^{ου} επι γ γς δ' σι αρτ β/
μερ τ^{ου} ατ/ τοπ^{ου} ς μονι Αββ- Ερματ επ[ι] γ γ δ' σι αρτ ς
- S ς μερ τοπ^{ου} Τειαιε ς ουσι/ Αββ- Σουρ[ουτ] . . . ν^ο α γ θ
S ς μερ τοπ^{ου} Πα'ν'χατ^ο ς Μηνas επι γ ες σι αρτ ς γ δ/ Θεοφιλη
- 1060 S ς μερ τοπ^{ου} Τειαιε ς Παπο επι γ δ δ' η σι αρτ ς η δτ/ ατ/
S ς μερ τοπ^{ου} Τειαιε ουσι/ Αββ- Σουροντ/ - ν^ο α γ ιδ
δ/ Πτηρον^ν πρ^ε S αλλ^ω επι ν^ο β γ ια δ' σι αρτ θ μ η ν^ο ς γ ζ επικ^δ/ γ κ β ν^ο ζ γ ε
- σ—
μερ τοπ^{ου} Τσαμητ επι ν^ο α γ δς δ' σι αρτ ε δ/ Πτηρ^ο πρ^ε S αλλ^ω
- 1064 μερ τοπ^{ου} Αββ- Ενωχ επι ν^ο α γ ςς σι αρτ δ μ η δ^[τ]/ ατ/ γ ια δ' η δ/ νι^ω Παουαρ
[γ γ δ']
- 1065 δ/ Αθανασιος γ ε η δ/ Πακος ς Θεοδωτη S Ρε[β]εκκας γ ε η δ/ νι^ω Αυε
S Πχιπχιπ γ ε η
γι/ επι ν^ο β γ ια δ' σι αρτ θ μ η ν^ο ς γ ζ [ε]πικ^δ/ γ κ [β] ν^ο ζ [γ] ε

Fol. 26 b.]

+ δ/ Πακος Μουσαιο^ν ς Σιβλλας επι ν^ο δ γ α β/ σι αρτ ιβ ζ κρ^θ αρτ ς δ' ν^ο ι γ ζς
επικ^δ/ ν^ο α γ ιβ ν^ο ια γ ιθ β/

- 1070 μερ τοπ^{ου} Χαδιτος ς επι γ ες σι αρτ ς δ' δ/ Παπο
μερ τοπ^{ου} Χαρισμε ς Κυρ^ο επι γ ες σι αρτ ς δ' δ/ Κυριλλος
μερ γ η δ/ Φιβ Φαμ δτ/ ατ/ επι γ ας δ' σι αρτ δ' δ/ Καμουλ Πατσαχο

1043. Δισκουρ: *sic*, probably for Δισκόρου.

1044. ελαι^{ου}: ελαιουργ^{ου}.

1055. γ δ δ η: the fraction stroke of δ is omitted.

1058. The dots are in the MS.

1065. Αθανασιος: *os* a correction from *a*.

1068. Σιβλλας: probably meant for Σιβύλλας; but in Or. 6220 (6) *χελι* is a variant for the feminine name *τεϊελε* (Crum).

ν^ο δ γ α β/: this should be ν^ο δ γ β δ'.

ιβ ζ: this should be ιδ δ'.

1069. ν^ο ια γ ιθ β/: *sic*. These continual obvious blunders are difficult to explain.

1070. The dot is in the MS. Apparently the clerk did not know the name.

	μερ τοπ ^{ov} ΤηαποοϷε	επι ρ ζς δ' σι αρτ α	δτ/ κλλ ^w Πακος
	μερ τοπ ^{ov} ΠιωϷε Κορι	επι [ρ] γ σι αρτ ς	δτ/ ατ/
1075	μ[ερ] τοπ ^{ov} ΠοϷαμϷμου ελαιουρ γ [	επι [ν ^o] α ρ ς σι αρτ γ ς	δτ/ ατ/ αφ ^w δ/ Μακαρι ^o
1076	[μ]ερ τοπ ^{ov} Πετρε Ταπη ^o	επι ν ^o α ρ δς σι αρτ δς	δ/ εκκλλ ⁻ Νοτινης
	μερ τοπ ^{ov} Πατανουβε	επι ρ δς δ' σι αρτ β/	δτ/ ατ/
	μερ τοπ ^{ov} ΠιαϷ Πετω	επι ρ γ σι αρτ ς δ'	δτ/ ατ/
	μερ τοπ ^{ov} ΠκακουϷαλ	επι ρ η σι αρτ α ς	δτ/ ατ/
1080	μερ τοπ ^{ov} Πατανουβε ομ ^o Ϸ εκκλλ ^{l-1} Αντυ ^{ov} -	σι αρτ ς δ' ς κρ ^o αρτ ς δ' δτ/ ατ/	γι/ επι ν ^o δ ρ α β/ σι αρτ ιβ ς ς κρ ^o αρτ ς δ' ν ^o ι ρ ζς επικ ^δ / ν ^o α ρ ιβ ν ^o ια ρ ιθ β/
	δ/ Παπ[ο] Κυρος ς αλλ ^w επι ν ^o ς ρ η γ ιβ σι αρτ κγιβ ν ^o ιη ρ ιδ δ' η επικ ^δ / ν ^o β ρ ιζ		γι/ ν ^o κα ρ ζ δ' η
	μερ τοπ ^{ov} Τειαε	επι ρ ης ιβ σι αρτ α δ' δ/ Παπνου ^o ς Θεοφιλη	
1085	μερ Χαδιτος	επι ρ ες σι αρτ ς δ' δ/ Παπο	
	μερ τοπ ^{ov} Πσομ Ντο ^o	επι ρ ιβ δ' σι αρτ ας γ δτ/ ατ/	
	μερ τ ^{ov} ατ/ Ϸ Σιβλλας	επι ρ ς σι αρτ ς γ δτ/ ατ/	
	μερ γηδ/ ΝεμπϷε	επι ρ δ σι αρτ β/ δτ/ ατ/	
	μερ γηδ/ Φιβ Φαμ	επι ρ ας δ' σι αρτ δ' δ/ Καμουλ Πατσαχο	
1090	μερ τοπ ^{ov} Χαρισμε	επι ρ ε σι αρτ ς δ' δ/ Κυριλλος	
	μερ τοπ ^{ov} Βαφ ^e	επι ρ ιδ δ' σι αρτ α ς δ/ Παπο	
	μερ γηδ/ Ψεμρε Ϸ Ονατραν ^{ov}	επι ρ ης γ σι αρτ α γ δτ/ ατ/ ρ ς ιβ δ/ Ανδρεας ρ βς γ	
	μερ τοπ ^{ov} Πκομ Ντο ^o Ϸ τ ^{ov} ατ/	επι ρ ιβ δ' σι αρτ ας γ ιβ δτ/ υι/ Πακος	
	μερ Τι ^w / Ταωρ	επι ν ^o α ρ κγς σι αρτ ζς γ	
1095	μερ γηδ/ Μαρ[?σαβο]ο	επι ρ βς σι αρτ γ ιβ δ/ Κυριλλος	
	μερ τοπ ^{ov} Θανασια	επι ρ βς κδ' σι αρτ ς δτ/ ατ/	
1097	μερ τοπ ^{ov} Αββ ⁻ Μακαρι ^o ς Ψεμρε	επι ρ ας γ σι αρτ β/ δ/ Παπο το ς	
	δ/ Βικτωρ το ς		
1098	μερ τοπ ^{ov} ΠιωϷε Νευταλος	επι ρ [.] β ς σι αρτ βς δ' η δ/	
1099		]. ς τοπ ^{ov} Βαφ ^e ουσι/ Αββ ⁻	
	Σουρουτ ν ^o α ρ γ δ'		

In the right margin opposite ll. 1086 and 1087 :—

1100 ς Ϸ αμ^π ν^o β ρ ζ επικ^δ/ ρ η ν^o β ρ ιε
δ/ Πακος

1073. ΤηαποοϷε: the second letter is much more like η than κ; otherwise one might take the word as ΚαποοϷε (l. 817, etc.) with the feminine article.

κλλ^w: κληρονόμων.

1080. Αντυ^{ov}: what is read as υι might be the Coptic ϣ, but is hardly αι; but 'Ανταίον is probably intended. If so, the allusion must be to the principal church of Antaeopolis.

1086. Πσομ Ντοον: the same as Πκομ Ντοον (l. 1093 below, etc.). Mr. Crum remarks:—'Ϸομ, "vineyard," is often κομ. Ϸ and κ are quite interchangeable.'

1092. Οὔατρανίου is elsewhere a τόπος, and it is not necessary

to suppose that γηδ(ίου) here refers to more than Ψεμρε.

ης γ: to agree with the sum of the items at the end this should be ης γ ιβ. η is apparently a correction from ι.

1093. δ(ια) τ(ων). Something seems to have been washed out after this. It looks like δτ/, which was probably repeated by inadvertence.

1095. Μαρσαβοον: cf. l. 716, where also the word is not complete.

1098. δ(ια): the name has not been entered.

1100. αμ^π: probably ἀμπελικῶν; cf. l. 1127.

Fol. 27.]

- 1102 +δ/ Πισυνται § μερ τοπ^{ον} Τσαμητ § Σαλσελτοθ § Παλω Παανης επι ν^ο ρια σι αρ^τ αβ/
ν^ο α ρ δ § [4]
- 1103 επικ^δ/ ρ δ υ ν^ο α ρ η δ'
- 1104 δ/ Πιλατος Ιωτ § αλλ^ω § τοπ^{ον} Ππιν επι ν^ο α ρ ς σι αρ^τ δ δ' υ ν^ο γ ρ β § επικ/ ρ ι δ' υ
ν^ο γ ρ ι γ δ' υ
- 1105 δ/ Πιλατος το § δ/ Πκας το γ δ/ Ανδρεας πρ^ε το ιβ δ/ Παπο το ιβ
- 1106 δ/ Παμιν § αλλ^ω § τοπ^{ον} Πκαυ S Μελιτσε επι ν^ο α ρ γ σι αρ^τ γ δ' υ ν^ο β ρ κ β επικ^δ/
ρ ι δ' υ ν^ο γ ρ η δ'
- 1107 δ/ Παμιν ρ ι δ' δ/ Ανδρεας ρ ι δ' δ/ Χριστοφορια ρ γ δ' δ/ Βερβιτ ρ γ δ'
[δ/] Πετρος ιατρου S αλλ^ω επι ν^ο α ρ η σι αρ^τ ε ν^ο γ ρ ι επικ^δ/ ρ ι β ν^ο γ ρ κ β
σ—
τοπ^{ον} Τεβωτ επι ν^ο α ρ [ε] σι αρ^τ δ § δ/ Πετρος το β/ [δ/]. το [γ]
- 1110 γηδ/ Παρνατης επι ρ γ σι αρ^τ § δ/ Θεοδοσι πρ^ε
γι/ επι ν^ο α ρ η σι αρ^τ [ε] ν^ο γ ρ ι επικ^δ/ ρ ι β ν^ο γ ρ κ β
- 1112 δ/ Πατινθ S αλλ^ω § τοπ^{ον} Κακλεπτ επι ν^ο α ρ α σι αρ δ ν^ο β ρ ι δ' επικ^δ/ ρ θ [γ
ν^ο γ ρ α § ιβ]
- 1113 γι/ επι ν^ο α ρ α σι αρ^τ δ ν^ο β ρ ι δ' επικ^δ/ ρ θ γ ν^ο γ ρ α § [ιβ]
γ δ/ Παταγαπη § μερ τοπ^{ον} Πιαθ Ντοθ επ[ι ρ] ε σι αρ^τ § δ' ρ ι γ επικ^δ/ ρ α § δ' υ [ρ ι δ § δ' υ]
- 1115 γ δ/ Παλω § μερ τοπ^{ον} Τσαμητ S Σαλσελτοθ § Παλω Παανης επι ρ ι α δ' σι αρ^τ αβ/
ν^ο [α ρ δ § υ]
- 1116 επικ^δ/ ρ δ υ ν^ο α [ρ η δ']
γ δ/ Παυως Σαλσελτοθ επι ν^ο β ρ ζ δ' σι αρ^τ η δ' ν^ο ε ρ κ γ δ' επικ^δ/ ρ κα ν^ο [ς ρ κ δ']
σ—
- 1118 μερ τοπ^{ον} Πτολημε S Πανυχαθ επικ ρ ι δ σι αρ^τ β ιβ δ/ Παυως το §
δ/ Πισυνται [το υ]
- 1119 δ/ Απολλων το δ' δ/ Ερμ[αωσ? το υ]
- 1120 μερ γηδ/ Νιαθ Τσαλιθ επι ρ ι η σι αρ^τ β β/ οσαν^τ
μερ τοπ^{ον} Βησαριον S Σαλσελτοθ επι ρ ι ς δ' σι αρ^τ β § οσαν^τ
μερ τοπ^{ον} Νιαθ Τσαλιθ S Σαλσελτοθ επι ρ ζ δ' σι αρ^τ α δ/ Παυως
γι/ επι ν^ο β ρ ζ δ' σι αρ^τ η δ' ν^ο ε ρ κ γ δ' επικ^δ/ ρ κα ν^ο ς ρ κ [δ']
δ/ Πετρος πρ^ε Αγι/ Αποστολ § γηδ/ Νιαθ Κυρα επι ρ η δ' σι αρ^τ α γ ρ κ επικ^δ/ ρ γ δ' ρ κ γ δ'
- 1125 γ δ/ Πνει S αλλ^ω § τοπ^{ον} Τκηρσ επι ν^ο α ρ γ σι αρ^τ δ κ δ' ν^ο β ρ κα επικ^δ/ ρ ι ν^ο γ ρ ζ
γ δ/ Πετρος Αβρααμιθ § τοπ^{ον} Πετρος επι ρ ζ σι αρ^τ α ρ ι ζ επικ^δ/ ρ β § ν^ο ρ ι θ §
S § αμπελικ^ω/ συνπρ^θ [ν^ο] β ρ γ επικ^δ/ ρ ζ ν^ο β ρ ι §
δ/ Παυλε Ταγο^υ ρ [

1102. (υπερ): Παλω Παανης was the name of a τόπος (l. 174, 1420, 99), but in l. 1115 the symbol before it is certainly §, not S (here it might be §), so that in these places it is evidently the name of a person.

1109. δ(ια) κ.τ.λ.: in a different hand.

1113. ν^ο β ρ ι δ': δ' is omitted.

1115. This line, except for the first name, is a repetition of l. 1102.

1117. ν^ο β ρ ζ δ': this should be ν^ο β ρ η.

1124. πρεσβυτέρου Αγίου Αποστόλων, i. e. a priest of that church.

1127. (υπερ) αμπελικω(ν) συνπρ(α)θ(εντων): cf. note on l. 836.

1128. This is probably a continuation of l. 1127.

Fol. 27 b.]

-]. γ . . [. .] δ/ Πακος γ ιη δ/ Ισιδωρον γ κ
- 1130 +δ/ Πκουι Παανης επι ν° γ γ ιης σι αρτ ιβς ν° θ γ ιγς δ' επικδ/ ν° α γ θ δ' υ' ν° ι γ κ γ υ
- σ—
- 1131 μερ τοπ^{ov} Πιαζ `Αρ'σενονπ επι γ ιγ σι αρτ β δ/ Πκουι το δ' δ/ Ενωχ το δ'
δ/ Πακος το [δ']
- 1132 δ/ Ισιδωρος τ[ο δ']
- 1133 μερ γηδ/ Αββ- Ψεμπνου^θ επι γ ς σι αρτ α δ/ Πκουι το γ δ/ Ενωχ το γ
δ/ Ισιδωρ/ το [γ]
- 1134 μερ τοπ^{ov} Φρηρ επι γ β σι αρτ γ δ/ Πκουι το δ' δ/ Ενωχ το δ'
- 1135 μερ τοπ^{ov} Τσαμητ επι γ θ σι αρτ α γ δ/ Πκουι γ ε γ δ/ Πακός' γ β
δ/ Ισιδωρ/ [γ α β/]
- 1136 μερ τοπ^{ov} Πανυχατο^v [επι] γ δ σι αρτ β/ δ/ Ενωχ γ ς γ
δ/ Πακος γ α δ' δ/ Πκουι γ α δ/ Ενωχ [γ ς]
- 1139 μερ τοπ^{ov} Τσεκρονχ [επι] γ β δ' σι αρτ γ δ/ Πκουι δ/ Ισιδωρος γ δ'
[μ]ερ τοπ^{ov} Σαλσελτοζ δ' Βεσαρι^[ω] επι γ ιβ δ' σι αρτ δ δ/ Τεβου το δ'
δ/ Πκουι το υ δ/ Βικ[τωρ]
- 1140 μερ τοπ^{ov} Πτολημε S Πιαζ Τσαχι^{ov} επι γ ιη σι αρτ βς δ' οσα^τ/ πρ^ε το υ
γι/ επι ν° γ γ ιης σι αρτ ιβς ν° θ γ ιγς δ' επικδ/ ν° α γ θ δ' υ ν° ι γ κ γ υ
- 1142 S δ μερ/ γηδ/ Ταμιτααμ επι γ ς σι αρτ α δ/ Πκουι
- 1142 α μερ . . .
- S δ μερ/ τοπ^{ov} Φαναζ[ο]μ δ ουσι/ Αββ- Σουρου^τ - - - ν° α γ η δ/ Πκουι
- S δ μερ/ μον, Ταρο[ο]υ^τ δ μερ το^π Τι^ο [Κο]λλου^θ - - - ν° α δ' α^τ/
- 1145 S δ μερ/ τοπ^{ov} Ερτατορ δ γυνικ^ω/ επι γ ης δ' σι αρτ α δ' υ δ/ Ενωχ
- S δ μερ τοπ^{ov} Τλευη επι γ ες υ σι αρτ ς δ' α^τ/
- [S] δ μερ τοπ^{ov} Ταβησζατ επι γ ας ις σι αρτ υ δ' α^τ/
- S δ μερ τοπ^{ov} Αββ- Ενωχ επ[ι] γ α δ' λβ σι αρτ ς κδ δ/ Ενωχ
- S δ μερ τοπ^{ov} Φαναζομ S Κερατας ουσι/ Αββ- Σουρου^τ - - - ν° α γ η δ/ Ενωχ
- 1150 S δ μερ τοπ^{ov} Τιων Κολου^θ δ μονι Ταρου^τ - - - ν° α δ/ Ενωχ
- S δ μερ τοπ^{ov} Αββ· Εν[ω]χ δ μ^ο επι γ β σι αρτ γ δ/ Πακος
- S δ μερ τοπ^{ov} Φαναζομ S Κερατας ουσι/ Αββ- Σουρου^τ . . ν° γ γ ιθς δ/ Πακος
- S δ μονι Ταρου^τ δ μ^ε τοπ^{ov} Πιαζ Κολου^θ ν° α δ/ Ισιδωρος
- [δ/] Πωαυ Ραχηλ δ τοπ^{ov} Φαναζομ· επι γ ις δ' σι αρτ β γ ιβ ν° α γ ιθ επικδ/ γ ς
ν° β γ ας
- 1155

1129. Probably a continuation of l. 1128.

1130. ιβς : this should be ιβ γ ιβς.

1136. This line is continued in l. 1137 and by the entry for Isidorus in l. 1138. The connexion is shown in the MS. by a curved line drawn down from here and round the beginning of l. 1137.

1138. Τσεκρονχ : or Τσεκροουχ, the ου in that case being a monogram. From other instances Τσεκρονχ seems to be the correct form.

1139. Βεσαρι^ω : *l.* Βησαριωνος. Continued at the end of l. 1140.1140. Before οσα^τ/, δ^τ/ has been washed out.

1142. Πκουι : the dot is a long curved line, like an S written horizontally. The name means 'the little one' (Crum).

1151. δ μ^ο : *i.e.*, if the reading is correct, ὑπὲρ μοναστηρίου ; presumably that of St. Enoch (*cf.* 1459, 33) ; or possibly Tarous.

1152. The dots are in the MS.

1154. Πωαυ : perhaps the same name as Πχαα, Crum, *Catalogue*, p. 449 and χαα of l. 647 here ; *cf.* Spiegelberg, *Aeg. u. griech. Eigennamen*, No. 320 a, from which it may perhaps be concluded that the name Στρουθός which occurs several times in this account is a translation of the Coptic χαα.

[δ/ Π]καμε § Θεοδωρος § αλλω επι ν° β γ η σι αρτ θ ν° ε επικδ/ γ κα ν° ε γ κα

σ—

τοπ^{ov} Ναμαν Ψον επι ν° β γ η σι αρτ θ ν° ε επικδ/ γ κα ν° ε γ κα

[δ/] Πῖμων Πνει § μερ τοπ^{ov} Σαλσελτοχ επι γ β β/ σι αρτ γ ι β γ ε δ' επικδ/ γ α γ ζ δ'

Fol. 28.]

+ δ/ Ρουθ Μηνας επι γ δ γ ι σι [αρτ] § [δ'] γ ι α επικδ/ γ α δ' γ ι β δ'

σ—

1160 μερ τοπ^{ov} Ταριστου επι γ α σι αρτ δ' δ/ Βαρθολομ^ε δ/ α β β- Κυρος το §
δ/ νι^ω Πετρο[ν το §]

1161 μερ τοπ^{ov} Πιαθ Ντοδ επι γ β γ σι αρτ^[7] § δ/ Φοιβ- § Μο[ν]σης
γι/ επι δ γ ι σι αρτ δ' γ ι α επικδ/ γ α δ' γ ι β δ'

γ δ/ Ραχηλ § τοπ^{ov} Καστωρ § Ουραν^ο επι γ ζ δ' σι αρτ α δ' γ ι θ δ' επικδ/ γ γ γ κ β δ'
[δ/] Σαβινος Ιωσηφι^ο § αλλω επι ν° γ γ ε σι αρτ ζ ν° η γ δ επικδ/ ν° α γ δ δ' ν° θ γ θ δ'

σ—

1165 τοπ^{ov} Σικδρακ επι ν° β γ κ σι αρτ ε δ/ Σαβινος πρ^ε [το] δ' δ/ Κυριλλος το δ'
δ/ Ερ[μανω]ς το δ' δ/ [το δ']

μερ τοπ^{ov} Ψοι^ο Παπνου^θ επι γ ι σι αρτ α §
γι/ επι ν° γ γ ε σι αρτ ζ ν° η γ δ επικδ/ ν° α γ δ δ' ν° θ γ θ δ'

§ § ε ξ δ § § μερ τοπ^{ov} Τανκεω επι γ γ ι β σι αρτ [

1170 μερ τοπ^{ov} Δουκαι επι γ δ' σ[ι αρτ

§ § μερ τοπ^{ov} Κερτουτ ουσι/ Α β β- Σουρουτ [

§ § αμπελικ^ω/ [

§ μερ γ η δ/ Θωρε δ/ Ιω^α § γυνικ^ω/ [

§ § μερ τοπ^{ov} Δουκαι [

1175 § § μερ τοπ^{ov} Σαρατωκε [

§ § μερ τοπ^{ov} Κερτουτ ουσι/ Α β β- Σ[ουρουτ

Fol. 28 b.]

+ δ/ Σοση[. .]. Καλαπετ επι ν° α γ ι σι [αρτ] ε ι β ν° γ γ ι δ γ επικδ/ γ ι β δ' ν° δ γ γ δ' [ι]

σ—

μερ τοπ^{ov} Σαμαχηλ επι γ ι α σι αρτ α δ'

μερ τοπ^{ov} Ουατρανι^ο επι γ ι α δ' ι ι σι αρτ α β/

1180 μερ τοπ^{ov} Καλαπετ επι γ ι α σι αρτ α β/

γι/ επι ν° α γ ι σι αρτ ε ι β ν° γ γ ι δ γ επικδ/ γ ι β δ' ν° δ γ γ δ' ι

γ δ/ Σαβινος § των τεκ/ν' Πεβω § μερ τοπ^{ov} Πατκαλεελε επι γ ζ δ' σι αρτ α γ ι η επικδ/ γ β § [ι]
ν° γ κ § ι

1158. Πιμων : Σιμων could be read but would be out of order. It may perhaps have been written notwithstanding.

1160. δ(ια) Βαρθολομ^ε : apparently this should have been deleted. Possibly, however, a fraction has been omitted after it, in which case the fraction supplied at the end is incorrect.

1162. επι δ γ ι : the carat sign is omitted. The amount should be γ δ γ.

1172. The dots are in the MS.

1177. ν° α γ ι : this should obviously, from the single items, be ν° α γ θ δ' ι ι. The payments given in the margin (ll. 1195-1199) add up to ν° α γ ι γ.

1182. τεκ/ν' : a combination of the two methods of abbreviation, τεκ/ and τεκν' ; but the ν is not certain.

	S	§	εξ ^δ	S	§	μερ τοπ ^{ου} Φητ Ερμανως Πιλα ^τ επι γ ^ι . δ' σι αρ ^τ ας υ
	S	§	γηδ/	Φητ	υ ^ω	Καλλινικ ^ω επι γ ^ς σι [αρ] ^τ α δ/ Αλ[δρεας διοικ ^τ /?
	[[S	§	τοπ	Τσωνη	§	Αντωνιου επι γ ^α δ' σι αρ ^τ ε']
1215	S	§	των συντεχνιτων		επι ν ^ο	κδ αφ ^ω § των χαλκοπρ ^τ [
<hr/>						
	δ ^τ /	τεκτων		επι ν ^ο	θ ν ^ο	κα γ ^ι γ επι[ικ ^δ /
	δ ^τ /	πακτωνο ^π		επι ν ^ο	γγ ιβ ν ^ο	η γ θ ε[π]ικ ^δ / [
	δ ^τ /	ραπτων		επι ν ^ο	α γ ζ ν ^ο	γγ β επι[ικ ^δ /
	δ ^τ /	εξωπυλι ^τ		επι ν ^ο	α γ β ν ^ο	β γ ιδ επικ ^[δ] / [
1220	δ ^τ /	γναφεων		επι	γ κα ν ^ο	β γ α ε[π]ικ ^δ / [
	δ ^τ /	σκετευων		επι	γ ιβ ν ^ο	α γ δς επικ ^[δ] / γ δ δ' [ν ^ο α γ ης δ']
	δ ^τ /	αρτωκωλυ ^τ		επι ν ^ο	β γ α ν ^ο	δ γ . . επικ ^δ / γ ις δ' [
	δ ^τ /	χαλκεων		επι	γ ζ	γ ις δ' επικ ^δ / γ βς [γ ιθ δ']
	δ ^τ /	καννακοπρ ^τ		επι ν ^ο	β γ ι[.] ν ^ο	ς γ ιε [ε]πικ ^δ / γ κα [

Fol. 29 b.]

1225 + S § [. . .] δι . . .^θ αδιεσπ^οπ^ο κτημ^τμ^τ

1212. Ερμανως; probably *ὑπέρ* is to be understood before this, and also before *υῖων* in the next line; these were the *ἑξέδροι* for whom payment was made.

1213. Καλλινικ^ω: corrected from Δαλλινικ^ω.

Ανδρεας: the surface of the papyrus after *ν* seems intact, but probably something was written and the ink has disappeared; so too in ll. 1216–1220 after *επικ^δ/*.

1215. (και) (υπερ) των συντεχνιτων: this is no doubt a payment by the tradespeople of a certain proportion of the *δημόσια* or *jizyah*. There is, however, one difficulty. The obvious reason for specifying the tradespeople separately would be that whereas the *jizyah* was levied primarily upon land, the tradespeople, who as a rule would hold no land, would in the ordinary way escape their quota; and thus a special proportion of the lump sum was assigned to them, as a kind of trade-tax. This appears to have been the case from a passage of Ibn 'Abd-al-Hakam quoted by Becker, *Beiträge*, II. p. 90 f.; e.g. 'damit fertig ziehen sie (the officials) die in jeder Stadt anwesenden Handwerker und Lohnarbeiter heran und legen ihnen auf nach ihrem Vermögen'; and cf. Becker's remarks on this, p. 93. It is shown by several documents that the various trades made payments for taxes as corporate bodies; e.g. UKF. 836, where the *σιδηρουργοί* pay for *δημόσιον*; 839, *οἱ ῥάπται* for *διαγραφή*; 840, *ἡ ἐργασία* (see Wilcken, *Archiv*, V. 296) *τῶν φουσκαρίων* for the same; 850, *οἱ σιδηροχαλκ(εῖς?)* for *στιχάρια*; cf. too RKT. III (= PERF. 577), where information is asked for concerning the *τεχνίται*, and PERF. 686, a list of tradespeople, etc., for taxation purposes. Now this tax on tradespeople might be expected to be regarded as poll-tax, and the two Rainer papyri are taken by the editors of the *Führer* as referring to that tax; but in the present case the various trades pay two sums of money, though no wheat corresponding, it would seem, to the sum preceding and that

following the wheat in the case of ordinary tax-payers, the first of which is evidently the land-tax. No land is, however, mentioned in connexion with the payments; and since it appears from the following papyri that land-holders paid both the land- and the poll-tax the explanation of these payments may perhaps be, not that the trade-guilds held land on which they paid land-tax, but that, to equalize matters between them and the land-holders, an additional tax on the trade, corresponding to the land-tax and not incorporated in the poll-tax, was levied on them. This is perhaps the *δημόσιον* of UKF. 836.

ν^ο κδ: this is apparently not the sum of the figures given below, or if so is too large. It is perhaps the sum of the following payments *plus* a payment for the *χαλκοπράται*, entered at the end of this line.

1216. τεκτων: *λ. τεκτόνων*.

1217. πακτωνοπ(ρατων): apparently 'sellers of *πάκτωνες*,' *πάκτων* was a light boat (L. and S.).

1219. εξωπυλι(ων): cf. BGU. 34, II. 21, 31, etc.; probably in the same sense as *ἐξωπράτης*, 'one who brings commodities into a city and sells them there,' Soph. Apparently these outside traders were organized as a separate guild.

1221. σκετευων: *λ. σκυτέων*.

1222. αρτωκωλυ^τ: obscure; just possibly a slip of the pen for *ἀρτοπωλ(η)τ(ων)* = *ἀρτοπωλών*; the reading is quite certain.

1224. καννακοπρ(α)τ(ων): sellers of *καννάκαι*, cloaks.

1225. αδιεσπ^οπ^ο: *sic*, apparently, but *ἀδεσπώτων* is probably meant. These ownerless lands (*agri deserti*) were presumably lands which for some reason had fallen, temporarily or permanently, to the state and were leased to various persons. The most usual cause for lands being *deserti* was probably the flight of their cultivators (the *φυγάδες*). For the *agri deserti* generally cf. Becker, ZA. XVIII. 305 ff., XXII. 139, *Klio*, IX. 2, 8 ff.

τοπ^{ov} Ερμουγενε επι ν^ο γ γ κα δ' σι αρ^τ ια^ς γ ν^ο θ γ κ β δ' επικ^δ/ ν^ο α γ [ια]
 —————

γλ/ ν^ο ια γ θ δ'

δ/ Ἰερημιας Πκνα ν^ο τ γ ιε σι αρ^τ ζ γ επικ^δ/ γ κ γ δ' γ λ/ ν^ο ζ γ ι [δ δ' γ]

δ/ Βικτωρ Πτανας ν^ο γ γ ζ δ' σι αρ^τ γ γ ι β επικ^δ/ γ ι α γ λ/ ν^ο γ γ [ι θ δ' γ]

1230 τοπ^{ov} Χι . χ . . ητ δ/ Γεωργιος Πατχω επι ν^ο α γ ι β σι αρ^τ ε γ ν^ο γ γ κα επικ^δ/ γ ι γ δ' γ λ/
 ν^ο [δ γ ι δ']

1231 δ/ υιων Σαβινος το δ/ Γεωργιος Πατχω το δ/

[τοπ]^{ov} [.....]... επι ν^ο α γ ι α σι αρ^τ ε γ ν^ο γ γ κα επικ^δ/ γ ι γ δ' γ λ/ ν^ο δ [γ ι] δ [δ']

] επι ν^ο β γ δ σι αρ^τ τ δ' ν^ο ε γ δ επικ^δ/ γ ι η γ λ/ ν^ο ε γ κ β

] ι δ^[τ]/ τεκ^τ/ επι ν^ο γ [γ] ι δ' σι αρ^τ τ δ' ν^ο η γ ι α επικ^δ/ ν^ο α γ ε δ' γ λ/ ν^ο θ γ ι δ' δ'

1235] Πνει επι γ ι β σι αρ^τ α δ' γ ι ν^ο α γ ζ επικ^δ/ γ δ β/ γ λ/ ν^ο α γ ι β δ'
] επι ν^ο α γ η δ' σι αρ^τ δ γ ν^ο γ γ ι β επικ^δ/ γ ι β δ' ν^ο δ γ δ'

Fol. 30.]

[+] τοπ^{ov} Δουκαί δ/ Ερμανως S Φιλημων [ε]πι ν^ο α γ η σι αρ^τ ε ι β ν^ο γ γ ι επικ^δ/ γ ι β ν^ο γ γ κ β
 δ/ Φιλημων S Ερμανως γ κ δ/ υιων Αβρααμιδ γ δ δ/ Χριστοφορω γ δ δ/ Πεβω ν^ο γ δ

] τοπ^{ov} Σαρατωκει δ^τ/ κεραμ^{εε} επι ν^ο α γ ι γ δ' σι αρ^τ ε γ ι β

1240 γ τοπ^{ov} Κασπιτου επι ν^ο α γ τ σι αρ^τ β/ ν^ο γ γ ζ δ' επικ^δ/ γ ι α ν^ο γ γ ι [η δ']

γ τοπ^{ov} Θελξελλει επι γ ι δ σι αρ^τ β δ' ν^ο α γ ι γ επικ^δ/ γ ζ . . ν^ο α γ κ [

] τοπ^{ov} Ἰακωβ Απολλωνος επι ν^ο β σι αρ^τ τ ν^ο ε γ β επικ^δ/ γ ι ζ δ' ν^ο ε γ κ δ'

1243 γ τοπ^{ov} Θελξελλει δ^τ/ κεραμ^{εε} ομ^ο επι ν^ο α γ δ σι αρ^τ γ κ δ ν^ο β γ ι α επικ^δ/ γ η δ' δ'
 ν^ο β γ ι θ δ'

1244 τοπ^{ov} Λαβαν επι ν^ο γ α δ' γ σι αρ^τ ε γ ν^ο ε γ ε επικ^δ/ γ ι η δ' ν^ο ε γ κ γ δ'

—————

1245 δ/ υι^ω Ερμανως S Μακαριδ

γ τοπ^{ov} Θερσωπναμ επι ν^ο α γ ι δ σι αρ^τ ε δ' ν^ο δ γ β δ' επικ^δ/ γ ι δ δ' ν^ο δ γ ι δ

γ τοπ^{ov} Λαμπορσε επι ν^ο α γ ι β σι αρ^τ ε ν^ο γ γ ι θ επικ^δ/ γ ι γ δ' ν^ο δ γ η δ'

Fol. 30 b.]

+ τοπ^{ov} Παλακ απο Ψινεμουν επι ν^ο α γ ι β σι αρ^τ ε β/ ν^ο γ γ κ επικ^δ/ γ ι γ δ' ν^ο δ γ θ δ [']

1226. This line contains the totals of ll. 1228 and 1229, but the money total is not the first (3s. 21½ c.) but the second 9s. 22½ c.) sum. The επικ^δ/ and general total are the totals of the similar entries in ll. 1228 and 1229. The wheat is incorrect, and should be ια δ'.

1230. Χι . χ . . ητ: a personal name Πχιπχιπ occurs in l. 1066, but that seems impossible here.

1235. α γ ι β δ' : δ' corrected from δ'.

1237 ff. The list of ἀδέσποτα κτήματα is still continued. It

goes on till f. 31.

1239. κεραμ^{εε}: *l. κεραμέων*. This seems to imply that the land was leased to the corporation of potters, probably for the purposes of their trade; cf. δ(ιὰ) τ(ῶν) ἐλαιουργ(ῶν) in l. 1253. These then are instances of trade-corporations paying the ordinary land-tax, but the circumstances are exceptional. Neither the potters nor the oil-merchants occur in the list on f. 29; cf. however the τέκτονες in l. 1234, who do appear in the list.

1248. Ψινεμουν: no doubt the χ(ωρίον) Ψινεμ^{ov} of 1422, 21.

- 1250 γ τοπ^{ov} Παῦντε ὁ Φαμακει ἐπι γκαγ σι αρτ γγ ν^o βγε επικ^δ/ γζδ' ν^o βγιβδ']
] τοπ^{ov} Πιαβ Παπην ἐπι γκβδ' σι αρτ γγ ν^o βγιβ επικ^δ/ γηδ' ν^o βγιβδ']
 γ τοπ^{ov} Βαλαβω [ἐπι ν^o α] γζδ' σι αρτ ε ν^o γγι επικ^δ/ γιβ ν^o γγ[κβ]
 γ τοπ^{ov} Κριπιτος [ἐπι] ι γιζδ' σι αρτ βς ν^o αγιθ επικ^δ/ γς ν^o βγα
 γ τοπ^{ov} Σακοορε δτ/ ελαιουρ [ἐπι ν^o βγς.] σι αρτ εδ' ν^o εγιεδ' επικ^δ/ γιβδ' ν^o εγια
 γ τοπ^{ov} Πιαβ Πετω ἐπι γιας σι αρτ ας δ' ν^o αγς επικ^δ/ γδδ' ν^o αγιδ']
 1255 γ τοπ^{ov} Καστωρ ἐπι ν^o αγιθ σι αρτ ε ν^o γγιγ επικ^δ/ γιβδ' ν^o δγας δ'
 μον^ς Οασιτων ἐπι ν^o δγις σι αρτ ις ν^o ια γιζδ' επικ^δ/ ν^o αγις δ' ν^o ιγγγ
 αφ^ω δ/ Ανδρεας διοικτ/ ξ β κτημ^τ μ ν^o ε λοι^π ν^o ηγγ
 ———
 τοπ^{ov} Οασιτων χωρημ^τ δ/ υιων Πιλε[.] ἐπι ν^o . σι αρτ δ ν^o γγις γι/ ν^o γγις

Fol. 31.]

- γ τοπ^{ov} Τρελζελεει δ/ αββ⁻ Κυρος ἐπι ν^o ε σι αρτ α γιζδ'
 1260 γ τοπ^{ov} Οασιτων δ/ Βεσατος ἐπι ν^o ε σι αρτ γς ν^o βγιβ επικ^δ/ γηδ'
 ν^o β[γ κς δ']
 ———
 1261 γ τοπ^{ov} Τβαμπε σι αρτ βς ν^o αγβ επικ^δ/ γδ ν^o αγς
 1262 γ τοπ^{ov} Παπχακ ἐπι ε σι αρτ ε ν^o αγιγς επικ^δ/ γεδ']
 ν^o [αγιηδ']
 1263 γ τοπ^{ov} Νσανζηνε ἐπι ν^o γ[γη] σι [α]ρ^[τ] ε ν^o γγις δ' επικ^δ/ γιβδ']
 ν^[o] γ[γκγ]
 1264 δ/ Ραχηλ δ Σιμων γ νς δ/ Πεκνσις γις δ/ Μαρίας γη
 1265 γ τοπ^{ov} Ψαι Ἰθεωμαννε μτ ν^o γγιε[ς] επ[ικ]^δ/ γιβδ' επικ^o/ Ψυρο^υ ν^o [] ε[πικ/]^δ ν^o α[
 ———
 δ/ εποικ/ Ψυρου ν^o δγγς δ' γι/ ν^o ηγκς

 γ τοπ^{ov} Αγι/ Βικτωρος Ψιντοορ^o ἐπι ν^o . γη σι αρτ δ
 μερ/ γηδ/ Νατρεμει ἐπι γιδς κδ σι αρτ βς ν^o αγιδ'] επικ^δ/ γες ν^o αγιθς]

1255. ν^o δγ ας δ' : γ is omitted.

1256. μον(αστηριου) Οασιτων : it is not clear why this comes among the ἀδέσποτα κτήματα. Perhaps the monastery had taken up some of the κτήματα ; cf. (ὑπερ) β κτημ(ά)τ(ων) in the next line.

1258. χωρημ(α)τ(ων) : the sense of the word in this context is not clear. In Crum, *Catalogue*, Nos. 404, 407 and many other Jême documents χωρημα is perhaps used as a definite land-holding (Crum).

1259. Τρελζελεει : this seems to be the same as the Θελελλει of ll. 1241, 1243. τρ then = θ, which is interesting, and probably shows that the name was pronounced with the t and h separate ; but it would be unsafe to use this as evidence for the Erasmian pronunciation (t + h) of θ.

1260. The insertion of the symbol σ — after this line is probably a mistake, as the line obviously does not give a total

of which the following lines specify the details.

1262. επι ε : ε written over ν^o.

1265. μτ : μετά. The supplement (ς) is made owing to the fact that the ν^o δγγς δ' in the next line is evidently the sum of this payment and its επικ^δ. This payment was made by the ἐποίκιον of Psyrus, apparently as a community ; the rest therefore (the total, 8 s. 20½ c. is given in l. 1266) was presumably paid by some other corporation or person. επικ^o/ (sic) Ψυρου goes with what precedes, not with what follows. δ/ εποικ/ κ.τ.λ. is in darker ink and apparently by another hand.

1267. Αγι(ου) Βικτωρος Ψιντοορο(υ) : i. e. the τόπος of the church of St. Victor at Psintoorus, which occurs in l. 562. Ψιντόορος seems to be a place-name. It is not quite clear whether this is distinct from the τόπος Ἀγίου Βικτωρος which occurs in several places in the collection.

Fol. 31 b.]

	+ διασταλμων Αγι/ Μαρίας ορος	ν ^ο ριδ	σι αρ ^τ ιβ
1270	τοπ ^ο ν Πιαθ Πουθολ το δ/ Ηλιας προ/	ν ^ο 59 ι5	σι αρ ^τ δ/
	τοπ ^ο ν Πιαθ Πουθολ το δ/ δ ^τ / βαφεῶ	ν ^ο 79 η	σι αρ ^τ δ[ι4]
	τοπ ^ο ν Πιαθ Πουθολ το δ/ δ ^τ / γναφεῶ	ν ^ο 79 η	σι αρ ^τ δ/ ι
	μερ/ τοπ ^ο ν Ψαι δ ^τ / οικοδ ^ο το β/	ν ^ο η 9 5 δ/	σι αρ ^τ α
	μερ τ ^ο ν αυ ^τ τοπ ^ο ν Σ Αβρααμ S Ψοτε το γ	ν ^ο δ 9 γ δ/ ι	σι αρ ^τ δ/
1275	τοπ ^ο ν Φαίνεωρος δ/ Ερμαως S Φρημ	ν ^ο ζ 9 η	σι αρ ^τ α
	τοπ ^ο ν Πελοολε δ ^τ / προ/	ν ^ο δ 9 η	
	τοπ ^ο ν Χαρισμε	ν ^ο ι 9 γ θ	σι αρ ^τ α δ
	τοπ ^ο ν Αββ ⁻ Γαβριηλ	ν ^ο ε 9 ι ε	
	τοπ ^ο ν Πρημρης δ/ Κολλου ^ο βοη ^ο	ν ^ο α 9 δ	σι αρ ^τ α
1280	αυ ^τ τ ^ο ν χ[αλ]κοπρα ^τ	ν ^ο ν ζ	σι αρ ^τ ζ
	S δ μον ^ι Βαρβαρου	ν ^ο ρι 9 η	σι αρ ^τ μ5
	τοπ ^ο ν Πιαθ Δανειτ δ/ Ενωχ	ν ^ο ι ε 9 ι η	σι αρ ^τ ζ
	τοπ ^ο ν Πμαρτης δ/ Θεοδοσιος	ν ^ο ζ 9 γ δ	σι αρ ^τ γ δ/
	τοπ ^ο ν Πωοντε δ/ Φιλοθεος	ν ^ο ι ζ 9 5	σι αρ ^τ θ δ
1285	τοπ ^ο ν Αρσενοφινικ[ς] δ ^τ / κλλ ⁻	ν ^ο ι γ 9 ι θ ι	σι αρ ^τ 5 δ/
	τοπ ^ο ν Πμανβκρρε	ν ^ο ι α 9 5	σι αρ ^τ 5
	τοπ ^ο ν Σαρουτσει δ/ Θεοδωσιος	ν ^ο ι β 9 θ	σι αρ ^τ 5
	τοπ ^ο ν Ψιβανοβετ	ν ^ο ζ 9 ι ζ δ/	σι αρ ^τ δ/
	τοπ ^ο ν Κεφα δ/ Κωσταντι S των αδελφ	ν ^ο δ 9 ι 5 δ/ ι	σι αρ ^τ γ
1290	τοπ ^ο ν Αρσενοφινικ/ ομο/	ν ^ο ι δ	σι αρ ^τ 5 δ/
	τοπ ^ο ν Θαναηπ	ν ^ο 5 9 ι γ δ/	σι αρ ^τ β δ/

Fol. 32.]

+ μον^ι Φαροουτος [ν^ο] ρια 9 κ σι αρ^τ μδ

1269. Here begins another section of these additional accounts, that giving the tax-quotas of the monasteries. It is to be noticed that these payments are called διασταλμοί. This word does not necessarily imply a special requisition (έκστραόρινα), as it is here used of the δημόσια.

ν^ο ριδ: this should be ν^ο ριδ 9 ι δ ι.

ιβ: this should be ι γ ι.

1270. προ/ : προεστῶτος, i.e. of the monastery, the prior.

1271. βαφεῶν: a barbarous form for βαφέως; perhaps a middle stage towards the modern Greek termination -έας, gen. -έα, for nouns of the -εύς declension; cf. Jannaris, *Hist. Gr. Grammar*, 339, 407. The person meant is apparently the dyer of the monastery; cf. γναφέων in the next line, and οικοδόμου in l. 1273.

1273. The dot is in the MS.

1279. Πρημρης: perhaps the same name as that of the god, who appears in M. L. Strack, *Die Dyn. der Ptolemäer*, Inscr. 141, as Πρεμαρής.

1280. αυ^τ τ^ον χαλκοπρα^τ: this is somewhat obscure. A χαλκο-πράτης does not seem a very likely official of a monastery (but cf. l. 1295), and αυ^τ(οῦ) τοῦ is difficult to explain. χαλκοπράτου is possibly the τόπος so called.

1281. Apparently these were payments made by St. Mary's for Barbarus, perhaps for convenience and by an arrangement between the two monasteries.

1285. κλλ⁻: apparently for κληρονόμων as usual, but that, in its ordinary sense, is curious in connexion with a monastery. In l. 1305 it is followed by a man's name, and perhaps should have been here; but cf. 1420, 204, which is against the supposition. The meaning would therefore seem to be 'allotment-holders,' under the monastery.

1292. Φαροουτος: a variant form of Φαροου. Possibly Φαροου is not the genitive of Φάροος but the original form, in which case Φαροούτος shows a Greek genitive-ending added to a Coptic word. But little weight can be attached to the inflexional forms of this document. Cf. Ταροουτ(ος) in l. 639, etc.

- μονῆ Αββ' Ερμαωτ - - - - - ν^ο ρπθζη σι αρτ ξ[ξ]
- σ—
- 1295 δτ/ χωρ^χ Αφροδ/ ξ διαγραφ/ ν^ο νη
 δτ/ χαλκοπρ^α . . . ν^ο οζ σι αρτ λαδ
 δ/ Τβελει . . . ν^ο δ
 δ/ Γεωργιος απ^ο τω ετω ν^ο ς
 δτ/ προεστῆ . ν^ο μδζη σι αρτ λεδ
- γ μονῆ Ταλοου . . . [ν]^ο [
- σ—
- 1300 δτ/ Εμφυτ [
- σ—
- 1305 τωπ^{ου} Νεου Κτημτ δτ/ υι^ω Πασο[δωρου ?
 τοπ^{ου} Φαμαί δτ/ τεκνων Ζηνοβιο [
 γηδ/ Νιαδ Χερῆ δ/ Ζαχαριας S Πα[
 τοπ^{ου} Τι/ Κολλου^θ δ/ υι^ω Ευλοττας [
 τοπ^{ου} Αγι/ Φοιβ- δ/ κλλῆ Μαξει . [
 τοπ^{ου} Βορρα Κτημτ Τπαστωτρε [
 τοπ^{ου} Νεου Κτημτ ετερο^ν δ/ υι^ω/ Ζηνοβιο [
 τοπ^{ου} Ελλωτ Φοι δ/ Ανδρ^ε διοικ/ [
 τοπ^{ου} Τσεμαου δτ/ τεκνων Φοιβ- ιατρ^{ου} [
 1310 τοπ^{ου} Ελαιουργ δ/ Μαρκος S Φνε [
 δτ/ πρ^ο/ ξ πακζ^λ τ^η αυτουρ^γ αυτ . . [
- Fol. 32 δ.]
-] . . .
-] . - τ^{ου} χωρι^{ου} - - - - - ν^ο ξεζκγ σι αρτ ςθδ
- σ—
- 1315 τοπ^{ου} Πασωτρε S Ταλου δ/ υι^ω Πασωτρε ν^ο ιβ σι αρτ λ
 τοπ^{ου} Νιαδ Εσοο[\] δ/ Ανδρ^ε διοικ/ ν^ο γζθ
 τοπ^{ου} Πινονος δ/ Γεωργιος Μαυλοκ ν^ο βζιθδ
 τοπ^{ου} Χαρας δ/ Ιωσηφ Πβητ S Πεσοο[\] ν^ο ιβζκ σι αρτ λ
 τοπ^{ου} Πανσαμ δ/ τ^ω κλλ - - - ν^ο εζς σι αρτ ιδ
 τοπ^{ου} Πααμ - - - ν^ο αζκα

1294. A payment for poll-tax; hence, there is no wheat. χωρ^χ is obscure. Some official or officials seems to be meant; perhaps χωράρχου, i. e. the head of the χώρα = διοίκησις = παγαρχία, and so the pagarch; but the non-occurrence of the word elsewhere in papyri makes this doubtful. χωρικ(κ)οί (cf. Oxy. Pap. 141, 4, 5) seems quite improbable.

1295. The dots in this and other lines on this page are in the MS.

1297. τω ετω : L, apparently τοῦ αὐτοῦ (sc. μοναστηρίου?).

1299. Ταλοου : L, Ταρόου.

1300. δ(ια) τ(ων) Εμφυτ(ετων) seems to be the ἐποίκιον of that name. Why it paid for the monastery is not clear. Perhaps,

however, the word refers to persons holding land by *emphyteusis* from the monastery. Pap. 483 (Cat. ii. 323) is an example of this kind of tenure under a monastery. In favour of this explanation is the fact that several of the persons making the payments are described as children or heirs, presumably of previous tenants.

1301. Πασοδωρου : this appears as the name of a τόπος.

1304. Ευλοττας : not Ευλογίας; altered from Ευλιττας. The feminine name Τευλιτα occurs in a Jême text (Crum).

1305. κλλῆ : κληρονόμων.

1311. πακζ^λ : obscure; the ζ^λ is written in a sort of monogram.

1320	[τοπ] ^{ov} Παθαλμει δ/ Στεφανος S αλλ·	[ν] ^o [· γ] ης	σι αρ ^τ ς
	] δ/ υι ^ω / Τεκρομπιας	[ν] ^o · γ γ	σι αρ ^τ ιβ
	] διοικ ^θ / τ ^{ov} χωρι ^{ov} - -	ν ^o ζ γ ζ	
		] ν ^o γ γ κας	σι αρ ^τ ς
		] ν ^o β γ ιδ	σι αρ ^τ ας
1325		] ν ^o γ γ ις	σι αρ ^τ ·
		] ν ^o β γ γ	
		] ν ^o β γ γ	

Fol. 33.]

+ διασταλμων τ^{ov} σιγελλ^{ov} τ^{ov} μον^ς Αββ Σεν[ου^θ

	σ—	
	§ οργων Παπκουκ	ν ^o ι· [
1330	§ οργω Τβησο\	ν ^o · [
	§ οργων Ψαμιτων	ν ^o γ [
	εξ ^δ γηδ/ Πιαχε	ν ^o α [
	εξ ^δ γηδ/ Κερκαμουνε	ν ^o α [
	εξ ^δ γηδ/ Παχυμιο\	ν ^o ς [
1335	εξ ^δ γηδ/ Ψεμρε	ν ^o δ [
	εξ ^δ Νησο\	ν ^o [
	οργων Καρου	γ [
	εξ ^δ γη ^δ Τρενει	ν ^o α γ [
	οργων Σασνοειτ	ν ^o θ γ [
1340	οργων Αβιρου	ν ^o γ γ [
	οργων γηδ/ Κουμοστου	ν ^o α γ [
	εξ ^δ / . . λ . ι [·] κρ ⁻	ν ^o α γ [
	οργων Πακουι	ν ^o ς γ [
	εξ ^δ / γη ^δ Φοιβαμμ ⁻	ν ^o α γ [
1345	§ των αναλημφ ^θ συν ν ^o κ γ ιας δ'	επ[ικ ^δ /

σ—
 απ^o χωρ^{ov} Μοναχ^θ § κτημ^τ Πανουζοολ δ/ [

ομο^o/ § ουσι⁻/ Καλλινικ/ ν^o η γ [

σ—
 κτημ^τ Πανουζοολ απ^o Μοναχ^θ δ/ [

Fol. 33 b.]

] ν^o β γ δ δ' επικ^δ/ γ δς ν^o β γ ης δ'

1325. The dot is in the MS.

1328 ff. This was apparently a half-sheet; if not, the other half is lost.

σιγελλου: a variant form of σιγιλίου. The word is used of an official order; cf. note on 1384, 51.

1329. οργων: "Οργον, Opus, Pensum, εργον," Ducange. It is not quite clear what is its bearing in this context, nor is it certain whether the names which follow it, when not preceded as in l. 1341 by γηδ/, are to be taken as persons or places; the

latter seems the more probable. The word εργον occurs in Rylands Copt. Pap. 149, from which it may perhaps = μηχανή (cf. B. M. Pap. 776, vol. III. p. 278 and in a Coptic account in this volume (see index)). Is some tax on agricultural μηχαναί indicated?

1330. οργω: sic.

1333. γηδ/: written like ηδ/; the clerk wrote it in the form usual in this account, the η being very small and with no up-stroke. Afterwards he added the up-stroke, but put it over γ instead of η.

- 1350]ιας γ'ια δ'
] γ'ι γ
] γ'ιδ δ' γ
] γ'ε δ'
] γ'η δ'
 1355] - γ'γ
] γ'α δ'
] γ'α δ'
- ασ]τικ/ Αντ[α]ιο\ ν° ιβ γ'ιβ επικδ/ ν° α γ'α δ' ν° [ι γ'ι γ δ']
 ? β]ερδ S αλλ[ω] ν° β γ'ι επικδ/ γ'ε ν° β[γ'ι ε]
 1360]ων γ[.] δ/ υι° Ανδρ' γ'ις δ/ Θωμάς γ'ε δ'
] ν° ε γ'ι ε επικδ/ γ'ια δ' ν° ε γ'β δ'
] ν° δ γ'ι επικδ/ γ'θ ν° δ γ'ι θ
- [S δ κτημτ Καρκαρον? δ αστικ°/ Ανταιδ°] συν ν° ιβ γ'κ γ τ°ν διαγραφ/ ν° η γ'κ ν° ις γ'ι γ
 επικδ/ ν° α γ'ι γ ν° ιη γ'β δ' σι αρτ S [
 1365 [εισι/ ενενεχθ' απο πλειον τ°ν χωρι°]ν Αφροδ/ δ κουφι/ τ°ν αυτ' ονομτ ν° β γ'ζ
] γ'θ επικδ/ γ'δ δ' γ'θ δ' σι αρτ η
]τς σι αρτ κα γ
] σι αρτ ιη
] σι αρτ γ γ
 1370] γι/ θ ν° με γ'ε δ' επικδ/ ν° γ γ'ι η δ'
 ν° μ θ σι αρτ ς β γ

Fragm. I *recto*.]

-[
 λοιπ τα οφειλο[ντ ανυσθηναι?
 γ δ τ° αναλημφθ δ τ[ω
 1375 γ δ τ° αναλημφθ δ τ[ω [μοναν
 σ—
 απο μονς Αββ' Ερ[μαωτος
 απο μονς Ταρο[ου
 απο μονς Φαρο[ου
 απο μονς Βαρβαρ[ου
 1380 [α]πο μον[ς] Αγι/ Μαρι[ας
 [α]πο μονς Αββ' Σε[ουθ
 απο μονς Αββ' Ε[ντιου?

Fragm. I *verso*.]

] δ ανδ ν° ξς γ κα

1365. κουφι/ : κουφισθέντος. The supplements in this line and l. 1363 are taken from ll. 826, 827, q. v.

1382. Αββ(α) Εντιου: cf. l. 437.

1383. ανδ: ἀνδρισμοῦ.

1385

] S ς αν^δ ν^ο οα γ ε
] ς αν^δ ν^ο ρα γ ι̇
] ς αν^δ ν^ο λβ γ ι̇δ
] ς αν^δ ν^ο λζ γ δ
] ς αν^δ ν^ο νε γ ιγ δ'
] ς αν^δ ν^ο κη γ κγ
] ς ανδρ⁻ ι^ο .] η γ κα
] λζ κρ^θ αρ^τ ιη

1390

Fragm. 2 recto.]

] εο^ν επι γ δ . . . [] γ γ ν^ο ι γ κα επικ^δ/ ν^ο α γ ι δ [γι/ ν^ο ι β γ ια

1395

σ
] επι γ γ σι αρ^τ α δ/ Ια[κωβ
] επι ν^ο α γ κ γ σι αρ^τ ζ δ' δ/ Ιακω[β] γ [
] επι [ν]^ο α γ κ γ δ' σι αρ^τ ζ δ' αφ/ δ/ Τααμ [
] δ/ Ιακωβ [
] σι αρ^τ δ ν^ο β γ ι θ γ ε[πι] κ^δ [
 δ/ Βι[κτωρ ?
] σι αρ^τ α δ' δ/ Πατ[
] σι αρ^τ β δ' δ/ Γεω[ργιος
] δ/ Κυρ[ου
]^ον [

1400

Fragm. 2 verso.]

1405

] ι δ' . [
] . ο επι γ ζ δ' γ σι αρ^τ γ [
] γη^[δ]/ Βησαρι^ω επι γ γ σι [αρ]^τ [

1410

] επι ν^ο γ γ ι θ γ δ' σι αρ^τ λ κρ^θ αρ^τ δ' [
 σ
 [μερ] Πανισκε επ[ι ν]^ο β γ γ [
 [μερ τοπ]^ον Ανταα επ[ι
 [μερ] Πιαθ Χονι επ[ι
 [μερ] Τι^ω/ Ταωρ επ[ι
 [μερ τοπ]^ον Τρια]δελφ^ο/ επ[ι
] . ι ο [
 Π]ανισκε ουσιας Αβ[β⁻ Σουρου^τ ?

1392 ff. This fragment probably belongs to the second half of the book.

1396. αφ/: = ιφ' ων.

1415] τοπ^{ov} Θενεελ [

Fragm. 3 *recto*.]

] δ/ Ιω^a το δ' ρ ν
] το δ' ρ ν αφ^ω/
] ρ νιων Παντικου
] ρ κ
] θ[

1420] ας S τ[ο]π [

Fragm. 3 *verso*.]

+ διασταλ[μ^ω] τοπ^{ov} [

ο
 τοπ^{ov} Α[ββ]- Βικτωρο[ς
 ε . [

1425 δ/ . . . [ρ Σ]ενουφισ [
 δτ/ ατ/τ [ρ] Θεκλας [
 δτ/ ατ/ [ρ] Ιωσηφ [
 γι/ ρ . . . [
 ρ Σιμ^[ω] ρ [.] [
 δτ/ αυτ ρ [Ε] ρμαντ ρ η [

Fragm. 4 *recto*.]

1430 ε]πι ν^ο β ρ η δ' σι αρτ ης υ

Fragm. 4 *verso*.]

]τα[.]π
 μερ τοπ^{ov} Πουαμζμου [
 μερ τοπ Πατνεχι [
 S ρ αναλημπφ^θ τοπ^{ov} Τρια[δελφ^ο/
 1435 ρ μερ Πιηνε ρ ουσιας Α[ββ- Σουροντ ?
 [ς] ρ γηδ/ Προνπαζ [

Fragms. 5 and 6, which are in a bad state of preservation, seem, from the largeness of the amounts, to contain totals, like f. 8 δ. The rest are unimportant.

1416 ff. This fragment, both from its contents and from its general appearance, seems clearly to be from the latter part of the book.

1424-1429. In a different hand.
 1430. δ': altered from ρ.

PAPYRUS 1420.—A. D. 706.

Inv. No. 1441. Book, at present containing 12 folios or parts of folios; 1 ft. 2 in. × 11½–12 in.

Written in a small, neat minuscule, probably the same hand as that of 1433.

IT seems to have been usual to use one book for each *χωρίον* in drawing up a *μερισμός*, which indeed was natural, as the assessment was apparently made by each *χωρίον* independently, as an autonomous community. In the present book, however, at least two *χωρία* seem to be included, unless perhaps two different books, both in the same hand, are represented by the fragments here brought together. The reason may have been that two contiguous *χωρία* made a joint *μερισμός*; the first is Πέντε Πεδιάδες, and the second is shown by a comparison of the names occurring in it, with those in 1431, 70–83, to have been Δύο Πεδιάδες. The fragments having been brought together from various places, there is nothing but internal evidence to determine the order of the folios. The order of folios 1–6 is certain from the contents, but whether these folios precede or follow ff. 7–12 is not so clear. As, however, the latter folios relate to a smaller place the present order is most probable. As regards the order of ff. 7–12, it is probable that 11–12 follow 7–8, as they include a general total and f. 8 is the first page of an account. As in the general total the total for the second page begins with the figure λ and the total of f. 9 begins with the same, it seems very probable that ff. 9–10 belong to this account and come between ff. 8 and 11.

The first portion of the account is, as already said, a *μερισμός* for Πέντε Πεδιάδες. The account is arranged in the main on the same plan as 1419, but is free from the obscurities of that account. The taxes included are land-tax, poll-tax, and *embola*. The account includes, like 1419, many interesting place-names, and as it uses only the letter Ϸ in addition to the Greek alphabet there are a good many transliterations of Coptic sounds by Greek letters. As it is apparently in the same hand as 1433 it was no doubt written in the same indiction-period; and the fifth indiction mentioned in the heading will therefore be the year 706–707.

Fol. 1.] All lost but margin. [Protocol?]

Fol. 2.]

1 + Συν^θ μερισμ^ο χρυσικων δημ^ο € [Π€]δι- ανατο^λ κωμ^η Αφρ[ο]^δ ι^δ/ γ γεναμ^ε μ' Π^ν κδ ι^δ/ €
δ/ Θεοδωρ^{ου} Σ Φοιβ⁻ Βικ^τ/ απο Αγι^{ου} Πιν^{ου} επιλεχ^θ

2 απο δημ^ο γης απο διαγραφ^{ου} ον^ν Ϸε αρ^θ ν^ο Ϸξζβ/ αρ^θ ν^ο σλ

1. γεναμε(vos): this agrees with μερισμός(s), showing that the document is an assessment made in advance to fix the amounts which are to be collected from each tax-payer; cf. l. 4.

επιλεχθ(εντων): cf. 1356, 15–17, which shows that the choice

was made by the μείζονες and πρωτεύοντες of each place.

2. In 1421, 4 the total of land-tax for Τρεῖς Πεδιάδες is larger than here for Πέντε Πεδιάδες, though the poll-tax is smaller.

- 5 $\gamma\iota/\tau\alpha$ οφειλ^λ ανυσθ^θ S κ⁻/βλ^θ ει^τ/ ταβλιν ν^ο τρξ β/
 S λογω εμβολ^η δ ι^δ/ σι αρ^τ ρμα
 Fol. 2 b.]
 διδομ^ε
 10 δ/ Μηνα Απ[ο]λλω S δημ^ο το^π Βελ[εκ]αν [[γ^ι/ ν^ο]] ν^ο S αν^δ ν^ο γ γ^ι/ ν^ο γ S σι αρ^τ S
 δ/ Κανμα Ανθερι^α S μ^ε το^π Σαρσωρω^ω ν^ο β S ν^ο β S [γ]ι[] ν^ο ε σι αρ^τ γ
 δ/ Ψοιο^ν Ανδρεα S διαφορό^ρ κτ^η ν^ο α ε ν^ο α S γ^ι/ ν^ο β β/ σι αρ^τ α γ
 μ^ε το^π Πκαθακει ν^ο α σι αρ⁻ α
 μ^ε το^π Πκα^α . . ν^ο ε σι αρ⁻ γ
 δ/ Ωρσενουφιος Ερμαω^τ S διαφορό^ρ κτ^η ν^ο ι S ν^ο δ γ^ι/ ν^ο ιδ S σι αρ^τ ιβ S
 μ^ε το^π Αμμωνι^ο ν^ο η S σι αρ⁻ [ι]
 μ^ε το^π Πανκουλ S αλλ^λ ν^ο α S σι αρ⁻ α S
 15 μ^ε το^π Πι⁻ Αλαυ ν^ο S σι αρ⁻ α
 δ/ Αβρ⁻ Θεοδοσιο^ν S διαφορό^ρ κτ^η ν^ο β S ν^ο δ S γ^ι/ ν^ο ζ σι αρ^τ γ
 μ^ε το^π Πι^α/ Βωων ν^ο S σι αρ^τ S
 μ^ε το^π Πι⁻/ Καμ . ν^ο α σι αρ^τ α S
 μ^ε το^π Αγι^ον Βικ⁻/ ν^ο α σι αρ^τ α
 20 δ/ Βεθανι⁻ Πκαλοου S μ^ε το^π Πκαροου ν^ο γ ν^ο ε γ^ι/ ν^ο γ σι αρ⁻ γ
 21 δ/ Τααμ S Ιωαννι⁻ Θ[.]λιαιε S Ενδοξια^α S μ^ε το^π Πκ⁻/ S Βελεκ[αν] ν^ο β γ ν^ο ε
 γ^ι/ ν^ο β γ σι αρ⁻ β γ
 22 δ/ Βικ⁻/ Γερωντι^ο S μ^ε το^π Σαμαχηρ^ε S Ταγαπη ν^ο β/ ν^ο ε γ^ι/ ν^ο β/ σι αρ⁻ β/
 δ/ Γεωργιο^ν Τααμ S μ^ε το^π Τσαμεν⁻ ν^ο α γ ν^ο β γ^ι/ ν^ο γ γ σι αρ^τ α S
 δ/ Ιωαννο^ν Αβρ^α S μ^ε το^π Αββ⁻ Ενωχ ν^ο α ν^ο γ γ^ι/ ν^ο δ σι αρ^τ ε
 25 γ^ι/ δη[μ^ο] ν^ο κβ S γ αν^δ ν^ο ον ζ ν^ο κ S [ως] ει^{ναι} ν^ο μγ γ σι αρ^τ κε ε

Fol. 3.]

- δ/ Ζαχαρι^α Σενου^θ S μ^ε το^π Κωμητε ν^ο γ αν^δ ν^ο S γ^ι/ ν^ο γ S σι αρ⁻ ε
 δ/ Ωρουογχι^ο Οννοφριο^ν S διαφορό^ρ κτ^η ν^ο ι[δ] β/ ν^ο δ γ^ι/ ν^ο ιη β/ σι αρ^τ ιδ β/

4. γίνεται τὰ ὀφείλοντα ἀνυσθῆναι καὶ καταβληθῆναι εἰς τὸ ταβλίον. ταβλίον is apparently used in much the same sense as σάκελλα; but very likely special reference is made to the local treasury, into which all taxes would in the first instance be paid, only part of the total amount being afterwards forwarded to the central σάκελλα; cf. p. 82 ff. For the word cf. Wessely, WS. xxiv. 148, Rylands Copt. Papp. 322, 401 (ταβλῶν).

5. It is to be noticed that the *embola* is paid for the 4th indiction, the gold-taxes for the 3rd; in other words, the corn was paid out of the harvest of the indiction for which it was paid (cf. Wilcken, *Ostr.* I. p. 213 f.), whereas the gold-taxes were not paid till the second year after the indiction to which they belonged.

6. διδομε(ν^α): the present tense because the payments had not been made; the word has a future sense, 'to be paid.'

7. αν^δ: ἀνδρισμοῦ = διαγράφου.

8. Σαρσωρω: apparently the same name as Σαλσελτω^ω in 1419 (e.g. l. 1115); here appearing also as Ψαρσωρω[ω^ω] (l. 39), Σαρσελτω^ω (l. 103), and Σαρσαλτω^ω (l. 106).

10. Πκαθακει: the personal name which in 1419, 669, appears

as Πθαθακη.

11. Πκα^α . .: perhaps a variant form of Πκαρόου, but the letter after α does not look like ο.

13. ι: the dot of the iota is visible.

15. Πι⁻: Πια^ω.

18. Καμ.: in l. 91 this appears as Καμ; but here μ seems to be followed by another letter, perhaps ι.

20. Πκαλοου: the same name as the Πκαρόου of the τόπος.

21. Ιωαννι(α): cf. 1421, 70.

Πκ⁻: perhaps Πκαρόου.

22. Ταγαπη: there is the end of a down-stroke which suggests λ, but Ταγαπη is probably right; cf. 1424, 8.

23. Τσαμεν⁻: it is perhaps not impossible that this may be the same as the Τσαμητ of 1419, 175, etc.

β: ς has been written after this and washed out. So too the total is corrected from γι γ.

25. The amount for land-tax and the total are corrections; cf. l. 146, note.

27. ιδ β/: this should be ιε.

	μ ^ε το ^π Ταγαπη S Σαμα[χ]ηρε	ν ^ο β/	σι αρ ^τ β/
	μ ^ε το ^π Σαμαχηρ ού Βικ ⁻ /	ν ^ο ς	σι αρ ⁻ ς
30	μ ^ε το ^π Ταπραμα ού Κλαυ ^δ	ν ^ο α	σι αρ ⁻ α
	μ ^ε το ^π Αγι ⁻ Μαρ ⁻	ν ^ο α γ	σι αρ ^τ β β/
	μ ^ε το ^π Ταπουβις ού Θεοδοσι ^ω	ν ^ο β ς	σι αρ ^τ β ς
	μ ^ε το ^π Πι ⁻ Δανιδ	ν ^ο α ς	σι αρ ⁻ α
	μ ^ε το ^π Βησνατητ	ν ^ο β	σι αρ ^τ β
35	μ ^ε το ^π Αγι ⁻ Μαρ ^α ον ⁻ Λεοντι ^ο	ν ^ο β γ	σι αρ ⁻ α β/
	μ ^ε το ^π τ ^ο ν αυ ⁻ ού Ανδρ ^ε πρ ^ε	ν ^ο β γ	σι αρ ⁻ β β/
	μ ^ε το ^π Τι ^ο Ψον	ν ^ο ς	σι [α]ρ ⁻ ς γ
	δ/ Ενωχ Φοιβ ⁻ πρ ^ε	ς μ ^ε το ^π Αββ ⁻ Ενω[χ	ν ^ο] β γ ν ^ο β/ γι/ ν ^ο γ σι αρ ⁻ β γ
	δ ^τ / τεκύν Ηρακλει ^ω πρ ^ε	ς μ ^ε το ^π Ψαρσωρ[ω]ζ	ν ^ο] β ν ^ο γ γι/ ν ^ο ε σι αρ ^τ γ
40	δ/ Θεοδωρ ^ο Αθανασιο ^ν πρ ^ε	ς μ ^ε το ^π Τλευει	[ν ^ο] α ς ν ^ο α γι/ ν ^ο β ς σι αρ ⁻ α ς
	δ/ Κολλου ^θ Διοσκ ^ο /	ς διαφορόρ κτ ^η	[ν ^ο] β ς ν ^ο ς γι/ ν ^ο β ς σι αρ ⁻ γ
	μ ^ε το ^π Τραπετι	ν ^ο ς	[=]
	μ ^ε το ^π Τι ^ο ν Χαρ ^{ις}	ν ^ο β	σ[ι αρ ^τ γ]
	δ/ Θεοδωρ ^ο Τααμ	ς το ^π Κερατας	[ν ^ο] β ν ^ο α γι/ ν ^ο γ σι αρ ⁻ β γ
45	δ/ Καυρο Φοιβ ⁻	ς μ ^ε το ^π Αββ ⁻ Ενωχ	ν ^ο ς ς γι/ ν ^ο ς σι αρ ^τ γ
	δ ^τ / γαμ ^ε Κυριλλ ^ο	ς μ ^ε το ^π Ζμινος	ν ^ο ς ς γι/ ν ^ο ς σι αρ ^τ ς
	δ/ Απολλω Κολλου ^θ πρ ^ε	ς μ ^ε το ^π Αγι ^ο ν Πινου[τ]ι[ω]ν ^ο	[ν ^ο] β γ ς γι/ ν ^ο β γ σι αρ ⁻ β ς
	γι/ δημ ^ο γης ν ^ο λα γ αν ^δ ούν ε ν ^ο [ζ ε γι/ ν ^ο λη] ς σι αρ ⁻ λ ε		

Fol. 3 b.]

	δ/ Μουσαιο ^ν Φοιβ ⁻ πρ ^ε	ς διαφορόρ κτ ^η	ν ^ο δ αν ^δ ν ^ο ς [γ]ι/ ν ^ο δ σι αρ ^τ δ
50	μ ^ε το ^π Ποολ	-	[ν ^ο] α β/ σι αρ ⁻ α β/
	μ ^ε γη ^δ Σανλεντε	ν ^ο α ς	σι αρ ⁻ α ς
	μ ^ε το ^[π] Αβιλου	ν ^ο ς γ	σι αρ ⁻ ς γ
	δ/ Μακ ⁻ / Απα Τηρ S αδελφ ^ο αυ ⁻	ς μ ^ε το ^π Αγι ^ο ν Φοιβ ⁻	ν ^ο β ν ^ο β γι/ ν ^ο δ σι αρ ^τ γ
	δ ⁻ / γαμ ^ε Μακ ⁻ / Τσεκρουτζ	ς μ ^ε το ^π Τσεκρουτζ	ν ^ο α ς γι/ ν ^ο α σι αρ ^τ α
55	δ/ Μουσαιο ^ν Γεροντιου	ς μ ^ε το ^π Ταγαπη S Σαμαχηρ ^ε	ν ^ο β/ ν ^ο ς γι/ ν ^ο β/ σι αρ ^τ β/
	δ/ Σενου ^θ Θεοδοσι ^ο ν Κυριλλ ^ο	ς μ ^ε το ^π τ ^ο ν αυ ⁻	ν ^ο β/ ν ^ο ς γι/ ν ^ο β/ σι αρ ^τ β/
	δ/ Ρωμανη Πετρω	ς μ ^ε το ^π Σαμαχηρ ^ε	ν ^ο γ ν ^ο β γι/ ν ^ο ε σι αρ ⁻ ε
	δ/ Πεκ ^υ / Ερμαω ^τ S Ι[ωαν]ν ⁻	ς διαφορόρ κτ ^η	ν ^ο ε ν ^ο β ς γι/ ν ^ο η ς σι αρ ^τ ε

29. ον(οματι) Βικ(τωρος): this should be compared with such entries as καὶ ὑπὲρ μέρους . . . ὑπὲρ . . . in 1419; it is the payment by one tax-payer on another's behalf. In 1419 the payment is often ὑπὲρ γυναικός and in other cases ὑπὲρ ἐξ(ε)δ(ρων). As the present document is certainly an assessment, not a register of payments, the arrangement by which one tax-payer paid for another must have been a standing one. The reason in most cases would probably be the absence from home of the tax-payer thus represented by a substitute.

32. The first β ς is a correction from α ς; so too α ς in l. 33 from β ς.

42. [ε]: if any wheat had been entered here the σ would probably have been visible.

46. Ζμινος: in one of the 6th cent. papyri from Ἀφροδίτης

κώμη (B. M. Pap. Inv. 1549) occurs a monastery with this name, in the Panopolite nome.

48. ον(οματα) ε: this should be ε. The clerk, in adding up the ἀνδρισμός, overlooked l. 39, as appears from l. 147, whence the supplements here are taken. λα γ corrected as in l. 147.

50. Ποολ: after the λ is a lacuna, in which one letter might be lost.

54. Τσεκρουτζ: see the note on l. 139, where the same name recurs in a different form.

57. Ρωμανη: in 1424, 19 Romanus, son of Peter, pays for the τόπος of Samachère. Evidently this is the same person, and the name is the Coptic form (= Ρωμανε), not a feminine. It is to be noticed that he pays differently here and there; cf. p. 173.

- 60 μ^{ϵ} το^π Πατανουβε ν° δ $\sigma\iota$ αρ⁻ δ
 [.....]- ού Θεοδοσιῶ ν° α $[\sigma\iota$ αρ^τ α[?]]
 μ^{ϵ} το^π Πατε ν° α $[\sigma\iota$ αρ^τ α[?]]
 δ/ Πουωνστ^τ Τζαμουλ S $\nu\iota^{\circ\upsilon}$ αυ^τ S διαφ[ορ^ρ κτ^η] ν° ες γ ν° δ γι/ ν° θς γ $\sigma\iota$ αρ⁻ ης
 μ^{ϵ} το^π Φι[β] Φαμ ν° α $[\sigma\iota$ αρ^τ] S
 μ^{ϵ} το^π Κεραδας ν° γ $[\sigma\iota$ αρ^τ .]
 65 μ^{ϵ} το^π Φιβ Φαμ ού Ανδρ^ε ν° α $[\sigma\iota$ αρ^τ .]
 μ^{ϵ} το^π Αγι^{ου} Ενωχ ν° γ $[\sigma\iota$ αρ^τ .]
 μ^{ϵ} το^π Τι^[ο] Ψον ν° S $\sigma\iota$ αρ^τ α
 δ/ Πκοορε Πακος S μ^{ϵ} το^π Σελσιλ ν° ε ν° βς γι/ ν° ζς $\sigma\iota$ αρ^τ ζ
 δ/ Ίωσηφ πρ^ε S μ^{ϵ} τ[ο]^π .[.]... ν° α ν° ε γι/ ν° α $\sigma\iota$ αρ⁻ β
 70 γι/ δημ^ο ν° κθς ανδ^{νδ} ούν ε $[\nu^{\circ}$ ιγ] γι/ ν° μβς $\sigma\iota$ αρ⁻ λης γ

Fol. 4.]

- δ/ Παχυμυς Χρυσε S μ^{ϵ} το^π Καλαμοτρε ν° γ ανδ^{νδ} ν° β $[\gamma\iota/ \nu^{\circ}]$ ε $\sigma\iota$ αρ^τ γ
 δ/ Σενηρου Ψαχο S μ^{ϵ} το^π Βελεκαν S αλλ^[ω] ν° α γ ν° α γι/ ν° β γ $\sigma\iota$ αρ⁻ ας
 δ/ Ψουκε Τσωνε Κουι S μ^{ϵ} το^π Τχοιρας ν° β ν° β γι/ ν° δ =
 δ/ Ψεπνου^θ Ηλι⁻ S το^π Αββ⁻ Ενωχ ν° α ν° β γι/ ν° γ =
 75 δ/ Τσενου^θ Λεοντι^{ου} S το^π Τραπετα ν° S ν° ε $[\gamma\iota/ \nu^{\circ}]$ S $\sigma\iota$ αρ^τ S
 δ/ [Η]λι⁻ S Μαρι^α θυγ⁻ Ιεζεκιηλ S μ^{ϵ} το^π τ^η Λαχανι^α ν° β = γι/ ν° β $\sigma\iota$ αρ⁻ βς
 δ/ Φοιβ⁻ Βικ⁻/ S Ιακ^ν/ πρ^ε S μ^{ϵ} το^π Αββ⁻ Ταυριν^{ου} ν° γς γ = γι/ $[\nu^{\circ}]$ γς γ $\sigma\iota$ αρ^τ δ β/
 δ/ Ααρων Συμεων S μ^{ϵ} το^π τ^{ου} αυ^τ ν° β = γι/ ν° β $\sigma\iota$ αρ⁻ β
 δ/ Σενου^θ Διανου S μ^{ϵ} το^π Αββ⁻ Ταυρι^[ν] ν° α γ = γι/ ν° α γ $\sigma\iota$ αρ^τ α γ
 80 δ/ Πατρίκι^α Φοιβ⁻ S μ^{ϵ} το^π Αγι^{ου} Πινουτιω[νος ν°] α = γι/ ν° α $\sigma\iota$ αρ^τ α
 δ/ Μηνα Πεκ^ν/ S μ^{ϵ} το^π Καλαμοτρε S Τι^ο Ψο[ν ν°] ας ν° δς $[\gamma\iota/ \nu^{\circ}$ ε $\sigma\iota$ αρ^τ .]
 δ/ Σενου^θ σχο^λ S μ^{ϵ} το^π Τσαν Κουι ν° β = γι/ ν° [β $\sigma\iota$ αρ^τ .]
 δ/ Ψαχο Πατερμου^θ S διαφορ^ρ κτ^η ν° ζ ν° ε γι/ ν° ζ $[\sigma\iota$ αρ^τ ζ :]
 μ^{ϵ} το^π Πρωμοου ν° α γ $\sigma\iota$ αρ^τ α
 85 μ^{ϵ} το^π Σεριωνος ν° δ $\sigma\iota$ αρ⁻ δ
 μ^{ϵ} το^π Παπο Τζαμουλ ν° α β/ $\sigma\iota$ αρ⁻ β [.]'
 δ^τ/ υι^ω Πλακυ^τ S μ^{ϵ} το^π Θοολε ν° δ ν° δ γι/ ν° η $[\sigma\iota$ αρ^τ .]
 δ/ Ψαχο Μαρσαβαν S μ^{ϵ} το^π Φενε $[\nu^{\circ}]$ α ν° ας γι/ ν° βς $[\sigma\iota$ αρ^τ .]
 γι/ δημ^ο γης ν° λγς ανδ^{νδ} ούν ζ ν° ιζ $[\gamma\iota/]$ ν° νς $[\sigma\iota]$ αρ⁻ λας

62. Πουωνστ^τ Τζαμουλ: that this and not Πουωνστ^τ Στζαμουλ (στζ as Σ) is to be read was pointed out by Mr. Crum, who compares the Τζαμουλ Πουωνστ^τ of 1432, 92. The name, which occurs also in the Coptic texts, is Pwónesh (ΠΟΥΩΝΗΣ); hence the character over σ, which might paleographically be either τ or α, is more likely to be the former than the latter, since στ might represent Σ (often represented by s simply), whereas σα is meaningless. The meaning is 'Wolf, son of Camel.'

64. Κεραδας: no doubt the same as Κερατας in l. 44.

74. Ψεπνουθ(ου) Ηλι(α): presumably not the same as the Psemnuthius, son of Elias, of 1421, 154, since the latter was one of the ἀτελείς.

76. Λαχανια(ς): the common noun, 'vegetable-garden.'

77. Ιακ^ν: this occurs several times; it is not clear if it is meant for Ιακωβ, but presumably not.

81. (και) Υιο(ν) Ψον: in a different hand, apparently.

δς: the δ is very doubtful, but to make the total in l. 89 correct a second $\frac{1}{2}$ besides that in l. 88 is required, and there are traces of ink here which may be δ. Perhaps too the δ and γ may be continuous as in 1424, 39; cf. also l. 118.

82. σχο^λ: σχολαστικοῦ.

88. Μαρσαβαν: probably not the same name as Mar Saba, the Syrian saint, since he was not a Jacobite (Crum). In 1419, 717 the name occurs as Μαρσαβωου.

89. ιζ: corrected from ιδ, as in l. 149.

Fol. 4 b.]

90	δ/ Πεσατε Ωρονογχιον S αδελφ ^ω αυ ^τ S μ ^ε το ^π Σασνοειτ ν ^ο β γ αν ^δ ν ^ο α γι/ ν ^ο γ γ σι αρ ^τ γ	
	δ-/ γαμ ^ε Πασημ S μ ^ε τ[ο] ^π Πι-/ Καμ ν ^ο ας = γι/ ν ^ο ας σι αρ ^τ β	
	δ/ Ψηρε Θεοδοσιο ^ν S [γ]η ^δ [N]ει ⁻ Σε S αλλ ν ^ο ας γ ν ^ο β γ γι/ ν ^ο δ ζ σι αρ ^τ γ	
	μ ^ε το ^π Νει ⁻ Σε ν ^ο ς γ σι αρ ^τ γ	
	μ ^ε το ^π Ερταδωρ ^α ν ^ο α	
95	δ/ Τεκρομπι- γαμ ^ε Βαροο ^ν S μ ^ε το ^π [Αγι ^{ον}] Φοιβ- ν ^ο α ν ^ο = γι/ ν ^ο α σι αρ ⁻ α	
	δ/ Φοιβ- Κολλου ^θ S μ ^ε το ^π Φαραπανε ν ^ο β ν ^ο β γι/ ν ^ο δ	
	δ/ Μουσαιο ^ν Μιας S μ ^ε το ^π [Ερτ]αδωρα ν ^ο α ν ^ο ας γι/ ν ^ο βς	
	δ/ Δαυιδ Πεσεντε S μ ^ε το ^π [Ποο]λ ν ^ο γ ν ^ο β γι/ ν ^ο ε	
	δ/ Μηνα Τανεια S μ ^ε [το ^π ? Παλ]ω Παανης ν ^ο γ ν ^ο γ γι/ ν ^ο ζ	
100	δ/ Ίωβ Γεωργιο ^ν [S μ ^ε το ^π Πμου Ν]λακον ν ^ο β/ = γι/ ν ^ο β/	
	] πρ ^ε S μ ^ε το ^π Πκαροου ν ^ο α γ ν ^ο α γ γι/ ν ^ο β β/ σι αρ ^τ α	
	] S μ ^ε το ^π Κελβουλε ν ^ο ας ν ^ο ας γι/ ν ^ο γ	
	] S μ ^ε το ^π Σαρσελτω S ν ^ο γ ν ^ο = γι/ ν ^ο γ σι αρ ^τ β β/	
	] . εβ S μ ^ε το ^π Φεξ ν ^ο β ν ^ο βς γι/ ν ^ο δς σι αρ ⁻ β	
105	]λ S μ ^ε το ^π Τι ^{ον} Ψον ν ^ο β ν ^ο = γι/ ν ^ο β	
	] S μ ^ε το ^π Σαρσαλτω S ν ^ο β ν ^ο β γι/ ν ^ο δ	
	] S μ ^ε τ[ο] ^π Πμου Νλ[ακ]ον ν ^ο γ ν ^ο δ γι/ ν ^ο ζ σι αρ ^τ α	
	] πρ ^ε S μ ^ε το ^π [Αγ]ι ^{ον} Ενωχ S Τ[σαμ]εντ ν ^ο β ν ^ο β γι/ ν ^ο δ	
	[γι/ δη]μοσι/ ν ^ο λγ ζ αν ^δ ν ^ο ού ν ^ο [ιβ ν ^ο κε] ζ ως ειναι ν ^ο νη γ σι αρ ⁻ ιγ	

Fol. 5.]

110	δ/ Σαμουηλ Ενωχ S το ^π Κερμαντ[ου ν ^ο] α αν ^δ ν ^ο = γι/ ν ^ο α σι αρ ⁻ =	
	δ/ Ελλω ^τ Φιλαμων S μ ^ε το ^π Παρω Νπα[. . .] ν ^ο β ν ^ο β γι/ ν ^ο δ	
	δ/ Ψεπνου ^θ Ταυρινο ^ν S μ ^ε το ^π Φενε ν ^ο β ν ^ο β γι/ ν ^ο δ	
	δ ^τ / υι ^ο Λεοντιο ^ν S μ ^ε το ^π Σελσιλ ν ^ο β ν ^ο β γι/ ν ^ο δ	
	δ/ Κοσμ ⁻ Κυριακ ^ο / S μ ^ε το ^π Πχιχειρος ν ^ο α ν ^ο α γι/ ν ^ο β	
115	δ/ Ίωαννο ^ν Ψεπνου ^θ S μ ^ε το ^π Κωμητο ^ν ν ^ο γ ν ^ο βς γι/ ν ^ο ες σι αρ ^τ βς	
	δ/ Πκανα Χαρις S μ ^ε το ^π Τι ^{ον} Χαρις ν ^ο β ν ^ο β γι/ ν ^ο δ	
	δ ^τ / υι ^ο Σενου ^θ Απολλω S μ ^ε το ^π Αγιο ^ν Βικ-/ ν ^ο β ν ^ο γ γι/ ν ^ο ε	
	δ/ Ανουπ Ερμαω ^τ S μ ^ε το ^π Πα ^τ ε ^ι τε [ν ^ο] ας ν ^ο γ γι/ ν ^ο δς	
	δ/ Κυρα γαμβ ^ε Παμικ[ατος?] S μ ^ε το ^π Αγιο ^ν Ψο[. ν ^ο β/] = γι/ ν ^ο β/	
120	δ/ Αννας θυγ ⁻ Φιλο ^θ Πκαρο ^ο S μ ^ε το ^π Πκαροο ^ν [ν ^ο] S = γι/ ν ^ο S	
	δ/ Θεοδωρο ^ν Ακανθ[ω]ν S ^τ αυ ⁻ = = ν ^ο δ γι/ ν ^ο δ	

93. In the previous line Νει⁻ Σε is called γήδιον. This may imply that γήδιον and τόπος were synonymous terms, a supposition somewhat supported by the fact that the same names sometimes occur both for γήδια and for τόποι; but on the whole it seems best to suppose that the words represent different land units, though perhaps sometimes used loosely; cf. p. 177. But here the discrepancy may be a mere slip of the pen.

99. Παλω Παανης: the letter after the lacuna looks more like α, but cf. 1419, 174 (where read Παλω Παανης) and (as a personal name) 1102 and 1115.

109. The sum of δημόσια is a correction from λβ β/, and so too

the general total from νζ γ; cf. l. 150.

110 ff. This folio may very likely have been a half-sheet only, but it is impossible to be certain as the book was torn to pieces and the folios separated before it arrived at the Museum.

116. Υι^{ον}: the ω for ο; cf. l. 43.

118. δς: this was at first written continuously. Afterwards a short stroke was added to mark the ς.

119. γαμβ^ε: probably = γαμε(της).

121. Ακανθων: for this curious name cf. 1426, 8. The first two symbols = = are smeared, perhaps to delete them.

	δ/ Τζαμουλ Αθανασιῶ	≈	ν ^ο α	γι/ ν ^ο α	≈
	δ/ Ερμαω ^τ Ιακ ^ν /	≈	ν ^ο δς	γι/ ν ^ο δς	≈
	δ/ Φωκα Ἰωαννο ^ν	≈	ν ^ο β	γι/ ν ^ο β	≈
125	δ/ Στεφανο ^ν Πκαμε	[≈]	ν ^ο βς	γι/ ν ^ο βς	≈
	δ/ Σενο ^θ Αθανασιο ^ν	≈	ν ^ο ε	γι/ ν ^ο ε	≈
	δ/ Ἰωαννο ^ν Κουλο	[≈]	ν ^ο β	γι/ ν ^ο β	≈
γι/ δημ ^ο ν ^ο ἱζ β/ αν ^δ ν ^δ ο ^ν ν ^ν ἱε [ν ^ο λης ως ει]ναι ν ^ο νς ζ σι αρ ^τ βς					

Fol. 5 δ.]

129	δ/ Κυριακ ^ο / Απολλω	αν ^δ ν ^ο βς	δ/ Φιλοθ ^ε / . [.]	ν ^[ο] γς
	δ/ Στεφ[ανο] ^ν ποιμ ^ε	ν ^ο βς		
130	δ/ Ἰωαννου Οννοφριο ^ν	ν ^ο β	δ/ Ερμαω Ἰω[αννου]	ν ^ο βς
	δ/ Γεωργι[ου] Παχ ^ν	ν ^ο ε		
131	δ/ Ερμαω Πουωε	ν ^ο βς	δ/ Πεσατε Πεσκ[ου]	ν ^ο β
	δ/ Ερμαω Απ[α] Τηρ	ν ^ο γ		
132	δ ^τ / νι ^ο Διανου	ν ^ο β	δ/ Θεοδοσιο ^ν Πκ[. .]ο	ν ^ο βς
	δ/ Μακ ⁻ / Πκαμε	ν ^ο βς		
133	δ/ Δανηλ Θεοδοσιο ^ν	ν ^ο β	δ ^τ / νι ^ο Μουσαιο ^ν Μ[ακα]ρι ⁻	ν ^ο β β/
	δ/ Απα Κ ⁻ / Απολλω	ν ^ο βς γ		
134	δ/ Πνει ελαιουρ ^γ S νι ^ν αυ ⁻	ν ^ο δ	δ/ Θεοδωρο ^ν Τιμ[οθεου?]	ν ^ο β γ
	δ/ Θεοδοσιο ^ν Ιωσηφ	ν ^ο β		
135	δ/ Ματοι Θεοδοσιο ^ν	ν ^ο β γ	δ/ Απα Τηρ Πκαμ[ε]	ν ^ο δ
	δ/ Ηρακλε Πεβαν	ν ^ο βς		
136	δ/ Ηλιας Βαρου	ν ^ο γ	δ ^τ / νι ^ο Φιλαμων	ν ^ο βς
	δ/ Κοσμ ⁻ Φιλο ^[θ]	ν ^ο δ		
137	δ/ Πκοβος Αθανασιο ^ν	ν ^ο γ	δ/ Σολομων Κ[ο]λλου ^θ [. .] . [. .]	ν ^ο β
	δ/ Σιμων Ψαχο	ν ^ο γ		
138	δ/ Κολλου ^θ Μι ⁻	ν ^ο β	δ/ Στεφανο ^ν Ιακκ ^ν /	ν ^ο ε
	δ/ Λουκ ⁻ / συμμ ^χ	ν ^ο γ		
139	δ ^τ / νι ^ο Μακ ⁻ / Σικλουτζ	ν ^ο α	δ ^τ / νι ^ο Τζαμουλ Παουτ	[ν ^ο] α
	δ/ Ανδρεας Θεοδ[ω]ρ ^ο	ν ^ο βς		
140	δ ^τ / νι ^ο Οννοφριο ^ν Παταμαν ⁻	ν ^ο α	δ/ Τζαμ[ουλ]	ν ^ο βς
	δ ^τ / νι ^ο Πκο[ο]ρε	ν ^ο β		
141	δ ^τ / νι ^ο Διοσκ ^ο / Ψακε	ν ^ο ας	δ ^τ / νι ^ο Αβρ ^[α] Αρ[σ]ενοφ ^ο	ν ^ο α
	δ/ Σενο ^θ Γεωρ ^γ το ^π [Τσ]αμεντ	ν ^ο α		

128. β/: corrected from ζ; so too the total from νε β/.

129. Απολλω is a correction from Φιλοθ^ε.

131. Πεσκουι: not Πεκ[υσίου]; for Πεσκουι cf. l. 171. It means 'her little one' (Crum). It is, however, possible that the name is a misspelling of Βης Κουι.

138. Μι⁻: = Μιās; cf. l. 97.139. Σικλουτζ: Κλογ^ς is a Coptic name; σι is perhaps 'son of'; cf. Harsîese, etc. (Crum). The name is very likely the same as Τσεκρουτζ, l. 54, perhaps the same person.141. δ^τ/ νι^ο Διοσκ^ο: a correction.

Αρσενοφοι(νικος): the reading is not certain but very probable; cf. 1419, 1285, 1290, where this curious word is the name of a τόπος.

τοπ(ου) Τσαμεντ: as this is a payment for ἀνδρισμός the mention of the τόπος cannot have anything to do with the tax. It is a description of the tax-payer, 'son of George of Tsament.' A George son of Taam held land in this τόπος (l. 23).

142	δ/ Αβρ ^α Γεωργι ^ο	ν ^ο β	δ/ Ανδρ ^ε Θεοδωρ ^ο γε[ωρ]γ	ν ^ο β
	δ/ Λεοντι ^ο Πνει ελαιουρ ^γ	ν ^ο β		
143	δ ^τ / υι ^ο Μαρκ ^ο /	ν ^ο α	δ/ Αθανασι ^ο Ισακ	ν ^ο γδ
	γι/ αν ^δ ν ^δ ούν μδ ν ^ο ρη β/			
145	+ ανακεφαλαι ^ω σ—			
	α ελι ^δ δημ ^ο ν ^ο κβδ γ αν ^δ ν ^δ ούν ζ	ν ^ο κδ	[ως ειν]αι ν ^ο μγ γ	σι αρ ^τ κε δ
	β ν ^ο λα γ	ούν ε	[ν ^ο] ζ δ	ν ^ο ληδ [σι α]ρ ⁻ λ δ
	γ ν ^ο κθ δ	ούν ε	[ν ^ο] ιγ	ν ^ο μβ δ σι αρ ⁻ ληδ γ
	δ ν ^ο λγδ	ούν ζ	[ν ^ο] ιζ	ν ^ο νδ σι αρ ^τ λαδ
150	ε ν ^ο λγ δ	ούν ιβ	[ν ^ο κε δ]	ν ^ο νη γ σι αρ ⁻ ιγ
	ς ν ^ο ιζ β/	ούν ιε	[ν ^ο ληδ]	ν ^ο νς δ σι αρ ⁻ βδ
	ζ ν ^ο ς	ούν μδ	[ν ^ο ρη β/]	ν ^ο ρη β/ ς
	γι/ δημ ^ο ν ^ο ρξζ β/ αν ^δ ν ^δ ούν σε [ν ^ο σλ] [ν ^ο τςζ β/ σι αρ ⁻ ρμα			

Fol. 6.] All lost but margin.

Fol. 7.] Blank both sides.

Fol. 8.]

	[+ συν ^θ μερισμ ^ο χρυσικων δημ ^ο			
155	απο δημ ^ο γης		αρ ^θ ν ^ο ροαδ	
	απο διαγρ ^α	ούν κς	αρ ^θ ν ^ο μ γ	
	γι/ τα [ο]φειλον ^τ ανυσ ^θ δ κ ⁻ /βλ ^θ ει ^τ / ταβλιν ν ^ο σ ^ι αδ γ			
	λογω εμβολ ^γ δ ι ^δ / [σι αρ ^τ . . .]			

Fol. 8 b.]

	[διδομμ ^ε]			
160	δ/ Ανδρεα Ζαχαρι ^α	δ δι[α]φ ^ο ρ ^ο κτ ^η	ν ^ο βδ αν ^δ ν ^ο α γι/ [ν ^ο] γδ [σ]ι [α]ρ ^τ γ	
	μ ^ε το ^π Κερμαντι ^ο	ν ^ο α	σι αρ ^τ αδ	
	μ ^ε το ^π Παλει	ν ^ο αδ	σι αρ ^τ αδ	

142. γεωργ(ου): or perhaps Γεωργ(ιον).

ελαιουργ(ου): as a Πνει ελαιουργός occurs in l. 134 it seems very likely that the Πνει here is the same person. ελαιουργοῦ may then go with Πνει; but the son may probably have been an ελαιουργός as well as his father.

146. ελιδ(ος): apparently a new word. It occurs several times in the present collection, e.g. 1432, 80, where it appears as ελι^τ, and 1427, 21, where it is given as ελις. The meaning is shown by this and other passages to be 'page.' The declension is evidently ελις, ελιδος. The usual word is σελίς (Crum, *Catalogue*, p. 447), but the σ is certainly not written in any case in the present collection. The word is, however, very likely a corruption of σελίς, unless derived from ελίσσω.

μγ γ: corrected from μδς. The previous money entries are also corrections.

147. λα γ: corrected from λα, γ; the total is perhaps corrected from λθ.

149. ιζ: corrected from ιδ.

150. Corrections as in l. 109.

Fol. 6. Cf. note on l. 110ff.

151. Corrections as in l. 128.

Fol. 7. This folio is imperfect, but too much remains to suppose that f. 8 was a half-sheet and that what is described as f. 7 was merely its margin. The folio must therefore have been left blank. If, however, the remaining folios are really a different book from the preceding (introduction, p. 231), the missing part of the folio may have been occupied by the protocol.

154. The bottoms of several letters in this line are visible, but not enough for any certain reading.

- δ/ Απα Τηρ διακ^ο/ Παρσατ § μ^ε το^π Πρωμπετο ν^ο γ [ν^ο ε] γι/ ν^ο γ σι αρ^τ ε
 δ/ Αθανασιο^ν Ζαχαρι⁻ § διαφορό^ρ κτ^η ν^ο ας ν^ο ε γι/ ν^ο ας σι αρ⁻ ας
 165 μ^ε το^π Σημουκε ν^ο α σι αρ^τ ας
 μ^ε το^π Ψελι ν^ο ς σι αρ^τ ε
 [δ/] Απα Κ^ν/ Ψατο^ν § μ^ε το^π Αρτοφακ/ ν^ο α ν^ο β γι/ ν^ο γ σι αρ⁻ α
 [δ/ Α]νδρεα Κελεελε § μ^ε το^π Πασιρε ν^ο ς [ν^ο] ε γι/ ν^ο ς σι αρ⁻ ς
 [δ/ Βι]κ⁻/ Σαβινο^ν Πουφε § μ^ε το^π Κυνιαριο^ν ν^ο γ ν^ο γ γι/ ν^ο ε σι αρ⁻ α ε
 170 [δ/ Δα]νιδ Βικ⁻/ § μ^ε το^π Βης Κου^ι ν^ο γ [γ] ν^ο ε γι/ ν^ο γ γ σι αρ^τ α
 [δ/ Σε]ργιο^ν Ωρουογ[χιο^ν § Π]εκ⁻/ § ν^ι αυ⁻ § [μ^ε το^π Πε]σκο^νι ν^ο α ν^ο α γ γι/ ν^ο β γ σι αρ⁻ α
 [δ/ Ενω]χ Μην⁻ § μ^ε το^π Παιανε ν^ο β [ν^ο] ε γι/ ν^ο β σι αρ^τ ας
 [δ/ Ενω]χ Παλου Αθ[αν^α Ιω?]ανν^ε § [δι]αφορό^ρ κτ^η ν^ο δ γ [ν^ο] ε γι/ ν^ο δ γ σι αρ⁻ β
 μ^ε το^π Καπ[. . . .] ν^ο . σι αρ⁻ ε
 175 μ^ε το^π Πκιτ[ν . βε]ς [ν^ο . γ] σι αρ^τ β
 [γι/ δημ^ο κβ ε ανδ^νδ ούν δ ν^ο ζ γ γι/ ν^ο] κθς [σι αρ^τ ιβ]β/

Fol. 9.]

- [δ/ [? Βικτ]ωρ § διαφορ[^ρ] κτ^η] ν^ο ες α[νδ ν^ο . γ]ι/ [ν^ο .] [σ]ι [α]ρ[^τ δς]
 μ^ε το^π Παν . [.] . . λε ν^ο ας σι αρ^τ ς
 μ^ε το^π Πκιτ[ν.]βες ν^ο δ σι αρ^τ δ
 180 δ/ Ενοχ φυλακ⁻/ § μ^ε το^π Τρα Νειπον ν^ο α [ε] γι/ ν^ο α σι αρ⁻ α
 δ/ Ερμαω απο Κεραμι^{ον} § διαφορό^ρ κτ^η ν^ο ε ε γι/ ν^ο ε σι αρ⁻ δ
 μ^ε το^π Φιλαστρε ν^ο β σι αρ^τ β
 μ^ε το^π Πκελετζε ν^ο β σι αρ⁻ β
 μ^ε το^π Πακου Νκωμ ν^ο α ε
 185 δ/ Ηλι⁻ Ωρουογχι^{ον} § αλλ^η § διαφορό^ρ κτ^η ν^ο ζ ν^ο ε γι/ ν^ο ζ σι αρ^τ ε
 μ^ε το^π Κουμιτα ν^ο β/ σι αρ^τ α
 μ^ε το^π Πανισκ⁻/ ν^ο δς γ σι αρ⁻ ε
 μ^ε το^π Βης Κου^ι ν^ο ας ε
 δ/ Θεοδοσι^{ον} Ταυρινο^ν § μ^ε το^π Θεκλα Τεπ [ν^ο α] ν^ο α γι/ ν^ο β σι αρ⁻ α
 190 δ/ Τερμου^θ § αλλ^η § μ^ε το^π Πασιμων ν^ο [ς] ε γι/ ν^ο ς σι αρ^τ α
 δ/ Θεοδωρ^{ον} πρ^ε § μ^ε το^π Αββ⁻ Πατμ^{ον} ν^ο [η] ε γι/ ν^ο η σι αρ^τ η
 δ/ Θεοδοσιο^ν Μαρκ^{ον}/ απο Κερ[αμι^{ον}] § μ^ε το^π Πι⁻/ Εποι[κιο^ν ? ν^ο ας] ε γι/ ν^ο ας σι αρ^τ α
 δ/ Ίωβ το^π Λαβαν § μ^ε το^π Λαβαν [ν^ο ας γ] ε γι/ ν^ο ας γ σι αρ⁻ β
 δ/ Παλωτης Πκομ^{ις} § μ^ε το^π Ναβω^ι [ν^ο β ε] γι/ ν^ο β σι αρ⁻ β
 195 δ/ Ίερεμι^{ον} Μουσai^{ον} απο Αφρ[οδιτω] § μ^ε το^π Τ[ν^ο δ ν^ο . ς γι/ ν^ο .] σι αρ⁻ β
 γι/ δημ^ο ν^ο λς β/ [ανδ^νδ ούν . ν^ο . γι/ ν^ο . . σι αρ^τ λβς]

163. Παρσατ: presumably this was the place he came from.

167. Αρτοφακ/: cf. 1419, 626, note.

169. A Victor son of Sabinus occurs in 1431, 78.

Κυνιαριον: it seems very likely that this may be the same as the Γενιαριον of 1423, 6, etc. K and Γ are not infrequently confused in Coptic, and the vowels are always somewhat uncertain.

171. Πεσκο^νι: cf. note on l. 131. ν^ο α γ is a correction.

173. If the reading is right, (καί) has been omitted after

Παλου. Enoch is probably the Enoch son of Paleu who occurs in 1432, 32.

175. Πκιτν . βες: cf. l. 179.

180. Τρα Νειπον: cf. the name Πρα Νειπον. The τ here is certain.

182. Φιλαστρε: in l. 219 in a Greek form, Φιλάστηρ.

184. Πακου Νκωμ: after the ν is written a μ or ρ, but as this is somewhat faint and close to the κ it has probably been cancelled.

- μέ τοπ Καλαν [
 μέ τοπ Πι- Βελει [
 235 μέ τοπ Λακκον/ [
 δ/ Κυριακοῦ Αλερε [] . σι αρ-
 δ/ Πους απο εποι Ποιμ []
 δ/ Τσαβετ [] σι αρ β
 δ/ Βικ- Αλερε [
 240 δ/ Ερμαω Σαβινο [
 [δ/ . . .]- Ερμαω [

Fol. 10 b.]

- [δ]/ [
 μέ τοπ Αγιοῦ Παπνουθ [ν^ο . σι αρτ .]
 μέ τοπ Παλι [ν^ο . σι αρτ .]
 245 δτ/ τεκύν Αθανασιοῦ απο Ψυροῦ Σ δ[ιαφο]ρρ¹ κτ⁽⁷⁾ [ν^ο θ]
 μέ τοπ Πανβααμπε [ν^ο .] σι αρτ i
 μέ τοπ Πατσοῖε [ν^ο .]
 μέ τοπ Πατκουλε [ν^ο .]
 δ/ Τιμοθε/ Πετροῦ Σ με [. . .]ορε ν^ο β
 250 δ/ Θεοδοσιοῦ Φιλοθ Σ με [Αβ]β- Πκυλιο ν^ο δ β/
 δ/ Ευδοξί- Σ Επιφανειοῦ Σ με [. .] . νε ν^ο
 δ/ Ιωαννοῦ Δανιδ πρ^ε Σ με [τοπ Τσαμε]ντ- ν^ο α
 δ/ Πααμ Ιουδιθ Σ με [ν^ο
 δ/ Απολλω Ψοιῶ απο Πακ[αννεως]] γι/ ν^ο β σι αρτ β
 255 δ/ Ψατοῦ Πετροῦ [] γι/ ν^ο δ
 δτ/ νι^ο Προκλ^α [] γι/ ν^ο β σι αρτ
 δτ/ κλλ Τατκεκε [] γι/ ν^ο
 [δ]/ Ιωαννοῦ Πετρ^{ου} [] γι/ ν^ο β σι αρτ β
 δ/ Πατερμουθ Κ [] γι/ ν^ο β
 260 δτ/ γαμε Φιλοθ [] γι/ ν^ο β
 [γι/ δημ^ο ν^ο λ . ανδ^ν ονν . ν^ο . . γι/ ν^ο . . σι αρτ . .]β/

Fol. 11.]

- [δ/ Ε]ρμαω Πκουι [
 [δ]/ Οννοφριον Πκουῖο[ν ?
 δ/ Απολλω πρ^ε [
 265 δ/ Πετροῦ Ταυρινοῦ [
 δ/ Πκουι Τερμουθ [
 [γι/

241. It is not clear how much is lost after this line but very likely only the line giving the totals.

257. ΤΑΤΚΕΚΕ: the same as ΤΑΤΣΙΣΕΣ in 1431, 76, but it is not certain whether it is a personal or place-name.

261. This line is probably that giving the totals, both because nothing is written in the column for wheat and especially because there is, as with the other totals, a larger space than usual between it and the previous line.

+ ανακεφαλαιω—

	α ελι ^δ	δημ ^ο ν ^ο [κβ ζ αν ^δ ν ^δ ούν δ ν ^ο ζ γ ως ειναι ν ^ο κθς	σι αρ ^τ ιβ β/]
270	β	ν ^ο λ[ς β/	ούν . ν ^ο . ν ^ο . . σι αρ ^τ λβς]
	γ	ν ^ο [κς ζ	ούν α ν ^ο β ν ^ο κη ζ σι αρ ^τ ιζς]
	δ	ν ^ο [. .	ούν . ν ^ο . . ν ^ο . . σι αρ ^τ . .]
	ε	ν ^ο λ[.	ούν . ν ^ο . . ν ^ο . . σι αρ ^τ . . β/]
	ς	ν ^ο ε [	ούν . ν ^ο . . ν ^ο . . σι αρ ^τ . .]
275		γι/ δημ ^ο ροα[ς αν ^δ ν ^δ κς ν ^ο μ γ γι/ ν ^ο σιας γ σι αρ ^τ . . .]	

Fol. 11 δ.] Blank.

Fol. 12.] All lost but margin.

PAPYRUS 1421.—A. D. 720 (?).

Inv. No. 1498. Book, much damaged, of 6 folios; 1 ft. 1 in. × 1 ft. 2½ in. Written in a flowing, clear, but not very elegant minuscule of medium size.

THIS document, which is a *μερισμός* for *Τρεῖς Πεδιάδες*, resembles the preceding very closely in arrangement, but in addition to the taxes there dealt with it includes the tax described as *δαπάνη*; cf. p. 173. In the summary on f. 2 appears an entry concerning a workman at Babylon. This cannot have been any part of the *χρυσικὰ δημόσια* and was apparently one of the *ἐκστρατόρδινα* for some reason included in this account. Points peculiar to this document are discussed in the notes. For the date (which is very uncertain) see the note on l. 152.

Fol. 1.] From top to bottom of the page:—

] . β/ αν^ο [ν^ο] ργς λ ν^ο κες σι αρ^τ ροδ δ' λ σι αρ^τ μα δ'

Fol. 1 δ.] Blank. [Protocol.]

Fol. 2.]

2 +[συν]^θ μερισμ^ο χρυσικων δημ^ομ^ο γ Π^δπ^δ τ[η δ]ντικ^η/ κωμ^η Αφροδι^τ ι^δ/ β εν^τ μ Φαμ γ
ι^δ/ γ [δ]/ [

3 επιζητ^ο

σ

απο δημ^ομ^ο γης

αρ^θ ν^ο σλη γ

1. Only a small portion of this folio remains.

αν^ο: λ(οι)π(ά) implies that the sum following this is a deduction from some larger sum, but the reading here is not αφ^ο, nor is it possible in the preceding characters to read λθ, which would be the sum of 13½ s. (the first sum might be either ργς or ιγς) and 25½ s. In the case of the wheat, if the readings are right, the total and remainder are given without the amount deducted; probably the same was the case with the money,

IV.

and hence ργς is read rather than ιγς. αν^ο is obscure.

2. εν^τ: if the reading is right (and it seems to be) this would suggest ἐν τῷ (with μνηί), which would be curious and unusual; but it may be for ἐνταγίου, i. e. the *μερισμός* was made in accordance with an *ἐντάγιον* of the date mentioned.

Φαμ: only the Φ is clear; the αμ is very doubtful.

[δ]/: there cannot have been very much room for the name or names, but the stroke suggests δ/.

] μ^e το $^\pi$ Πακίς ν^o § σι αρ $^\tau$ α§ δ'
] μ^e το $^\pi$ Ζυγ $^\tau$ ν^o β σ[ι αρ $^\tau$] β
 [γι/ δημ o ν^o λε§ γ ανδ ν^o ού α ν^o α δ $^\pi$ / ν^o . Θ ν^o .. σι αρ $^\tau$..]

Fol. 3.]

- 30 [δ/ Αν]δρεα[ς]ς § δημ o διαφορόρ ν^o γ [α $^\delta$ ν^o] \neq δ $^\pi$ / ν^o γι/ αρ $^\tau$ ν^o γ σι αρ $^-$ ε
 [? το $^\pi$] Σινελ[οο]λε ν^o α σι αρ $^\tau$ α μ^e το $^\pi$ Βης Σημ S αλλ $^\omega$ ν^o β σι αρ $^-$ δ
 [δ/ Βικτωρ Πτηροϋ § δημ o ν^o ε§ ανδ ν^o α δ $^\pi$ / ν^o α [β/] γι/ ν^o ης σι [αρ $^\tau$ γ γ]
 σ—
 μ^e το $^\pi$ Σαν[μο]ῶ ν^o β γ \neq μ^e το $^\pi$ Τσουου ν^o β/ σι αρ $^\tau$ γ γ
 μ^e το $^\pi$ Ψο[.]ρους ν^o α \neq μ^e το $^\pi$ Νοηλι $^\omega$ ν^o α§
 35 δ/ Πεκυσιον Ισ[αακ ?] § δημ o μ^e το $^\pi$ Σαμα[κ]ουλλει ν^o γ \neq \neq γι/ ν^o γ [
 δ/ γαμ $^\tau$ Παν[? υχ]ατε § δημ o $\mu^{[e]}$ [τ]ο $^\pi$ Ιερακι o ν^o β/ γι/ ν^o β/ σι [α]ρ[$^\tau$].
 δ/ γαμ $^-$ Πανλῶ Δ[ου]και· § δημ $^{[o]}$ $\mu^{[e]}$ το $^\pi$ Φανουθε $\nu^{[o]}$ § γι/ ν^o § σι [α]ρ[$^\tau$].
 δ/ Ιωαννης Ερ[μα]ως § δημ o μ^e το $^\pi$ Νοηλιο $^\omega$ ν^o β ανδ ν^o α γι/ ν^o γ σι αρ $^-$ [.]
 [δ/] γαμ $^\tau$ Ενωχ Φιβ S αλλ $^\omega$ § δημ o μ^e το $^\pi$ Φαμ ν^o γ γι/ ν^o γ σι αρ $^-$ γ
 [δ/] Επιφανιου Πατ[ερ]μου $^\theta$ § δημ o μ^e διαφορόρ ν^o β ανδ ν^o $\nu^{[o]}$ α] δ $^\pi$ ν^o β γι/ ν^o ε [σι αρ $^\tau$ γ]
 σ—
 40 μ^e το $^\pi$ Κελεβ[ιν] ν^o α σι αρ $^\tau$ α§ μ^e το $^\pi$ Αμμ a Θεκλ a ν^o α σι αρ $^-$ α§
 [δ/] Μαρίας [.] § δημ o μ^e το $^\pi$ Σασο $^\nu$ ν^o § \neq \neq [γ]ι/ ν^o § [
]β § δημ o μ^e το $^\pi$ Πουαμζμῶ ν^o δ ανδ ν^o α [δ] $^\pi$ ν^o α [γι/ ν^o ε
] $^\omega$ § δημ o μ^e το $^\pi$ Σασου ν^o § \neq \neq γι/ ν^o §
 Ιω]αβ[ιν]ης § δημ o μ^e το $^\pi$ Πατκαλεελε ν^o α \neq \neq γι/ ν^o α
 45] § δημ o διαφορόρ ν^o α ανδ ν^o α δ $^{[e]}$ / ν^o β γι/ ν^o δ σι αρ $^\tau$ β]
 ν^o § σι αρ $^\tau$ α μ^e το $^\pi$ Ν e Κτημ $^-$ ν^o § σι αρ $^\tau$ α
 [γι/ δημ o ν^o κς β/ ανδ ν^o ού ν^o ε δ $^\pi$ / ν^o ε β/ Θ ν^o λη γ σι αρ $^\tau$..]

Fol. 3 b.]

- [δ/ Ιω]αννης Πκαμε § δημ $^{[o]}$ δ[ι]α[α]φορόρ ν^o δ ανδ ν^o \neq δ $^\pi$ / ν^o [. γι/ ν^o . σι αρ $^\tau$ ε]
 [μ^e το $^\pi$] [Ι]ερακιωνος ν^o α γ σι αρ $^-$ β $\mu^{[e]}$ το $^\pi$ [Ι]ερακι $^\omega$ ού Ψεμνου $^\theta$ ν^o β σι αρ $^-$ γ
 50 [μ^e τ]ο $^\pi$ Πνονος ν^o β/ σι αρ $^\tau$ α
 [δ/]τ Τατουι § δημ o διαφορόρ ν^o ν^o γ§ α $^\delta$ ν^o α δ $^\pi$ / ν^o β γ γι/ ν^o ε§ γ σι αρ $^-$ [.]§
 [μ^e το $^\pi$] Κολ e ν^o α σι αρ β μ^e το $^\pi$ Αββ $^-$ Πατερμο $^\theta$ ν^o α§ σι αρ $^\tau$ α§
 [μ^e το $^\pi$] Πανιχατ ν^o α σ[ι αρ $^\tau$] .
 [δ/ Ιωσ]ηφ απο Βουνω[ν] § δημ o μ^e το $^\pi$ Σασου ν^o § γ α $^\delta$ ν^o β δ $^\pi$ / ν^o \neq [γ]ι/ ν^o γ σι αρ $^-$ δ
 55 [δ/ Ονν]οφρι $^\omega$ Ιακωβ πρ e § δημ o μ^e το $^\pi$ Κερεβιν ν^o δ . \neq \neq [γι/ ν^o] δ σι αρ $^\tau$ \neq
 [δ/ Ι]ωβ Σαβινου πρ e § δημ o [ν^o] δ ανδ ν^o α δ $^\pi$ / $\nu^{[o]}$ β γι/ ν^o ζ σι αρ $^-$ ι γ $^{[1]}$

27. Ζυγ $^\tau$: probably Ζύγου; a personal name Ζύγος occurs in 1419, 629.

29. αρ $^\tau$: sic; i. ἀρι(θ)μα.

30. τοπ(ου): there seems hardly room for μ^e το $^\pi$. Perhaps, however, μ^e alone was written.

32. Σαμουου: cf. 1419, 857.

38. Φιβ: it will be noticed that the τόπος is called Φαμ. This recalls the name Φιβ Φαμ.

55. The dot is in the MS.

- [μ]^ε το^π Σιτλακ ν^ο β σι αρ⁻ ζ γ μ^ε το^π Κερεβιν ν^ο α σι αρ^τ γ
 μ^ε το^π Πατκαλει ν^ο α ≡
- 60 [δ/ Ιωσ]ηφ Νοηλιο^ν § δημ^ο μ^ε το^π Πασιτι ν^ο γ α^δ ≡ δ^π/ ν^ο α γι/ ν^ο δ σι αρ⁻ γ
 [δ/ Ιωανν]ης Καλλι[ι]κος § δημ^ο μ^ε το^π Τηνια ν^ο ε α^δ ν^ο β δ^π/ ν^ο α γι/ ν^ο θ σι αρ^τ δ
 [δ/.....απο Αβ]β⁻ Ερμαω^τ § [δ]ημ^ο διαφορό^ν ν^ο ε ≡ γι/ ν^ο ε σι [α]ρ⁻ ε
 ν^ο α μ^ε τ[ο]^π Καυλι^{ου} σι [α]ρ^τ ε
] ν^ο ε ≡
- 65 [δ/.....]η § δημ^ο μ^ε το^π Κασιπιτο^ν ν^ο β αν^δ ≡ δ^π/ ν^ο [· γι/ ν^ο
] § δημ^ο μ^ε το^π Αμμ⁻ Θεκλα ν^ο α ≡ [γι/ ν^ο α
 [γι/ δημ^ο λ]δ γ αν^δ ν^ο ού^ν δ ν^ο ε διαπ^α ν^ο ζ § Θ ν^ο μζ γ σ[ι] αρ⁻ μ γ

Fol. 4.]

- [δ/.....απο Β]ουνων § δημ^ο μ^ε το^π Αμμ^[α] Θ[ε]κλ⁻ ν^ο § αν^δ ν^ο δ^π/ ν^ο γι/ ν^ο § σι αρ⁻ §
 [δ/..]..... § δημ^ο μ^ε τ^{ου} αυ⁻ ν^ο α γ ≡ γι/ ν^ο α γ σι αρ⁻ [·]β/
 [δ/ Τ]ζαμουλ Καλλι^νικος § δημ^ο μ^ε το^π Σινελοολε ν^ο α αν^δ ν^ο ≡ δ^π/ ν^ο α γι/ ν^ο β σι αρ⁻ ..
- 70 [δ/ Ι]ωαννια [Κο]λλου^θ ια[τ]ρο^ν § δημ^ο μ^ε τ^{ου} αυ⁻ ν^ο α δ^π/ ν^ο γ γι/ ν^ο α γ [σι αρ^τ].
 [δ/ Α]πολλω Ηλ[ι]ας § δημ^ο μ^ε διαφορό^ν ν^ο δ δ^π/ ν^ο α γ^{1/1} [γ]ι/ ν^ο ε γ σι [αρ^τ θ] γ
 σ
- μ^ε το^π [·]ενχι § Τκαλειτωρε ν^ο γ σι αρ^τ η μ^ε το^π Πκαυ σι αρ^τ α γ
 μ^ε το^π [Αβ]β⁻ Σενου^θ ν^ο α ≡
- 75 [δ/] Μακαριου Ζη[νο]βι[ο]^ν § [δη]μ^[ο] μ^[ε] το^π Ν^ε Κτημ^[τ] ν^ο α ≡ δ^π/ ν^ο γ γι/ ν^ο α γ [
 δ^τ/ κληρό^ν Λεων[τιο]ς § δημ^ο μ^ε το^π Κολ^ε ν^ο § ≡ [·] γι/ ν^ο § [
 [δ/] Μαριαμ Π[αν]αρι^{ου} § δημ^ο μ^ε το^π Παναρι^{ου} ν^ο β [·] γι/ ν^ο β [
 [δ/] Μηγα Τε[κρο]μπιας § δημ^ο μ^ε το^π Ν^ε Κτ^η § Παβακτ ν^ο β δ^π/ ν^ο γ γι/ ν^ο β [γ
 [δ^τ/ κ]ληρό^ν Πατ[·].... § δημ^ο διαφορό^ν ν^ο ε γι/ ν^ο ε [·]]
 [μ^ε] το^π Α[ββ]⁻ [·].... ν^ο α § μ^ε το^π Αββ⁻ Σενουθι^{ου} ν^ο α
] ν^ο α § μ^ε το^π Κολ^ε ν^ο α
- 80 [δ/.....]πι^{ου} § δημ^ο μ^ε το^π Πιμισε ν^ο α § [
 [δ/.....]· Ηρωνος § δημ^ο μ^ε το^π Πασοδορ^{ου} ν^ο α αν^δ [
 [δ/.....]λανσας § αδελφ^ο αυ⁻ § δημ^ο διαφορό^ν ν^ο ε β/ [γι/ ν^ο ε β/ σι αρ^τ η ε]
 [μ^ε το^π Πασο]δορ^ο ν^ο β γ σι αρ^τ β γ μ^ε το^π Παγαθον ν^ο γ γ σι αρ^τ ε § γ
 85 [γι/ δημ^ο ν^ο κς] αν^δ ν^ο ού^ν ε ν^ο ε δ^π/ · Θ ν^ο · σι αρ^τ ·.]

Fol. 4 b.]

- δ/ [Α]πα Κ[ν/ Βι]κτωρ § δημ^[ο] μ^[ο] διαφορό^ν ν^ο ια γ α^δ ν^ο α · [δ^π/· γι/ ν^ο · σι αρ^τ ιζ] γ]
 [μ^ε] το^π Μελοναρ^χ [ν]^ο β σι αρ^τ β μ^ε το^π Αββ⁻ [Ψ]εμνου^θ ν^ο ζ σι αρ⁻ ιγ
 [μ^ε το^π] Παψουτ [ν]^ο α γ σι αρ^τ β μ^ε το^π Βησ[·]κ^θ/ ν^ο α σι αρ^τ § γ
 δ/ Π[·]....]επιητρε § δημ^ο μ^ε το^π Πνονος ν^ο § α^δ ν^ο α δ^π/ ν^ο [·] γι/ ν^ο · σ[ι αρ^τ·]
 90 δ/ Π[·]....] Δανηλ § δημ^ο μ^ε το^π Παγαθον [ν]^ο β α^δ ν^ο α δ^π/ [ν]^ο β γι/ ν^ο ε [

59. Ιωσηφ: a Joseph son of Noelius occurs in 1431, 59. Here the name is inferred from the (probable) η. Of the letter read as φ hardly anything is visible, but what remains is not inconsistent with the reading.

60. Ιωαννης: cf. 1416, 71.

70. Ιωαννια: this, if correctly restored, will be the same name as the Ιωαννι⁻ which occurs in 1420, 21.

77. Παβακτ: probably the same as the Παβακτης of 1419, 702.

89.]επιητρε: just possibly]επ ι(α)τρ(ου).

120. The dot is in the MS.

] ⸥ δημ' μ^ε το^π Παρ^ας ν^ο γ [γι/ ν^ο γ
] ⸥ [δ]ημ' μ^ε το^π Πκαυ ν^ο α α^δ ν^ο α [δ/]^π ν^ο α [γι/ ν^ο γ
] [⸥ δ]ημ' μ^ε το^π Πασοδωρ^ον ν^ο α ⸥ [
 [γι/ δημ^ο ν^ο .. αν^δν^δ ούν ε ν^ο ε δ^π/ ν^ο . Θ ν^ο .. σι αρ^τ ..]

Fol. 5 δ.]

- 125 [δ/ Ν]οηλι^ο Αθανασι^ον ⸥ δημ^ο μ^ε το^π Α[ββ⁻ Μου]σαι^ον ν^ο α [
 [δ/ ...] Πεκυσιο^ν ⸥ δημ' μ^ε το^π Παπ^ην [ν^ο ς] α^δ ⸥ δ^π/ ⸥ γ]ι/ ν^ο ς] σι αρ⁻ [.]
 [δ/ Απα] Κυρος Βι[κτ]ωρος ⸥ δημ' μ^ε το^π Ερταδορε ν^ο γ ⸥ ⸥ γι/ ν^ο γ
 [δ/ Ιω]αννης Κ[υ]ριακη ⸥ δημ^ο μ^ε το^π Πνοονε ν^ο γ α^δ ν^ο α ⸥ γι/ ν^ο δ
 [δ/ ...]ι[.]ς το^π [Π]λαξ ⸥ δημ^ο μ^ε το^π Πουαμ^εμου ν^ο γ ⸥ ⸥ γι/ ν^ο γ ⸥
 130 [δ/ Ο]υερσενου[φι^ο]ν Πκ[ο]νι ⸥ δημ' μ^ε το^π Παπ[χρη]με [ν^ο] γ ⸥ δ^π/ ν^ο α γι/ ν^ο δ
 [δ/] Μαρκος Κ[υ]ρι[λ]λος ⸥ δημ' μ^ε το^π [Πα]πχρημε [ν^ο β] ν^ο ς ⸥ γι/ ν^ο βς
 [δ/] Μακ[α]ριου Ψοιω^ν ⸥ δ[η]μ' μ^ε το^π Τ[.]... . ο^ν [ν^ο β] ν^ο α γι/ ν^ο γ
 [δ/ Κ]λανδι[ο^ν ..]ας ⸥ δημ' μ^ε το^π Παπου [ν^ο] α β/ ν^ο γ δ^π/ ν^ο [ς] γι/ ν^ο βς
 [δ/ Σ]αβινο^ν [....]νο^ν [⸥ δ]ημ' μ^ε διαφο^ρρ ν^ο ς [ν^ο] β γι/ ν^ο η
 135 [μ^ε το^π ο^ν] ν^ο γ [μ^ε] το^π Καβλαντιπ ν^ο γ
 [δ/ Πε]κ[υ]σιο^ν ⸥ δημ' μ^ε το^π Ψενυρι^ον ν^ο β [
 [δ/] Ευσταθιος ⸥ δημ' μ^ε το^π Δουκαι ν^ο ς α^δ [ν^ο] α [
 [δ/]σιν ⸥ δημ' μ^ε το^π Σαρατοκε ν^ο ς [
 [δ/] . [⸥] δημ' μ^ε το^π Σασο^ν ν^ο . ⸥ [
 140 [δ/]... λε ⸥ δημ^ο μ^ε τ[ο]^π Πασοδ[ωρ^ον ν^ο .] α^δ ν^ο . ⸥ δ^π/ [ν^ο
 [δ/ ς] ν^ο ⸥ δημ' μ^ε το^π Παβω [ν^ο .] ⸥ [
] ⸥ δημ' μ^ε το^π Α[
 γι/ δημ^ο ν^ο .. αν^δν^δ ούν . ν^ο . δ^π/ ν^ο . Θ ν^ο .. σι αρ^τ .]

Fol. 6.]

- [δ^τ/ ατ]ελων []
 145] δ/ Ελισσαι^ον Μ[ακαρι]ο^ν α^δ [ν^ο] α δ^π/ ν^ο α [γ]ι/ ν^ο β / δ/ Τζαμ[ου]λ [....]^π
 αν^δ ν^ο α δ^π/ ν^ο α [γι/ ν^ο β]
 146 δ/ Φιλο^θ Ψηρι[ου?] αν^δ ν^ο α ν^ο β [γι/ ν^ο γ / δ/ Βικτωρ Παννατς
 α^δ ν^ο α δ^π/ ν^ο β [γι/ ν^ο γ]
 147 / δ/ Ιωαννης πι/ α^δ ν^ο β ν^ο α γι/ ν^ο γ δ/ Φοιβαμμων Πανοβ
 α^δ ν^ο α δ^π/ ν^ο β [γι/ ν^ο γ]
 148 / δ/ Ιωαννης Χαι^ω α^δ ν^ο β ⸥ γι/ ν^ο β / δ/ Φιλο^θ Κακτακ
 αν^δ ν^ο α δ^π/ ν^ο α [γι/ ν^ο β]

125. Νοηλιου: perhaps, however, the letter after the lacuna is ν, in which case Ζ. Δα]ν(ι)ηλιου.

128. Πνοονε: probably merely a Coptic form of the name which elsewhere appears as Πνόνος.

131. Κυριλλος: or, less probably, Κ[υ]ρι[α]κος.

144 ff. This was probably not the last folio originally, as a page giving the totals would be expected, and 6δ continues the account. If another double (2 folios) or single (1 folio) sheet followed, the fragment containing the name γ Π^δπ^δ probably belonged to the last folio.

144. δ(ια) τ(ων) ατελων: for the reading cf. 1426, 36, 1428, 10, etc.; for a discussion of οἱ ἀτελεῖς see p. 172 f.

145. / δ(ια): these strokes before the entries, as also the marginal notes in ll. 150, 152, 158, are in another hand, no doubt that of a reviser. The strokes are evidently marks of revision. The symbol 3 in l. 149 is in the same hand; and as it is inserted in place of the simple / it seems clearly to have some special significance; cf. 1419, 741, note.

146. The α of the first ν^ο α is corrected from β.

folios, and as some blank fragments were found along with some of the fragments we can conclude that there were originally ten folios, the last of which was not used. In the transcript the larger fragments are given first, concluding with the totals, and then some smaller ones. There is a difficulty with regard to the first two fragments. These are of lighter-coloured papyrus than the rest, and their arrangement is slightly different, as they contain no payments of wheat and only two kinds of money payments; moreover, the names of tax-payers are arranged by the *ἐποίκια*, etc., to which they belonged, which is not the case with the other fragments. On the other hand the writing is the same, as also the shape and approximately the size of the fragments; and, moreover, in the other fragments several taxpayers pay only one or two of the money taxes and no corn, so that the non-occurrence of corn and the third money payment in the first two fragments may be accidental. The non-occurrence of names of *ἐποίκια* as headings in the other fragments may also be a mere accident. On the whole, therefore, it seems likely that fragments 1 and 2 did really belong to the same book as the rest.

The name of the *χωρίον* to which the *μερισμός* relates is lost. In arrangement, with the exception referred to above, the account resembles the others of this class, and includes *δαπάνη*.

Fragm. 1 *recto*.]

	δ/ Πεσωτο[ς] . . . λ	§ δημ ^ο μερ ^ο τ ^ο ν αυτ [
	εν ⁻ πολει Ανταιο ^ν δ/ Ἰωανν ^{ον} Πινυ	§ δημ ^ο μερ το ^π Π[πιν?] ν ^ο β ν ^ο] β	γι/ ν ^ο δ
	εν ^τ ορ ^{ον} Κελωλ		
	σ—		
	δ/ Φοιβαμμων Πισιο ^ν	§ δημ ^ο μερ το ^π Μελ[.] ^τ ν ^ο β ν ^ο α	γι/ ν ^ο γ
5	δ/ Πετρον Ψουλ	§ δημ ^ο μερ το ^π Δουκαι ν ^ο α ν ^ο α	γι/ ν ^ο β

Fragm. 1 *verso*.]

		]αρι ^{ον} Σιων	§ δημ ^ο μερ [το ^π Π]χιχι ^τ ν ^ο γ	γι/ ν ^ο γ
		]ς	§ δημ ^ο μερ τ ^[ον] αυ ⁻ ν ^ο γ	γι/ ν ^ο γ
	δ/ Πατ[.]ουατβ		§ δημ ^ο μερ το ^π Τεβο ^ν ν ^ο β	γι/ ν ^ο β
	εν ⁻ εποικ ^ο / Τμου ^ν . [.]β ⁻ δ/ Απα Ωρ Παυλ ^{ον}		§ δημ ^ο μ ^ε το ^π [Δ]ουκαι ν ^ο α	γι/ ν ^ο α
10	εν ⁻ χωρ Νικαυ δ/ Δανειτ Καχαα S νι/ α ^τ	§ μ ^ε το ^π Παρικ ^λ /	ν ^ο γ	γι/ ν ^ο γ

Fragm. 2 *recto*.]

	[εν ^τ	]χ ^ε	
	[δ/ ...] Κυριακη	§ δημ ^ο μερ τ[ο] ^π [Σαρ]ατοκε ν ^ο δ	γι/ ν ^ο δ
	[δ]/ [...] νι/ αυ ⁻	§ δημ ^ο μ ^ε [το] ^π [Αβ]ακ ^τ /	ν ^ο γ γι/ ν ^ο γ
	δ/ Φοι[β]αμμων αδ ^ε / αυ ⁻	§ δημ ^ο [μ] ^ο [μ] ^ε [τ ^{ον} α]ν ^τ	ν ^ο β ν ^ο α γι/ ν ^ο γ
15	δ/ Ἰωανν ^{ον} Κυρα	§ δημ ^[ο] μ ^[ε]	ν ^ο α γι/ ν ^ο α

2. εν (τη) πολει Ανταίου: cf. the *ὑπὲρ ἀστικῶν Ἀνταίου* of 1419.

3. ἔντος ὅρου (= μοναστηρίου). Κελωλ is a very common place-name (Crum). ορ^{ον} is a correction.

4. Μελ[.]^τ: it seems scarcely possible to read any ab-

breviation of *Μελιτουργοῦ*. The over-written τ is very doubtful.

15. Nothing appears to have been written after μ^ε; this person paid no land-tax. Evidently the clerk wrote § δημ^ο μ^ε by mistake.

δ/ Τζαμουλ Καλανσα §
 [δ/] Απα Τηρ Ιωανν^{ov} § υι^o/ α⁻

ν^o α γ γι/ ν^o α γ
 ν^o β γι/ ν^o β

Verso blank.

Fragm. 3 *recto*.]

σι α]ρ⁻ α γ
]μπ^λ υι^o/ Πκαμε ν^o ε
 20 [δ/ Φι]λ[ο]θ^e/ Μακαρι^{ov} § δημ³ μερ [το]^π Αββ⁻ Ιακωβ ν^o α [] γι/ ν^o α ε
 σι αρ^τ γ
 21 δ/ Ιωανν^{ov} π[ρ]αγμ⁻ απο^χ Ψινεμ^{ov} § δημ^o μερ το^π Μαω Τοτσε ν^o α [ν^o ε] γι/ ν^o α ε
 22 [δ]/ υι^o/ Παν . ουκκα § δημ^o μερ το^π Θορε ν^o β/[] γι/ ν^o β/
 σι αρ^τ α γ
 23 δ/ Πακανλε Μηνα § δημ^o διαφορόρ ν^o β ν^o α ν^[o] γ γι/ ν^o ε
 σι αρ⁻ γ
 σ—
 24 μερ το^π Πκαμ ν^o α σι αρ⁻ α §
 25 μερ το^π [.]ψοι Πλους ν^o α σι αρ^τ α §

Fragm. 3 *verso*.]

] § δημ³ μερ το^π Ψιν[ε]λ[οο]λ[ε]
 δ/ Ιουλιτ Ταυ[....]as § δημ^o μερ το^π Κακαλαν ν^o α γι/ ν^o [α
 δ/ Μακαρι^{ov} Σαμ[αχη]λ § δημ^o μερ το^π Πλαως ν^o α β/ ν^o α γ γι/ ν^o γ
 29 δ/ Σενουθιου Ουννο[φρι]^v § δημ³ μερ το^π Ουραλ[η]π ν^o γ ν^o α ν^o ε γι/ ν^[o] θ
 σι αρ⁻ η
 30 δ/ γαμ⁻ Στεφανος § δημ^o τη Λαχαν[ι]⁻ ν^o α ν^o ε γι/ ν^o α ε
 σι αρ^τ β
 31 δ/ Απα Κυρο^v Πα[ρ]θενια § δημ^o μερ το^π Νοελι^{ov} ν^o α ν^o ε γι/ ν^o α ε
 σι αρ⁻ α

Fragm. 4 *recto*.]

] § δημ^o διαφορόρ [κτ^η ν^o δ ν]^o α ν^o ε γι/ ν^o ια σι αρ^τ ιβ
 ? ν^o β] σι αρ^τ ε
 ? ν^o α] σι αρ⁻ γ
 35 ν^o] α σι αρ⁻ γ

Fragm. 4 *verso*.]

δ/ Λεω[ν]τιου Φ[.....] § δημ^o μερ [

17. The fact that the *verso* is blank may suggest that this was the last folio before the total. In that case fragm. 1 was probably the last but one.

19.]μπ^λ: this is a τόπος, and μερ το^π Χερσα]μπ^λ would be a likely reading but for the fact that there does not seem room for it. το^π Χερσα]μπ^λ might perhaps be got in.

21. απο^χ Ψινεμ^{ov}: από χωρίου Ψινεμουν; for the name cf.

IV.

1419, 1248. The τόπος is possibly the same as Δοτσε in 1421, 115, and the tax-payer may be the person who pays on that τόπος.

22. The dot is in the MS.

27. Perhaps Ταβ[ιθ]as, but the space is rather large for two letters only.

28. ν^o α β/: α a correction from β.

30. τη: sic. In the corn, β is a correction from α.

κ k

δ/ Ἰωαννοῦ Ενωχ [S I]ωβ αδ^ε/ αυ⁻ § δημ^ο μερ τ[ο]^π [
 δ/ Επιφανιοῦ Πατε[ρ]μου^θ § δημ^ο διαφ[ορ]ό κτ^η

μερ το^π Κελεβιν ν^ο ας σι αρ^τ γ
 40 μερ^ο μ^ε το^π Θμηπανομετ ν^ο α σι αρ^τ β
 μερ το^π Αμμ⁻ Θεκλ⁻ ν^ο α σι αρ^τ α

Fragm. 5 *recto*.]

] § δημ^ο μερ το^π Παναχ[ω]ρε ν^ο γ γι/ ν^ο [γ
] § δημ^ο μερ το^π Παθαλμε ν^ο α γ ν^ο β/ γι/ ν^ο [β
] § δημ μερ το^π Παθικοω ν^ο δς ν^ο δς γι/ ν^ο [θ
 45] § δημ^ο μ^ε το^π Παπχρημε ν^ο δ ν^ο α γι/ ν^ο ε [
] § δημ^ο μερ το^π Τεπυθ^ε/ S Λακκ^{ου}/ ν^ο γ ≈ ν^ο S γι/ ν^ο γ S
] § δημ^ο τι^τ/ φοινικ^ο/ Αθαν⁻ ν^ο α ≈ γι/ ν^ο α [

Fragm. 5 *verso*.]

[δ/] Κολλου^[θ] § [δημ^ο] μ^ε το^π Τι^ο/ Μα[κα]ριο[ν] ν^ο S [
 [δ^τ/ ε]ξ^δ αν^θν^θ § τιμ^ο φοινικ^ο/ Πκωσιτι ν^ο β/ [
 50 [δ/] Φιλο^θ Απα Κυροῦ πρ^ε Στρου^θ § μερ το^π Αρχαγ^λ Στρου^θ ν^ο α [
 [δ/] Πουωνς Τζαμουλ § μερ το^π Ψουπλε ν^ο S [

Fragm. 6 *recto*.]

]S σι αρ⁻ τ
 [μερ το^π Κ]ερδοντ ν^ο α σι αρ^τ δ
]ταατβεενε ν^ο S σι αρ^τ β
 55]κο^υ § δημ^ο μερ το^π Ιερακι^ω ν^ο δ ν^ο δ ν^[ο]. [γι/ ν^ο .] σι αρ^τ τ
 α]πο Βουνων § δημ^ο μερ το^π Α[μ]μ⁻ Θεκλ⁻ ν^ο S ≈ ≈ γι/ ν^ο S σι αρ^τ α

Fragm. 6 *verso*.]

μ[ε]ρ [το]^π Πλαως ν^ο [σ]ι αρ^τ S
 μερ το^π Τκαλειτωρε ν^ο S [σ]ι αρ^τ βS
 [δ/] Ι[σα]κ[ι]ο^υ Ηλιας § δημ^ο μερ το^π Κολε[ν]^λ
 60 δ/ Μ[α]καριοῦ Ζηνοβιοῦ § δημ^ο μερ το^π Ν^ε Κτ^η [
 δ^τ/ κληρ^ο Λεωνος § δημ^ο μερ το^π Κολεν^λ [

40. μ^ε: *sic*, an accidental repetition.

41. Αμμ⁻ Θεκλ⁻: Ἀμμᾶ Θέκλας.

47. τι^τ: the over-written line is like τ, but the word is written τιμ^ο (or τιμ^ο) in l. 49. The δημ^ο, which does not occur in l. 49, may be a slip of the pen here; but in any case it seems unlikely that in an account relating to the δημόσια this can stand for τιμῆς φοινικοδοκίων. Probably, therefore, the reference is to some special tax on palm-trees (cf. 1339, introduction); perhaps τιμήματος φοινίκων. In that case read here τι(μήμα)τ(ος).

49. δ^τ/εξ^δ αν^θν^θ: probably διὰ τῶν ἐξέδρων ἀνθρώπων; cf. 1419, 16, etc. The δ is inferred only from a down-stroke, which

seems inconsistent with ω, or we might read ἐξω(θεν); cf. τοῦ ἐξω χω(ρίου) in l. 65. The meaning would seem to be certain holders of land at Πκωσιτι away from home. Πκωσιτι is probably the τόπος Πκουσι^τ of 1423, 9.

50. Στρουθ(ου): no doubt the τόπος of that name which occurs several times in 1419. Philotheus was a priest of (the ἐκκλησία Ἀρχαγγέλου at ?) this place; cf. the ἐκκλησία Ἀρχαγγέλου of 1419, 548, which may be the church in question. For another πρεσβύτερος Στρουθοῦ see 1419, 150.

53. Κερδοντ: cf. 1419, 1171, 1176.

δ/ Μ[η]να Τεκρομπιας

§ δημ' διαφορόρ ν° δ [

μερ τοπ Αβακτου ν° γ σι αρτ ε
μερ τοπ Νε Κτημ- ν° α σι αρτ β

Fragm. 7 *recto*.]

65 δ/ . [.] . [] ν° γ = γι/ ν° γ δ/ Ίωσηφ Μακρ^β τ^ον εξω χ^ω ν° α ν° γ [γι/ ν° δ]
δ/ Απα [ν°] γ γι/ ν° γ δ/ Ψοιο^ν γ^ε Νοελιο^ν ν° α = γι/ ν° α
δ/ Ίωαννο^ν Θωμ^α ν° α γι/ ν° α δ/ Θεοδωρο^ν Ταυο^ν ν° γ [γι/ ν°] γ
δ/ Ηρακλιος Ίσακ ν° β ν° α γι/ ν° γ δ/ Πατολε Γεωργιο^ν ν° γ γι/ ν° γ

Fragm. 7 *verso*.]

[δ/] . . [. . .] Ζαχαιω ν^[ο] γ = γι/ ν° γ δ/ Σευ[ηρου
70 [δ/] Πεσωτε Ερμαως ν° ε ν° α γι/ ν° ε δ/ Θ[γι/ ν° []
[δ/] Παπνου^θ Ίσακ ν° γ = γι/ ν° γ δ/ [= ν°] β γ γι/ ν° β γ
δ/ Θεοδωρο^ν Παπνου^θ ν° α = γι/ ν° α δ/ Θε[οδοσο]ιο^ν γ^ε ν° β/ γι/ ν° β/
δ/ Ίωαννο^ν Φιλο^θ ν° β/ γι/ ν° β/ δ/ Παμου^ν Ίω^α ν° β/ γι/ ν° β/
δ/ Φιλο^θ Κακτσακ = ν° γ γι/ ν° γ δ/ υιο^π Ηλια υιο^π Φαμ ν° α = γι/ ν° α

Fragm. 8 *recto*.] *Verso* blank.

75 ν° δ ομ° ν° [β]/ [ομ° ν° . γι/ ν° . .
ι [ομ°] ν° = ομ° ν° μ [ομ° ν° . γι/ ν° . .
ια [ομ°] = ομ° ν° [ομ° ν° . γι/ ν° . .
ιβ [ο]μ° ν° κς ομ° ν° . [ομ° ν° . γι/ ν° . . αρ]- =
ιγ [ομ° ν°] ιης ομ' ν° ε [ομ° ν° . γι/ ν° . . αρτ].
80 ιδ [ομ°] ν° ιη ομ' ν° [ομ° ν° . γι/ ν° . .] αρ- =
ιε [ο]μ' ν° θ ομ' ν^[ο] ι β/ [ομ° ν° . γι/ ν° . .] αρ- β
ις ομ° ν° = ομ' [ν°] [ομ° ν° . γι/ ν° . .] αρτ =
83 γι/ § δημ°μ° ν° [.] γ § ανδρισμ°ν ν° ρξβ§ § δ[απαν ν° . .
γι/ ν° . . . σι] αρτ σν

Fragm. 9 *recto*.]

84 ν°] § ανδ = δπ/ ν° § γι/ ν° α [
85 ν°] ζ§ = ν° α§ γι/ ν° θ [
] Two lines.

65. Μακρ^β: Μακροβίου.

του εξω χω(ριου): apparently the tax-payer was away from home.

66. Απα: the first α corrected from γ.

γ^ε: obscure; cf. l. 72. As it is not followed by a patronymic in the latter place it is perhaps simply γέρδιος or γεωργός

and misplaced here; but cf. 1424, 66, where a name is followed by both γ^ε and ερ^γ.

ν° α: ν° corrected from ε.

74. υιο^π: perhaps υιοποιήτου; Pham will be the adoptive father.

75 ff. This page contains the totals.

ν^ο γ]ς αν^δ ν^ο α ν^ο ας γι/ ν^ο ς σ[ι αρ]^τ [

Fragm. 9 *verso*.]

[δ/ Αν]δρεας Καλλινικ/ [

σ—

90 μερ το^π Πλαα . [
 μερ το^π Βης Σημ [
 μερ το^π Λουκα[νου
 [δ/ Βι]κτωρ Πτηρο[υ

Fragm. 10 *recto*.]

δ/ Ατίας Φι[
 95 δ/ Σαβινο^ν Γεωργι[ου
 δ/ Σαβινος Πατκου [
 δ/ Κολλου^θ Σαλσελτο^θ [
 δ/ γαμ^τ Παδοσε [

Fragm. 10 *verso*.]

100] γι/ ν^ο βς
] γι/ ν^ο ς

Fragm. 11 *verso*.] *Recto* blank.

δ/ Αναστ[ασιου?
 δ/ Παχηλ Μα[
 δ/ Ιωαννο^ν . [

Remaining fragments of no importance.

PAPYRUS 1423.—Date uncertain.

Inv. No. 1489 (*a*). Four fragments of a book; $8\frac{1}{8}$ in. \times $5\frac{1}{4}$ in., 8 in. \times 5 in., $7\frac{3}{4}$ in. \times $2\frac{1}{4}$ in., $8\frac{1}{8}$ in. \times 5 in. Written in a flowing minuscule of medium size, black ink. The papyrus, except the first fragment, is of dark colour.

THESE fragments add nothing to our knowledge of the taxes and the method of their collection, but they contain several names of τόποι. The name of the χωρίον to which the μερισμός relates is lost. The tax δαπάνη does not occur.

Fragm. 1 *recto*.]

[γι/ τα οφ]ειλον^τ ανυσ^θ δ κ^τ/βλ^θ ει^τ/ ταβλιν [
 [δ λογω εμβολη^η .] ι^δ/ [

Fragm. 3 *verso*.]

ν^ο] ζ
] ν^ο ς
] . ν^ο ςβ β/

Fragm. 4 *recto*.] *Verso* blank.

35

ομ' ον'] πε ν^ο οβ [β]/
ι]β' ομ' ον' ζ ν^ο κ [
] ς ομ' ον' ς ς [
[γι/ δημ^ο] ν^ο μγ ς ιβ' ανδ' νδ' ο[ν]' λβ ν^ο ςβ β/ Θ [ν^ο ρλς δ' σι αρ^τ . .]

35-37. These are the totals for the different pages.

payment per tax-payer. Perhaps we should read [ρ]λβ.

38. λβ : 92 $\frac{3}{8}$ s. for 32 persons show an unusually high average

PAPYRUS 1424.—A. D. 714 (?).

Inv. No. 1462. Three fragments of a book; 10 $\frac{1}{4}$ in. × 11 $\frac{1}{8}$ in., 10 in. × 9 $\frac{3}{8}$ in., 10 in. × 5 $\frac{7}{8}$ in.

Written in a neat upright minuscule of medium size.

A μερισμός of similar type to the preceding for one of the Πεδιάδες. The taxes concerned are land-tax, poll-tax, δαπάνη, and *embola*. That the χωρίον is Πέντε Πεδιάδες is rendered certain by the occurrence in this account of so many persons whose names also appear in the μερισμός for that place contained in 1420. That this account is later than that is suggested by the following facts. In 1420, 8, a Kaumas son of Antheria pays on a holding at Salseltoḥ. Here the wife of Kaumas pays for the same, which suggests that Kaumas was now dead and that his widow held the land. In 1420, 90, Pesate son of Horuonchius and his brother (or brothers) pay on a holding at Sasnoeit. Here Basilius son of Horuonchius pays for the same, suggesting that Pesate was now dead and Basilius his heir. Lastly, in 1420, 16, Abraham son of Theodosius pays on the same holdings as Theodosius son of Abraham here. It was usual among the Copts to give a son his grandfather's name. Probably, therefore, Abraham was now dead and had been succeeded by a son Theodosius.

Fragm. 1 *recto*.]

1 [+συν^ο μερισμ^ο χρυσικων δημ^ο ε Πεδ]^ια κωμ' Αφροδ γεναμ^α Μεσ^ο δ ιδ' ιγ [δ]/ [.....]ο
S Πεκ^ν/ Ερμ^α S Πκαλ[οου

2 [διδομ^ε ?]

3] ς [δ]ημ^ο μερ^ο το^π Πκαροου S αλλ^[ω] ν^ο ας γ ανδ' ν^ο ς δαπ^α ν^ο ς γι/ ν^ο ας γ
σι αρ⁻ .[.]

1. γεναμ^α: *sic*; a μ too few has been written (*sc.* γεναμ^ε μ), or else the α is superfluous (γεν^ο μ).

1420, 20.

Πκαλοου: for this as a personal name (=Πκαρόου) see

3. ας γ: a correction from β. The total is also a correction, but apparently not from β.

- 4 [δ/] Ψοιου Ανδρεα § διαφορόρ κτημ^α ν^ο α ε ν^ο ε ν^ο ε γι/ ν^ο α ε αρ⁻ [β γ]
 5 το^π Παθακει ν^ο α [σι] αρ^τ β το^π Πακαρο^ν ν^ο ε σι αρ^τ γ
 [δ/ Ο]υερσενουφισ Αντωνι[ου] § διαφορόρ κτημ^α ν^ο θ ν^ο β ν^ο βς γι/ ν^ο ιγς αρ⁻ [ιη]
 το^π Αμμωνι^{ου} ν^ο η [σι αρ^τ] ις το^π Πανταδυν^ε ν^ο α σι αρ^τ β
 [δ/ Βι]κτωρ Γερωντι^{ον} § μερ[·] το^π Σαμαχηρ^ε § Ταγ^π ν^ο β/ ν^ο α ν^ο β/ γι/ ν^ο β γ αρ⁻.
 [δ/ Θε]οδοσιου Αβρ^α § αδ^ε/ αυ^τ § διαφορόρ κτημ^α ν^ο βς ν^ο δ [ν^ο] γ ε γι/ ν^ο θ β/ αρ^τ ε
 10 το^π Πια Βων ν^ο α σι αρ^τ β το^π Πια Καμ ν^ο § σι αρ^τ α
 το^π Αγ^{ιου} Βικ^τ/ ν^ο α αρ⁻ β
 [δ/ . . .]σι^{ον} Γεωργι^{ον} § ν^ο/ αυ^τ [§] διαφορόρ

Fragm. 1 verso.]

- [δ/ Σ]ενου^θ Φοιβαμμων[·] [§ δ]ημ^ο μερ^ο το^π Αββ⁻ Εν[ωχ] ν^ο § γ [
 [δ/] γαμ^τ Κυριλλος Ιεζεκιηλ [§] μερ[·] το^π Τσμινος ν^ο § [
 15 [δ/] Μουσαιου Φοιβαμμων[·] § μερ^ο το^π Αγ^{ιου} Πινου^τ § αλλ^ω ν^ο ας ν^ο ε
 γι/ ν^ο α[ς]
 16 [δ/] Μακ^α/ Απα Τηρ § αδελφ[·] α^τ § μερ[·] το^π Αγ^{ιου} Φοιβ⁻ ν^ο β ν^ο α ν^ο α
 γι/ ν^ο δ [
 17 [δ/] Παπνου^θ Χολου § μ^ε ν^ο ε ν^ο β ν^ο α
 γι/ ν^ο γ [
 18 [δ/] γαμ^τ Μακ⁻/ § μερ[·] το^π Τσεκλουτς ν^ο β/ ν^ο ε ν^ο ε
 γι/ ν^ο [β]/ [
 19 [δ/] Ρωμανο^ν Πετρο^ν § μερ[·] το^π Σαμαχηρ^ε ν^ο β ν^ο ε ν^ο ε
 γι/ ν^ο [β]
 20 [δ/] Πεκυσιου Ερμαω^τ § διαφορόρ κτημ^τ ν^ο ε ν^ο γ ν^ο α γ
 γι/ [ν^ο ι γ αρ^τ ιβ]
 21 το^π Πατανουβε ν^ο δ σι αρ^τ η το^π Πατιε [ν^ο] β αρ⁻ δ
 22 [δ/] Πονους Τζαμουλ § διαφορόρ κτημ⁻ [ν^ο] ε γ ν^ο δ ν^ο βς γ
 γι/ [ν^ο ι γς αρ^τ ιβ β/]
 23 τ[ο]^π Καλατας ν^ο γ αρ⁻ ε το^π Φιβ Φα[μ] ν^ο α σι αρ^τ β
 [το]^π Φιβ ού Ανδρ^ε ν^ο α αρ^τ β το^π . . . [.] ν^ο α αρ^τ β
 25 [το]^π Αγ^{ιου} Ενωχ [ν^ο] γ αρ^τ β/

Fragm. 2 recto.]

δ/ Σενηρο[ν]

δ/ Τεβειω γ^ν Φιλοθ^ε/ § μερ[·] τ[ο]^π8. Ταγ^π: Ταγαπη.

10. Πια: it is to be noticed that the Coptic ϩ, when not given in the Coptic form, is disregarded; cf. Σαλσελτο in l. 31.

12. Apparently no figures have been written in this line.

14. ν^ο §: the same amount as this woman pays in 1420, 46. Hence the corn may also be the same, viz. ½ artaba.18. Something has been washed out after Μακ⁻/, probably

Τσε (for Τσεκρουτς, the patronymic, 1420, 54).

23. Καλατας: the same as the Κερατας which occurs several times; cf. 1420, 64 (the same tax-payer).

24. The second τόπος is not Υίου Ψον, which occurs under this tax-payer's name in 1420, 67. The scanty remains are most like αλλου.

	δ/ Θεοδοσιου Τακωκ	§ μερ· το ^π Πια Κο[λλουθο]υ	ν ^ο .	[
	δ/ Σταφορι- γ ^ν Ιωσηφ πρ ^ε	§ μερ· το ^π Αγι ^{ου} Πιν ^τ S αλλ·	ν ^ο α	[
30	δ/ Κολλου ^θ Σενουθιου	§ μερ· το ^π Τσαμητ S αλλ ^ω	ν ^ο .	[
	δ/ Κολλου ^θ Ισακ	§ μερ το ^π Σαλσελτο S αλλ ^ω	[ν ^ο .]	[
	δ/ γαμ- Καυμα	§ μερ τ ^{ου} αυ-	ν ^ο γ	[
	δ ^τ / κοινω ^τ		=	[
	δ/ Βασιλειου ^ν Ωρουωγ ^χ	§ μ ^ε το ^π Σασνοε[ι]τ	ν ^ο β	[
35	γ ^ι / δημ ^ν ν ^ο ε γ ^ν α ^δ [ο]ν ^ν η			[

Fragm. 2 *verso*.]

			γ ^ι / ν ^ο β σι αρ ^τ δ§	
		]	=	γ ^ι / ν ^ο α αρ ^τ =
		]ο	ν ^ο α ν ^ο =	γ ^ι / ν ^ο α αρ ⁻ β
		]αλοτρ ⁻	ν ^ο α ν ^ο δ§ ν ^ο γ	γ ^ι / ν ^ο ε§ γ αρ ⁻ β
40	§ διαφορό κτ]ημ ^τ	ν ^ο β β/ ν ^ο =	γ ^ι / ν ^ο β β/ αρ ⁻ ε γ	
	ν ^ο β/ σι αρ ^τ α γ μερ το ^π Τ]ζαμουλ ν ^ο β σι αρ ^τ δ			
	§ μερ το ^π Τ]ζαμουλ	ν ^ο ε ν ^ο = ν ^ο =	γ ^ι / ν ^ο ε αρ ⁻ γ	
	]τεται	ν ^ο § ν ^ο = ν ^ο =	γ ^ι / ν ^ο § αρ ^τ α	
	§ μερ το ^π Τ]ζαμ ^{ου} S αλλ ^ω	ν ^ο γ ν ^ο = ν ^ο =	γ ^ι / ν ^ο γ αρ ^τ β/	
45		]	ν ^ο ε ν ^ο = ν ^ο § γ	γ ^ι / ν ^ο α αρ ⁻ γ
			ν ^ο α γ [ν ^ο] α [=	γ ^ι / ν ^ο β [γ

Fragm. 3 *recto*.]

		]	ν ^ο α§	γ ^ι / [ν ^ο] [.]
	].	ν ^ο β§	ν ^ο β	γ ^ι / ν ^ο δ§
	]η Πεσκουλ	ν ^ο α	ν ^ο α§	γ ^ι / ν ^ο β§
50	[Σ]ενου ^θ Πολλα	ν ^ο β	ν ^ο α	γ ^ι / ν ^ο γ
	[Μ]ηνα Παφορε	ν ^ο γ	ν ^ο γ§	γ ^ι / ν ^ο ε§
	Απα Τηρ Σιμων	ν ^ο α	ν ^ο =	γ ^ι / ν ^ο α
	[Τ]ζαμουλ Μουσai ^{ου}	ν ^ο α	ν ^ο α§	γ ^ι / ν ^ο β§
	[Μ]αρκος Μουσai ^{ου}	ν ^ο α	ν ^ο β	γ ^ι / ν ^ο γ
55	[.]α ^θ Πολλα	ν ^ο β	ν ^ο α	γ ^ι / ν ^ο γ
	[.]ειλαι πρ ^ε / S ν ^ο / αυ ^τ	ν ^ο γ	ν ^ο β	γ ^ι / ν ^ο ε
	[Ου]ερσε[ου]φ[ι]s Κολλου ^τ τ	ν ^ο α	ν ^ο α	γ ^ι / ν ^ο β

28. Πια Κολλουθου: cf. 1419, 973, 1153.

29. Αγίου Πιν(ου)τ(ιωνος): a correction.

33. δ^τ/ κοινω^τ: διὰ τῆς κοιν(ό)τητος, in the same sense as κοινόν, *community*? It is not clear, however, what κοινόν is referred to. It is to be noticed that land-tax is not paid.

39. δ₁: the δ is continuous with the down-stroke of δ. In the next item γ is corrected from β/, and the total is apparently

a correction, but not from ε^τ, which would be the correct amount if the δαπάνη were $\frac{2}{3}$ s.

44. The second γ is a correction.

45. ν^ο α: α corrected from γ.

47. This was probably the first line of the page; so too l. 58.

Fragm. 3 *verso*.]

Ουλκμ. [
 Ζαχαρ^π Πε[
 60 / Πετρον Πλακ^δ/ ν^ο. § γ [
 Ωρουογ^χ Φιλοθ^ε ν^ο α] [
 νι· Ουνοφρι^ον Κοχει ν^ο ≠ [
 Παμιν Κολλουθου ν^ο ≠ [
 / Σουρον Πεκ^ν/ ν^ο ≠ [
 65 Ιωανν^ον Παγειτ § Μουσai^ον γερ· § διφ^λ ν^ο ≠ [
 Ωρουιγ^χ γ^ε ερ^γ ν^ο ≠ [
 νι/ Παπβοειτ ν^ο ≠ [
 Σε . . . π Μουσai^ον [ν]^ο ≠ [

65. γερ· § διφ^λ: in a different hand; so too εργ(άτου) in the next line. γερ^π is probably γερδίου, but διφ^λ is obscure.

66. γ^ε: cf. 1422, 66, note. Perhaps ερ^γ is intended to be

substituted for this, but γ^ε has not been cancelled. The ι of Ωρουιγ^χ may perhaps have been corrected to ο.

68. Σε . . . π: not Σαρα^π apparently.

PAPYRUS 1425.—Date uncertain.

Inv. No. 1476. Fragment, whether of a book or a roll is uncertain; 6½ in. × 7⅝ in. Written in a rapid, sloping minuscule of a decidedly Coptic type; ν especially has the Coptic form (Υ).

A SMALL fragment from a μερισμός. In the hand-writing the fragment differs markedly from the other accounts. The names of τόποι occur, and also four columns of figures. The last is the total and the one which precedes it is δαπάνη. The first is evidently land-tax; consequently the second should be poll-tax. It is however curious that in this column the figures are in each case preceded by ἀρ(ί)θ(μια) or, in the later lines, by ὁμο(ίως). This might suggest that the second column is a restatement, in ἀρίθμια νομίσματα, of the sums given in the first; but in l. 4 a sum of 4⅓ s., which, as it has a fraction, must be ἀρίθμια νομίσματα, occurs in the first column also, and moreover in the totals all three columns are added together. Consequently the second column must represent a different tax, which one would suppose to be poll-tax, though the amounts are rather large for this. Why the money in this column should be specially described as ἀρίθμια is not clear. The *verso* is blank.

]	Σενον ^θ	§	το ^π	Σαρατοκε	ν ^ο δ	αρι ^θ	ν ^ο ε	δαπ ^α	ν ^ο .]	γι/ ν ^ο ι[
]	ελλας	§	το ^π	Πα[.]τουελ	ν ^ο ε	αρι ^θ	ν ^ο δ	ομ ^ο /	ν ^ο α	γι/ ν ^ο ι
]		§	το ^π	Πα[.]αξοῖα	ν ^ο δ	αρι ^θ	ν ^ο ε	ομ ^ο /	ν ^ο α	γι/ ν ^ο ια
]	ε	§	το ^π	Πατ[.] αρετ	ν ^ο δ γ	αρ ^θ	ν ^ο ε β/	ομ ^ο /	ν ^ο α	γι/ ν ^ο ῖα
5	]		§	το ^π	Πατι. αορ	ν ^ο δ	ομ ^ο /	ν ^ο ε	ομ ^ο / [ν] ^ο α	γι/ ν ^ο ῖα

1. From the fact that the heading δαπάνης occurs in this line but not in the following ones it seems probable that it is the first

IV.

line of the page or column.

2.] . ελλας: it seems impossible to read Σι]β(ί)λλας.

L 1

] § το ^π Παβλεκαρις	ν ^ο δ ομ ^ο / ν ^ο ς ομ ^ο / α γι/ ν ^ο ια
] § το ^π Ψοιβανοβητ	ν ^ο δ ομ ^ο / ν ^ο ς ομ ^ο / ν ^ο α γι/ ν ^ο ια
§] το ^π Σασνοειτ	ν ^ο δ ομ ^ο / ν ^ο ς ομ ^ο / [ν ^ο α] γι/ ν ^ο ια
§ τ ^ο π [Σ]ασνοειτ	ν ^ο δ ο[μ ^ο /] ν ^ο ς ομ ^ο / ν ^ο α [γι/] ν ^ο ια
10 § το ^π . οσ . [.]ō	ν ^ο δ ο[μ ^ο /] ν ^ο ς / [γι/] ν ^ο [θ]

6. Παβλεκαρις : = Παβριγαρις (1419, 8, 737).

7. Ψοιβανοβητ : elsewhere Ψιβανωβερ.

PAPYRUS 1426.—Date uncertain.

Inv. No. 1511. Fragments of a book; the largest measures 1 ft. 1 in. × 1 ft. 2¼ in. Written in a neat, round, rather large minuscule, in ink of a reddish tint, except some of the figures, which are in black ink.

THIS document is a *μερισμός*, as appears from fragm. 2, which was no doubt part of the first quire (two folios) of the book. It differs, however, from the foregoing *μερισμοί* in the fact that it relates only to the *ἀτελεῖς*, *i. e.* those persons who paid no land-tax. The taxes concerned are the poll-tax, *δαπάνη*, and *embola*; it is curious that the latter should occur, as one would naturally expect it to be paid on land, whereas οἱ *ἀτελεῖς* are presumably persons holding no land or holding unproductive land (p. 172 f.). It seems to follow that even persons holding no taxable land were compelled in some way to provide corn for the *embola*; it is to be noticed that the amounts are small. The nature of the arrangement of this account has already been explained in the introduction to 1419 (p. 171), but the confusion caused in the first fragment by corrections makes it necessary to discuss the evidence of that fragment more minutely (see also Addenda, note on p. 172, l. 10). The ink in which the account is written is for the most part of a reddish tint, but sometimes approaches more nearly to black, and in the *verso* of fragm. 1 it is evident that all the original figures both of the tax-quotas and of the *κεφαλ(ισμός)* have been added subsequently to the writing of the names and headings. They are in quite black ink, whereas the rest of the page is written in the reddish ink usual in the account. The reason is probably that the account, so far as this page is concerned, was at first drawn up in skeleton form only, the quotas for the various tax-payers not having been determined. Afterwards, on the decision being made, the figures were added in different ink. A corrector has then altered almost every entry for poll-tax and some other figures in ink of the reddish tint, but has not altered the totals except in two cases. In most cases the original entries, when washed out, are almost entirely obliterated, but it is possible to arrive at them by reckoning from the unaltered figures. In this way we find that the rate of poll-tax in ll. 3–10, 12–15 was 2 *solidi* per head. In l. 1 it was clearly 3 s., and in l. 11 2¼ s.; l. 2 (see the note) is puzzling, but the rate cannot have been 2 s. It is impossible to get any consistent rate out of the alterations, and it is not obvious why they were made.

The *recto* of this fragment has no corrections and is apparently all written in the same ink, which is probably that of the main portion of the account, though it is certainly blacker in tint than the average.

All the other points of interest in the account have been already discussed in the introduction to 1419 or are noticed in the notes. The corrections are printed in thicker type.

Fragm. I *verso*.]

	Σενου ^θ Ζεκιηλ διαγραφ ^α ούν ^α α ει/ κεφ ^{αλ} α ν ^ο βς δαπαν ^η ν ^ο α γι/ ν ^ο δ εμβολ ^λ σι αρ ⁻ ς [
	Πκυλι ^{ου} Κοσμα ούν ^α α α ν ^ο β ν ^ο ς γι/ ν ^ο β σι αρ ⁻ ς [
	Παλοτε Μαρκ ^ο / ούν ^α α β/ ν ^ο ας γ ν ^ο γ γι/ ν ^ο α β/ σι αρ ⁻ ς [
	Περο Αβρ ^α ς Ψας ούν ^α α α ν ^ο βς γ ν ^ο γ γι/ ν ^ο β β/ σι αρ ⁻ ς [
5	Κολλου ^θ Αβρ ⁻ ούν ^α α β/ ν ^ο ας γ ν ^ο γ γι/ ν ^ο α β/ σι αρ ⁻ ς [
	Πετρ ^{ου} Σαλουτσι [·] ούν ^α α β/ ν ^ο ας γ ν ^ο γ γι/ ν ^ο α β/ σι αρ ⁻ [
	Ερμαω Ιωαννου ούν ^α α β/ ν ^ο ας ν ^ο ς γι/ ν ^ο ας σι αρ ^τ [
	Πετρ ^{ου} Ακανθωνος ούν ^α α β/ ν ^ο ας γ ν ^ο γ γι/ ν ^ο ε γ σι αρ ^τ [
	Σενου ^θ Κυριλλος ούν ^α α β/ ν ^ο δ ν ^ο ς γι/ ν ^ο ς σι αρ ⁻ ς [
10	Παχυμι ^{ου} Σενου ^θ ούν ^α α ς ν ^ο ε ν ^ο γ γι/ ν ^ο α γ σι αρ ⁻ ς [
	Ιακωβ Ψον ούν ^α α β/ ν ^ο β ν ^ο ς γι/ ν ^ο ας σι αρ ⁻ ς [
	Ψαυ ⁻ Θεοδωρου ούν ^α α β/ ν ^ο α γ ν ^ο γ γι/ ν ^ο α β/ σι αρ ⁻ ς [
	Ανδρ ^ε Βικτωρος ούν ^α α β/ ν ^ο α γ ν ^ο γ γι/ ν ^ο α β/ σι αρ ^τ ς [
	Σενου ^θ Θεοδωρου ούν ^α α [β]/ ν ^ο ας γ ν ^ο γ γι/ ν ^ο α β/ σι αρ ⁻ ς [
15	Πεκ ^υ / Βασιλειου ούν ^α α [ς] γ ν ^ο β γ ν ^ο γ γι/ ν ^ο β [

Fragm. I *recto*.]

]	δαπαν ν ^ο β/ γι/ ν ^ο β β/ εμβολ ^λ σι αρ ^τ ς ουτως τ ^[ω] ορό ^ρ σι αρ ⁻ ς δαπαν [·] σι αρ ^τ ς
]	ν ^ο ς γι/ ν ^ο γς αρ ^τ ς ουτως αρ ^τ ς αρ ⁻ ς
]	ν ^ο β/ γι/ ν ^ο β β/ αρ ^τ ς [ουτω]ς αρ ⁻ αρ ⁻ ς

1 ff. In the left margin of this fragment are traces of figures, perhaps washed out.

1. Ζεκιηλ: *sic*; common in Coptic (Crum).

β₁: corrected from γ, as both the total and the actual traces indicate. This would give a rate of 3 s. per head.

2. ν^ο β: though β is evidently a correction and by the same hand as the other corrections, neither the ς nor the total seems to be so. The original entry here may have been α.

4. Περο: perhaps = Πέτρος. A Peter, son of Abraham, occurs several times.

6. Σαλουτσι[·]: the dot is perhaps intended merely as a dot for the ι. Σ is a later insertion in darker ink.

α₁ γ: the original entry must have been α γ, from the total. Apparently the corrector, instead of inserting the ς between α and γ as in the previous line, has washed out γ and then written ς γ over it.

8. ε γ: the original reading was probably α β/ (β/ is fairly clear). The corrector has apparently read the α of the poll-tax as δ. The correct sum should then be ε ς, but ε γ seems to be the reading.

9. ς: corrected from α γ. As the poll-tax is corrected to δ and no alteration is made in the δαπάνη, this correction in the total is inexplicable.

10. The first ς is corrected from β/, but by the original hand. After this line a line has been washed out.

11. β: corrected from α₁.

15. ς γ: the ς is suggested not only by the original amount of poll-tax but also by the fact that the γ is further to the right than the fractions in the previous lines.

β γ: there are traces of the reading α β/, which the total shows to have been the original amount. The following line seems to have been washed out.

	]	$\nu^{\circ} \zeta$	$\gamma\iota/ \nu^{\circ} \alpha\varsigma$	$\alpha\rho^{-} \varsigma$	[ουτως]	$\alpha\rho^{-}$	$\alpha\rho^{\tau} \varsigma$
20	]	$\nu^{\circ} \gamma$	$\gamma\iota/ \nu^{\circ} \alpha \beta/$	$\alpha\rho^{-} \varsigma$	[ο]υτως	$\alpha\rho^{\tau}$	$\alpha\rho^{-} \varsigma$
	]	$\nu^{\circ} \gamma$	$\gamma\iota/ \nu^{\circ} \alpha \beta/$	$\alpha\rho^{-} \varsigma$	ουτως	$\alpha\rho^{-}$	$\alpha\rho^{-} \varsigma$
	]	$\nu^{\circ} \gamma$	$\gamma\iota/ \nu^{\circ} \alpha \beta/$	$\alpha\rho^{-} \varsigma$	ουτως	$\alpha\rho^{\tau}$	$\alpha\rho^{\tau} \varsigma$
	]	$\nu^{\circ} \gamma$	$\gamma\iota/ \nu^{\circ} \alpha \beta/$	$\alpha\rho^{-} \varsigma$	ουτως	$\alpha\rho^{\tau}$	$\alpha\rho^{-} \varsigma$
	]	$\nu^{\circ} \gamma$	$\gamma\iota/ \nu^{\circ} \alpha \beta/$	$\alpha\rho^{\tau} \varsigma$	ουτως	$\alpha\rho^{-}$	$\alpha\rho^{\tau} \varsigma$
25	]	$\nu^{\circ} \varsigma$	$\gamma\iota/ \nu^{\circ} \beta \zeta$	$\alpha\rho^{-} \varsigma$	ουτως	$\alpha\rho^{\tau}$	$\alpha\rho^{-} \varsigma$
	]	$\nu^{\circ} \gamma$	$\gamma\iota/ \nu^{\circ} \alpha \beta/$	$\alpha\rho^{\tau} \varsigma$	ουτως	$\alpha\rho^{\tau}$	$\alpha\rho^{\tau} \varsigma$
	]	$\nu^{\circ} \gamma$	$\gamma\iota/ \nu^{\circ} \beta \gamma$	$\alpha\rho^{\tau} \neq$	ουτως	$\alpha\rho^{-}$	$\alpha\rho^{-}$
	]	$\nu^{\circ} \gamma$	$\gamma\iota/ \nu^{\circ} \alpha \beta/$	$\alpha\rho^{-} \varsigma$	ουτως	$\alpha\rho^{-}$	$\alpha\rho^{-} \varsigma$
	]	$\nu^{\circ} \gamma$	$\gamma\iota/ \nu^{\circ} \alpha \beta/$	$\alpha\rho^{-} \varsigma$	ουτως	$\alpha\rho^{-}$	$\alpha\rho^{-} \varsigma$
30	]	$\nu^{\circ} \varsigma$	$\gamma\iota/ \nu^{\circ} \delta\varsigma$	$\alpha\rho^{-} \varsigma$	ουτως	$\alpha\rho^{-}$	$\alpha\rho^{-} \varsigma$
	]	$\nu^{\circ} \gamma$	$\gamma\iota/ \nu^{\circ} \alpha \beta/$	$\alpha\rho^{\tau} \varsigma$	ουτως	$\alpha\rho^{-}$	$\alpha\rho^{-} \varsigma$
	]	$\nu^{\circ} \gamma$	$\gamma\iota/ \nu^{\circ} \alpha\varsigma \gamma$	[$\alpha\rho^{-} \cdot$]	ουτως	$\alpha[\rho^{-} \cdot]$	$\alpha\rho^{-}$
	]	$\nu^{\circ} \varsigma$	$\gamma\iota/ \nu^{\circ} \beta\varsigma$	[
	]	$\nu^{\circ} \gamma$	[

Fragm. 2.]

Fol. 1.] [Protocol?]

Fol. 2.] (Fol. 2 b blank.)

- 35 $\Sigma\nu\theta$ $\mu\epsilon\rho\iota\sigma\mu^{\circ\nu}$ $\chi\rho\upsilon\sigma\iota\kappa^{\omega}/$ [δημοσιων
απο τ^ω ατελων διαγραφ^α ούν . [
στχ δ/ Αβρααμ^{ον} Μακ⁻/ διαγραφ^α
στχ δ/ Βαρθολομαι^{ον} Ανδρ^ε [
στχ δ/ Θεοδωρ^{ον} Πεσοου [
40 [στχ?] δ/ Ιωανν^ι Πεβο ού [
στχ δ/ Φωκα Πτηρου ού [
στχ [δ]/ Σιμων Κοσμ⁻ παι^δ [
στχ [δ]/ Πατερμου^θ . . [
στχ [δ/] Ιω⁻ Πατε[ρμου^θ

37 ff. στ^χ: cf. 1443 verso, *passim*. It probably stands for στοιχεί, being a reviser's mark (in a different hand) to show that the entry is correct.

42. Σιμων: a correction; the original name had a letter with a tall up-stroke and λλ (not Κυρίλλος).

PAPYRUS 1427.—Date uncertain.

Inv. No. 1488 (b). Two imperfect folios of a book; the lower portions measure 6 in. × 1 ft. 2 in. and 6 $\frac{1}{8}$ in. × 1 ft. 1 $\frac{3}{4}$ in. Written in a neat round minuscule in somewhat light-coloured ink on papyrus of inferior quality.

THIS is probably a *μερισμός* but of a different kind from the preceding ones. Like 1419–1425 it includes land-tax and like 1426 specifies the *κεφαλ(ισμός)* in the case of poll-tax, but it differs from 1419–1425 in not giving the names of the *τόποι* in which holdings of land are situated, while on the other hand, unlike them, it specifies the amount of each tax-payer's holding. It differs from all the preceding *μερισμοί* in the fact that after the total of the poll-tax, land-tax, and *δαπάνη*, a sum is given as deducted from the total; and this sum is described as *ἐκ τοῦ ὑπολογ(ισ)θ(έντος) (ὑπὲρ) μισθ(οῦ) α(ὐ)τ(ῶν) (καὶ) ἀπολ(οί)πον*, *i.e.* it represents a surplus from the previous (or some former) indiction, which therefore reduces the amount required for the present one. In 1428, 22, the reading is *ἀποπ*^λ, which might suggest *ἀπὸ πλείους*, but is probably only an inverted contraction for *ἀπολοίπον*. The conclusion seems to be that if there was a balance on the normal quota this led to a reduction in the following year's quota. If the meaning was that more than the normal quota was demanded the previous year, as so often in 1412 and 1413, and the difference therefore deducted in the present year, we should expect the usual phrase *ὥς πλείους*.

The evidence of this papyrus as to land- and poll-tax has been already discussed on pp. 170, 172. It is clear from the total that each page of the account, which occupied four, is here represented. The book was an exception to the usual rule as to binding in that it had the *verso*, instead of the *recto*, of the papyrus facing inwards; *cf.* the note on 1419, 146 ff. There are some corrections, which are printed in thicker type.

When this account was already in proof it was discovered that certain fragments at first included under 1426 really belonged to it. They come from the upper portion of the folios but are probably not continuous with the lower portion. As they do not give a complete line and, with one exception, contain nothing of any interest, it does not seem worth while to publish them, and the account is therefore left as it was except that the *recto* of the new fragment of the second leaf (= f. 2 b) has been incorporated. In order not to disturb the numeration of lines these five new lines are numbered 20*–24*. The top fragment of f. 1 contains the end of the general heading,] Πεδι^α, which shows that the account relates to one of the Πεδιάδες. As two or three names agree, it is possible that the place is the same as in 1420, 154 ff., but this is very doubtful.

Fol. 1.]

1	]. .	οὐ α	α	[ν ^ο] γ	α[ρ ^{οῦ} η ?]	ν ^[ο] β	[ν ^ο ε]
	γν/ ν ^ο ε	ομ' ν ^ο γ	ν ^ο δ β/	αρ ^τ [θ]	αρ ⁻ δ	αρ ⁻ ε	
2	[δ/ Ερμα]νω ^τ	Πκουι	οὐ α	α	ν ^ο γ	αρ ^[οῦ] κη	ν ^ο ζς ν ^ο ε
	γν/ ν ^ο ις	ομ' ν ^ο ς	ν ^ο ι	αρ ^τ ιε	αρ ^τ ιε	αρ ^τ ε	

- 3 ν^θ ού α α ν^θ γ [α]ρ^[ου] κ ν^θ ς ν^θ ς
 γι/ ν^θ θ ομ' ν^θ ς ν^θ ης αρ^τ ς αρ⁻ ς αρ⁻ ς
- 4 [δ/ ? Μουσ]αι^{ου} Επιφανι^{ου} ού ς ς ς αρ^{ου} β ν^θ ς ν^θ ς
 γι/ ν^θ ς ομ' ν^θ ς ν^θ ς αρ⁻ α αρ^τ α αρ⁻ ς
- 5 [γι/ διαγ]ρ^α ονύ θ ει/ κεφ^λ η γ ν^θ κε δημ [γ]^η αρ^{ου}ρ^{ου} ρλγ ν^θ λδ γ δαπ⁻ ν^θ
 [[β]] θ ν^θ νθ γ εκ τ^{ου} υπολογ^θ ς μισ^θ α^τ δαπ^λ δημ. ιε ι^δ/ ν^θ γ ς λ οφ^λ
 αν^ν ν^θ νς ς εμβολ. σι αρ^τ ξ τ' ορ σι αρ⁻ ξ δ^π/ ς

Fol. 1 b.]

- 6 δ/ Θεοδοσιω Φιλο^θ δ αλλω ού ς ς ν^θ ς αρ^{ου} ις ν^θ δ ν^θ [ς] γι/ ν^θ δ ομ' ν^θ ς ν^θ δ
 αρ^τ δ [
- 7 δ/ Ισακ Ταννα δ Τιρηνε ού ς ς ν^θ ς αρ^{ου} δ ν^θ α ν^θ ς γι/ ν^θ α ομ ν^θ ς ν^θ α
 αρ^[τ] β [
- 8 δ/ Ψοιω δ Ταυριν^{ου} ού ς ς ν^θ ς αρ^{ου} δ ν^θ α [ν^θ] ς γι/ ν^θ α ο[μ]^ς ν^θ ς ν^θ α
 αρ⁻ β [
- 9]ο μύ η δ/ Κυριακος Πετρον ού α α ν^θ γ [α]ρ^{ου} η ν^θ β ν^θ [[β/]] γι/ ν^θ ε ομ' ν^θ ς ν^θ ας
 αρ^τ ς [
- 10 δ/ Σενου^θ δ Θεοδωρ^{ου} απο Εμφ^ν ού ς ς ν^θ ς [α]ρ^{ου} δ ν^θ α ν^θ ς γι/ ν^θ α ομ' [ν^θ]. ν^θ α
 αρ⁻ ς [
- 11 δ/ Απα Τηρ δ Οννοφρι^{ου} ού ς ς ν^θ ς [α]ρ^{ου} δ ν^θ β/ ν^θ ς γι/ ν^θ β/ομ' ν^θ ς ν^θ β/
 αρ^τ ς [
- 12 γι/ διαγρ⁻ ονύ δ ει/ κεφ^λ γ β/ ν^θ ια δημ. γ. αρ^{ου} ρμς ν^θ [λς] γ δαπ⁻ τ^{ου} πεδι⁻
 ν^θ μης γ [[θ μ. [.].] υπολογ^θ ς μισ^θ α^τ δαπ^λ δημ. ιε ι^δ/ [ν^θ] α[ς] λ οφ^λ
 αν^ν ν^θ μς γ εμβολ. σι αρ⁻ νδ [

Fol. 2.]

- 13 ομ' ν^θ ς ν^θ βς γ αρ^[τ] ς αρ⁻ ς αρ⁻ ς γι/ ν^θ γ
- 14 ομ' ν^θ ς ν^θ βς γ αρ⁻ ς αρ⁻ ς αρ⁻ ς γι/ ν^θ γ
- 15 ομ' ν^θ ς ν^θ ας δ' αρ⁻ ς αρ⁻ ς αρ⁻ ς γι/ ν^θ ας δ'

4. The first ς is a correction.

5. νθ γ: a correction, due to the δαπάνη having been cancelled. The original sum, if the δαπάνη was $\frac{1}{2}$ s., should have been νθ γ ιβ, but ς is visible.α^τ: αὐτῶν. ν^τ (= ναντῶν) may possibly be read in all cases on the analogy of 1416, 2 d, but α^τ is an easier reading; moreover, in 1479 in a similar entry the reading is clearly αν^τ. Cf. however 1491 (g).

7. Τιρηνε: ποτ' Ειρηνε. The τ will represent the feminine article; Mr. Crum compares Ταγαπη.

9.]ο μύ η: it is not clear to what the reference is.

12. κεφ^λ: the λ, here and in several other cases, is made like the over-written ν.δαπ⁻ τ^{ου} πεδι⁻: apparently the last two words represent τοῦ (ἡ. τῆς) πεδιάδος, though it is curious to find the singular. πεδίου seems hardly likely, as it is not elsewhere used of a subdivision of Aphrodito, and the account relates to one of the Πεδιάδες. This shows that δαπάνη refers to local expenses.ν^θ μης γ: the original sum for δαπάνη has probably been washed out, though no trace of writing remains. μης γ is the total, the original total having been washed out.

16						] γι/ ν° ας
	ομ'	ν° κδ'	ν° α γ ή	αρ ⁻ =	αρ ⁻ =	αρ ⁻ =
17						] γι/ ν° γ
	ομ'	ν° =	ν° γ	αρ ^τ α	αρ ^τ =	αρ ⁻ α
18						] γι/ ν° α
	ομ'	ν° =	ν° α	αρ ⁻	αρ ⁻	αρ ⁻
19	[γι/ διαγρ ⁻ οὗ ιη ει/ κεφ ^λ ούν ιε ιβ ν° μες δημ ^γ γ ^τ = ν° = διαπ ⁻ ν° γι/ ν° μες υπολογ ^θ]					
	ξ μισ ^θ α ^τ S απο ^λ ιε ιδ/ ν° α β/ κδ' λ ^[τ] οφ ^λ αν ^ν ν° μγ β/ ή εμβολ ^η σι αρ ⁻ [κ]ας					
	ουτ ^ω τ ^τ ορόρ αρ ⁻ δπ/ σι αρ ⁻ κας					

Fol. 2 b.]

20* δτ/ ναυτων καταβων

21* παρ⁻ ν° ας δ/ Κωνστ^α Ζαχαριας ούν α ει/ κεφ^λ α ν° [22* παρ⁻ ν° α δ/ Μηνα Στεφανος ού α α ν° [23* παρ⁻ ν° γ δ/ Κοσμα Ψατου ον⁻ α α [24* παρ⁻ ν° β/ δ/ . [. . . .] ψου ού α α [20 + συν^θ ανακεφ^λ

21	α	ελις διαγρ ⁻ οὗ θ ει/ κεφ ^λ η γ ν ^ο κε δ[η]μ ^ο γ ^η αρ ^ο ν ρλγ ν ^ο λδ γ δα[π] ^τ ν ^ο [. .] γι/ [ν ^ο νθ γ υπολογ ^θ ξ μισ ^θ α ^τ S απο ^λ δημ ^ι ιε ι ^δ / ν ^ο γ ζ λ ^π οφ ^λ αν ^ν ν ^ο νς ζ εμβολ ^η σι αρ ^τ ξ ουτ ^ω τ ^τ ορ ^σ σι αρ ^τ ξ δπ/ =
22	β	οὗ δ γ β/ ν ^ο ια αρ ^ο ν ρ ^[ο] ρ[μτ] ν ^ο λζ γ ν ^ο [γ.] γι/ ν ^ο μη γ ^τ υπολογ ^θ ξ μισ ^θ α ^τ S απο ^λ ιε ι ^δ / ν ^ο ας λ ^π οφ ^λ αν ^ν ν ^ο μξ γ εμβολ ^η σι αρ ^τ νδ
23	γ	οὗ ιη ιε ιβ ν ^ο μες = = ν ^ο [. . ιβ] γι/ ν ^ο μες [υπολογ ^θ ξ μισ ^θ α ^τ S απο ^λ ιε ι ^δ / ν ^ο α β/ κδ λ ^π οφ ^λ αν ^ν ν ^ο μγ β/ ή εμβολ ^η σι αρ ^τ κας ουτ ^ω τ ^τ ορόρ σι αρ ^τ = δπ/ σι αρ ^τ κας]
24	δ	οὗ ι θ ν ^ο κζ [γ] = = ν ^ο [. .] γι/ ν ^ο κζ γ [
25	γι/ διαγρ ⁻ οὗ μα ει/ κεφ ^λ οὗ λε ιβ ν ^ο ρη γ δημ ^γ γ ^η αρ ^ο ν σοθ ν ^ο οβ ζ δαπ ^α ν ^ο Θ ν ^ο ρπα . . εκ τ ^[ο] υπολογ ^θ	

19. ν° μγ β/ ή: ή is perhaps a correction, and possibly γ and β/.

20*. δ(ια) τ(ων) ναυτων καταβων: it will be noticed that sailors serving with the fleet paid taxes to Aphrodito. They would perhaps be classed among οἱ ὄντες ἐν Βαβυλῶνι; cf. general introduction.

21*. παρ⁻: obscure. The line looks like τ or α. Without the figures of the main entries it is hardly possible to decide whether some additional payment is intended.

23. γι/ ν° μες: after ι, γ seems to have been written, but as it would make both the total at the foot and the remainder for this page in l. 19 incorrect, and is, moreover, somewhat faint, it was probably part of the cancelled sum. μες should, at a rate of 3 s. per head, be με δ' (see p. 172).

25. λε ιβ: this should be λς ιβ.

Θ ν° ρπα: this is written over something, no doubt the cancelled sum of δαπάνη, which may be λη. The remains after this are probably part of the original total.

PAPYRUS 1428.—Date uncertain.

Inv. No. 1456 (a). Fragments of a book; the largest, which is of very irregular shape, measures at its greatest dimensions $11\frac{1}{8}$ in. \times 2 ft. 1 in. Written in a neat, round, rather small minuscule in black ink with a somewhat thick pen; several of the figures, here printed in thicker type, are written with a thin pen in blacker ink.

A *μερισμός* of similar type to the last, except that the land is subdivided into irrigated and unirrigated. The *δαπάνη* also is described as *δι' ἐνταγίων καὶ ἄνευ ἐνταγίων*, which gives perhaps additional reason for supposing that it refers to the expenses of the local rather than of the central officials. The evidence of this account as to land- and poll-tax has been discussed on pp. 170 and 172.

Fragm. 1 *recto*.]

1

] μισ^θ αν^θ σταλ^ε [ει]/ [

2

] . ιτρε πωνη [

3

] +

Space of 5 in.

4

] ουτως διαγρ^α ούν μβ ει/ κεφ^λ ούν ε ν^ο ρης γ^η δημ^ο γ^η αρ^{ου} σοη ν^ο οβ ξ [ουτω]s καθ^α/ αρ^{ου} ρπγ ν^ο νγ γ^η χερ^σ αρ^{ου} ρε ν^ο ιης γ^η δαπαν δ/ εν^τγ S αν^ε εν^τγ ν^ο ιξ [γι/ ν^ο ρης εκ του υπολογ^θ S μισ^θ α^τ S απο^λ ιε] ι^δ/ ν^ο λ οφ^ε αν^ν ν^ο [εμβ]ο^λ σι αρ^τ ρ. [

5

διαγρ^α ούν] ιδ ει/ κεφ^λ ούν ιβ ν^ο λ δημ^ο γ^η αρ^{ου} ρ^{ου} σοη ν^ο οβ ξ ουτ^ω καθ/[^α αρ^{ου} ρπγ ν^ο νγ γ^η χερ^σ αρ^{ου} ρε ν^ο] ιης γ^η δαπαν δ/ εν^τγ S αν^ε εν^τγ ν^ο ης γι/ ν^ο ρις β/ [εκ του υπολογ^θ S μισ^θ α^τ S απο^λ ιε ι^δ/ ν^ο δ β/ λ ο]φειλον⁻ αν^ν ν^ο ριβ εμβο^λ σι αρ^τ ρ. [

6

δ]ιαγ[ρ]^α ού[ν α] ει/ κεφ^λ ούν α ν^ο γ [δ]ημ^ο γ^η αρ^{ου} ρ^{ου} η ν^ο α β/ [ο]ντ^ω καθ^α/ αρ^{ου} [δ]απαν^η δ/ εν^τγ S αν^ε εν^τγ ν^ο γ γι/ ν^ο ε ξ εκ τ^{ου} υπολ[ογ^θ S μισ^θ α^τ S απο^λ ιε ι^δ/ ν^ο ε λ οφειλον^τ α]ν^ν ν^ο ε ξ εμβο^λ σι αρ⁻ S [

7

διαγρ^α ούν ε ει/ κεφ^λ ονν]'' ε ν^ο ε αρ^{ου} γ ν^ο α [] ν^ο ε γι/ ν^ο α [

1. μισθοῦ ἀνθρώπου (or -ων) σταλέντος (or -των) εἰς.

4 ff. These are perhaps totals of preceding pages.

4. οὐν ε : it is curious that no figures are given here. Perhaps the clerk intended to insert them at the same time as the others and forgot.

δ/ εν^τγ S αν^ε εν^τγ: δι' ἐνταγίων καὶ ἄνευ ἐνταγίων; cf. 1338, 24, note.

α(ν)τ(ων): from l. 22, where, however, the reading is not certain. It might be ν^α; cf. note on 1427, 5, but here ν^α is perhaps the easier reading.

ν^ο εμβολ(ης): no amount can have been written. Apparently, as no deduction was to be made, the clerk thought it unnecessary to repeat the sum.

Fragm. 1 *verso*.]

8	γεναμ ^ε μ Φ[αμ] ^θ [	κωμ ^η Αφρ]οδι ^τ ιν ^δ ο/ α	
9			]. διαγρ ^α ούν ιξ [
10	[δ] ^τ / ατελων		
11	δ/ Μουσαιου Ιωαν[ν]ου εν ^τ γ S αν ^ε εν ^τ γ	ο[ν]ν ^τ 1 α ει/ [κε]φ ^λ ον ^ν α ν ^ο δ δαπαν ^η δ/	
12	δ/ Θεοδωρου Μα[κ] ⁻ /	ούν α ούν } γ ν ^ο γ	
	[
13	δ/ Ηλιας Λουκα ν ^ο	ο[ν]ν ^τ α ούν } γ ιβ ν ^ο γ	
14	δ/ Απα Κ ^ν / Γεδεων ν ^ο β/ [	ούν α ούν } γ ν ^ο γ	
15	δ/ Βικτορ ^ο Δανιηλ ν ^ο α [γι/ ν ^ο δ] β/ ομ ^[ο]	ούν } γ ιβ ν ^ο γ β/ ν ^[ο] [
16	[δ/ Ι]ακ[ω]β Φοιβαμμων [ν ^ο] } γι/ ν ^ο δ ομ ^τ	ο[ν]ν } γ ιβ ν ^ο γ ν ^ο α [
17	[δ/]ου . [.]κων [=] γι/ ν ^ο α γ ομ ^τ	ο[ν]ν ^τ γ ν ^ο α γ ν ^ο = [
18	[ν ^ο α] γι/ ν ^ο β } γ ομ ^τ	ούν γ ιβ ν ^ο α } γ ν ^ο = [
19	[= γ]ι[/ ν ^ο α ομ ^τ	ο[ν]ν δ' ν ^ο α [ν ^ο] [

Fragm. 2 *recto*.]

20	Σεν]ου ^θ Γεωρ ^τ S Αβρ ^α Στεφ ^α επιλ ^{xx}	
21	σι αρ] ⁻ ρλε] ου ^τ τ ^ω ορ ^ρ σι αρ ^τ ριβ δαπ ^α σι αρ ^τ κγ]	
22	εκ του υπολογ ^θ S μισ ^θ α]ν ^τ S αποπ ^λ ιε ι ^δ / ν ^ο = λ οφ ^ε αν ^ν ν ^ο δ β/ εμβ ^λ	
23	σι αρ ^τ β ου ^τ τ ^ε ορ[ρ	] αρ ^τ β αρ ⁻ [

Fragm. 2 *verso*.]

24	Ευδωξια Απα Τηρ διαγρ ^α ούν = ει/ κεφ ^λ = ν ^ο = δ[η]μ ^[ο] γ ^η	
25	[Κο]λλ[ο]ν ^θ Γεωργιου ού α α [
26	[Φο]ιβαμμων χρυσο ^χ ούν = = [
27	[Κ]οσμ ⁻ Μηνα ούν = = [

The other fragments are unimportant.

8. This cannot be the earlier part of l. 20, as it is the *verso* of the papyrus, that the *recto*.

Φαμ^θ: this seems to suit the space better than Φαρμ^θ, but it is impossible to be certain.

17. . [.]κων: not Ιακωβ apparently.

20. επιλ^{xx}: ἐπιλεχθέντων.

22. αποπ^λ: apparently an inverted contraction for ἀπολ(οί)π(ου).

It takes the place of the usual απο^λ; cf. the introduction to 1427.

26, 27. The first = in each is corrected from α.

[δ/ Λ]πολλω Αθαν^ν ούν α ει/ κεφ^λ δ' ν^ο γ δημ^ο το^π K[
 [δ/ . . Απ]α K^ν/ Πετρ[ο]ν ούν α [ει/ κεφα]^λ δ' ν^ο β δη[μ^ο το]^π [

Fragm. 3 *recto*.] *Verso* blank.

20 Θεο]δωρ^ον Πεσοον επιλ^λ
 σι αρ^τ ι]ε ουτως τ^ω ορό σι αρ^τ η . δαπ^α σι αρ⁻ ζ
] σι αρ^τ ε ουτω[s] [τ]^ω ορό σι αρ⁻ γ δαπ⁻ σι αρ⁻ β
 α]ρ⁻ ε αρ⁻ γ αρ⁻ β
] αρ⁻ ε αρ⁻ β αρ⁻ γ
 25] αρ⁻ αρ⁻ αρ⁻
] αρ^τ αρ⁻ αρ⁻
] αρ⁻ αρ⁻ αρ⁻
] αρ⁻ αρ⁻ αρ⁻
] αρ⁻ αρ⁻ αρ⁻

Fragm. 4 *recto*.] *Verso* blank.

30] αρ^ον α αρ^ον [
] αρ^ον μα ει/ ν^ο ι β/ αρ^ον [
] αρ^ον λθ ει/ τς γ αρ^ον λ [

Two unimportant fragments.

31. ει(s): apparently the meaning is merely 'amounting to.' The preposition is not needed. In 1434, 21, etc. it is used as 'total.'

PAPYRUS 1430.—Date uncertain.

Inv. No. 1426. Three fragments of a roll; 1 ft. $2\frac{5}{8}$ in. × 1 ft. $5\frac{1}{4}$ in., $9\frac{1}{8}$ in. × 4 in., and $5\frac{1}{4}$ in. × 1 ft. 4 in. Written in a flowing, rather large minuscule; the ink shows in places a slightly red tint.

THE nature of this account is not clear. The first two fragments contain the names of taxpayers, each followed by one sum of money and practically all preceded by another sum of money inserted by a different hand or with a different pen. The last fragment has a similar list of names, but these are followed by two columns, the second described as δ(α)π(άνης), and are not preceded by any sum. It is not certain, therefore, whether the last fragment really belongs to the same roll as the others, but it is apparently in the same hand, and in general appearance much resembles the first two, so that, though found separately, they probably belong together. It is to be noticed that in the last fragment there are no entries under δαπάνη; perhaps, therefore, the reason why this column does not appear in the first two was that, there being no entries to be made, the clerk thought it superfluous to write the heading.

As one payment is *δαπάνη*, it is reasonable to suppose that the other is poll-tax, and this is somewhat supported by the fact that the tax-payers are all men. The word *διάγγρ(αφον)* does indeed occur on the *verso* of fragm. 3, and would tend to confirm the supposition; but as the hand of the *verso* is apparently different from that of the *recto*, it is not certain that the totals there have anything to do with the account on the *recto*. In any case, the numbers must refer not, as usual, to pages but to columns.

A corrector has been at work on the account, and not only are the figures frequently altered but several entries are cancelled entirely. It is not by any means easy in all cases to decide whether a figure is a correction or not. The hand of the corrector is different from that which has made the entries at the beginning of the lines, which uses ink of a slightly red tint, whereas the corrections are in black ink. Some of the entries before the names have been themselves corrected. In this transcript the corrections are printed in thicker type. The reason for the corrections and the nature of the entries before the names are both obscure; the latter are possibly to be explained by the supposition that an assessment for one year has been used for the following year; cf. 1443, *verso*. The account contains little of value except the Coptic personal names.

In the totals on the *verso* of fragm. 3 the few cases where the amount in money is preserved are perhaps hardly to be used as evidence for the rate of poll-tax, because the money is so much out of proportion to the *κεφαλ(ισμός)*. In l. 121 a rate of 9 *solidi* per head would be indicated, and in other cases even more. Possibly the *δαπάνη* is included in these sums, though in the totals at the foot it is certainly stated separately. The account evidently relates to the village of Aphrodito and οἱ ὄντες ἐν Βαβυλῶνι.

Fragm. 1 *recto*.]

Col. I.]

	[^ν °] β/ Σαραπιων Πκουῖ	¹⁰¹ β/
	[^ν °] β/ Φιλο ^θ Πεκυσι ^{ου} καμ ^λ	^ν ° β/
	] Πετρος Αβρ ^α	^ν ° α
	] Ἰσακ Ἰακωβ	^ν ° β/
5	[^ν °] . Μακ ^α / Ψατου	^ν ° α
	] Αρων Απολλω S υι· αυ ⁻	^ν ° α
	] [[Βαρθο ^λ Πανασε	^ν ° γ°]
	] Τιμοθεου Σενου ^θ	^ν ° ζ
	[^ν °.]' Αβρ ⁻ Αθαν ^α	^ν ° §
10	] Βελ[. .] Σιρος	^ν ° § [[.]]'
	. . . . ο]υ ^θ Γεωργ ^γ ελαι[ουρ]γ	^ν ° β/
	Θεοδ]οσι ^{ου} Ηλι ⁻ περ[ιχ [?]	^ν ° §
		^ν °] . § [.]]'
	Απολ]λω Κοσμα	^ν ° § γ

2. καμ^λ: καμηλίτου.

β/ : corrected from §.

5. α γ : possibly γ is a later insertion; or α may be a correction; but probably both are by the original hand.

9. § : perhaps from α γ.

10. Σιρος : for this name cf. 1431, 56.

12. περ^{ιχ} : περιχύτης.

15	Λ]εωντιου S υι ^ω α ^τ	ν ^ο α ζ
	? Λο]υκ Φιλο ^θ	ν ^ο β/
	Βι]κ/ Τζαμουλ Πετ[ρ] ^{ου}	ν ^ο ς
	] .^{ου} ορβι ^{ου} πο ^λ	ν ^ο α
	] Πνει	ν ^ο α
20	[γι/ ν ^ο . .] γ	

Col. II.]

	ν ^ο ς Σενου ^θ γαμ ^β Πκουι	ν ^ο ς
	ν ^ο α [[Γεωργι ^{ου} Μουσai ^{ου} ασπι ^δ	ν ^ο β]]
	ν ^ο γ [[Δαυιδ πρ ^ε Αγι ^{ου} Φοιβ ⁻	ν ^ο γ]]
	ν ^ο β/ Αβρ ^α Πανσιρ	ν ^ο β/
25	ν ^ο β/ Πκερμης Πους	ν ^ο β/
	[[ν ^ο ζ Ζηνοβι ^{ου} σκυ ^τ	ν ^ο ζ]]
	[[Συμφρονη Ψαχο	ν ^ο ς]]
	[[Πεσατ ^{ου} Πχωρε	ν ^ο α]]
	ν ^ο β/ Σαραπιων Μουσai ^{ου}	ν ^ο β/
30	β/ Παποστο ^λ Ιουτος	ν ^ο α
	β/ Ησαι ^α ελαιουρ ^γ	ν ^ο α
	ν ^ο α υι ^ο Ψατου Πετρ ^{ου} Παμ[μ]ε ^ς	ν ^ο β/
	ν ^ο ς υι ^ο Κολλου ^θ Σονσι[ε]υ	ν ^ο ς
	] . . [ . . . . . ] . .^{ου}	[ν ^ο] γ
35	ν ^ο ας [? Σε]ν ^θ Φοιβ ⁻	ν ^[ο] βς
	ν ^ο γ [Η]ρακλι ^{ου} Ψοιου	ν ^ο γ
	ν ^ο α Θεοδωρου Ιω ^α	ν ^ο β/
	ν ^ο β/ Ψον Κουι Μουσai ^{ου}	ν ^ο β/
	[[Ψατου . . . βα . ολαχ	ν ^ο β/]]
40	ν ^ο β/ [. .] Σενου ^θ	ν ^ο ς
	ν ^ο ς γ Απα Διου Φοιβ ⁻	ν ^ο β/
	γι/ ν ^ο θ ζ	

Col. III.]

ν ^ο β/ Ιερημι ^α Θεοδοσι ^{ου}	ν ^ο β/
ν ^ο ς Μην ⁻ Ματοι	ν ^ο ς

16. β/: from ς, [γ?]'.

17. Βικ(τωρ): a Victor son of Jamoul occurs in 1432, 10.

18. ορβιουπο^λ: probably = ὀρβιοπῶλου, 'seller of ὄρσος'; cf. 1445, 7, note.22. ασπι^δ: ἀσπιδοποιῶν or some compound with the same sense?

β: apparently from α.

23. A son (or sons) of this David occurs in l. 73.

26. σκυ^τ: σκυτέως. The same man occurs in l. 98, where his description appears as σκ(υ)δ(έως).

30. Ιουτος: or Ιούτος; cf. l. 106, where the same person occurs.

31. The same man occurs in l. 109.

32. α: a correction, but apparently in the same hand as the other figures before the names, not by the corrector. υι^ο is in the same hand.33. ς υι^ο: as in the previous line.

35. Σενοθ(ιου): a Senuthius, son of Phoebammon, occurs several times.

41. Απα Διου: the letter after Δ is much more like ρ, having a head, so that the name may be Απαδρου; but Απα Διου is in itself more likely, and the ink may have run.

β/: from ς; so too in ll. 43, 45, 48.

45	[ν^0] α	Σενου ^θ Κακκακ	ν^0 β/
		Χριστοφορ [•] Δαυιδ	. .
	ν^0 α ζ	Πατερμ ^θ Τλοοτσε	ν^0 α ζ
	ν^0 [β]/	Ἰσακ Θεδωρου	ν^0 β/
	[ν] ^ο ς	Συμεων Παυλου S αδ ^ε /	ς
50	[ν^0] ς	Καισω Δαυιδ	ν^0 α ς
	[ν^0] γ	Ἰερημι ⁻ Απα Τηρ	ν^0 α γ
	ν^0 β/	Ἰωαννου Σιμ[ω]ν	ν^0 ς
	ν^0 γ	Ανδρ ^ε Τζαμουλ	ν^0 γ
	ν^0 γ	Κοσμα [Β]ικ ⁻ /	ν^0 γ
55	[ν^0] β/	Ἰακωβ Απα Κυρ ^{ου}	ν^0 β/
		[[Φιλο ^θ Πανκροβε	ν^0 α]]
		] Ζ[ηνοβ]ι ^{ου} . [.	ν^0 ς
	ν^0 β/	Πικοκκος Μην ⁻	ν^0 ς
	ν^0 ς	Πεσοου Μουσai ^{ου}	ν^0 ς
60	ν^0 γ	Θεοδοσι ^{ου} Κωνστ ⁻	ν^0 γ
	ν^0 γ	Απα Ωρ ⁻ Μαρκ ⁻ /	[ν^0] ζ
	ν^0 ζ	Σενου ^θ Ιερημι ⁻	[ν^0] ζ
	ν^0 α ς	[[Πεσατου Φιλο ^θ	[ν^0] ς]]
	ν^0 ς	Φιλο ^θ Ενωχ	ν^0 ς
65	ε	[. . . Ταα	ν^0 α]]

Col. IV.]

	ν^0 β/	Ιωάνν ^{ου} Πατερμ ^θ S αδ ^ε /	ν^0 β/
	ν^0 β/	Μερκουλι ⁻ Ἰσακ	ν^0 ς
	ν^0 ζ	Ματου Βικ ⁻ /	ν^0 ζ
	ν^0 γ	[[Ἰωαννου Μαρκ ⁻ /	ν^0 α]]
70	ν^0 γ	νι ^ο Πανεσνην	ν^0 γ
	β/	[[νι ^ο Πετρος Ανδρ ^ε Λ[ο]υκ ⁻ /	ν^0 β/
	ν^0 ς	Κολλου ^θ Ερμα[ως]	ν^0 γ
	ν^0 α	νι ^ο Δαυιδ πρ ^ε Αγι ^{[ο]υ} Φ[οι]β ⁻	ν^0 α
	ν^0 γ	Απα Τηρ Κολλου ^θ	ν^0 [.]
75	ν^0 γ	Παπνου ^θ Παμ[ουν ?]	ν^0 [.]

45. α : perhaps a correction, but in the same hand.

47. α ζ : it is not certain that this is a correction.

48. Θεδωρου : *sic*, apparently.

49. ν^0 omitted.

50. α ς : from β ; so too in l. 51.

52. ς : from β/.

55. β/ : from ς.

57. ς : from β/ : so too in next line. It seems very possible that the whole line is cancelled.

59. ς : from γ.

60. γ : from β/.

61. Απα Ωρ⁻ : an Απα Ηôr, son of Mark, occurs in 1448, 6. Probably, therefore, in spite of the mark of abbreviation this

name is also Απα Ηôr.

65. Ταα : not Τααμ apparently. No total seems to have been written for this column.

66. β/ : from ς γ.

67. Μερκουλι(ου) : = Mercurius.

ς : from β/, which was first corrected to α.

68. Ματου : not Ματοι, but perhaps a Greek form of the same name. Μatoi son of Απα Victor occurs in Or. 6220 (8) (Crum).

ζ : the correction seems to consist in rewriting ζ over the same figure.

72. γ : from ς.

74, 75. These two lines in the same hand as the figures before the names. After Παμ[ουν] the ς sign seems to have been written.

Fragm. 1 *verso*.] Parallel to the breadth of the roll.

καταβλ.

α ι^δ/ δ/ Σενου^θ S Ιερεμι⁻ S αλλ^ω μισ^θ εργ⁻ παρ^{αχ} ν^ο ιδή Θ ν^ο τοδ ή
β ι^δ/ [? δ^τ/ αυ]⁻

Space of 2 inches.

Θ ν^ο ,αω[. .]

Fragm. 2 *recto*.]

80	[ν ^ο] S γ εργ συντεχνι ^τ	ν ^ο α ζ
	[ν ^ο .]' Γεωργι ^{ου} Απα Κυρ ^{ου} Πκαμ	ν ^ο α
	[ν ^ο .]' Γεωργ Απα Κυρ ^{ου} Πδικαυ	ν ^ο β/
	[ν ^ο .]' Θεοδοσι ^{ου} Ισ[α]κ	ν ^ο α
	[ν ^ο] . Πετρος Μακ ⁻ /	ν ^ο α
85	] Ιαννηντ	ν ^ο α
	] Περμω Πιησων	ν ^ο α ζ
	[ν ^ο] S γ Μακ ⁻ / Ελισσαι ^{ου} S υι αυ ^τ	ν ^ο α ζ
	[ν ^ο] β/ Μουι Ενωχ	ν ^ο β/
	Γεωργι ^{ου} Ιωαννου	ν ^ο [
90	[] Απα Τηρ Κ[ο]λλου ^θ	ν ^ο γ]
	]σθ S υι ^ο αυ ^τ	ν ^ο β]
	Κο]λλου ^θ S αδ ^ε / [

Fragm. 2 *verso*.] Parallel to the breadth of the roll.

γι/ ν^ο ξς)

Fragm. 3 *recto*.]

Col. I.]

	δ/ Κυριακ/ μισ ^θ Ιω ^α πρ ^ε	ν ^ο α δ ^π / ν ^ο ≠
95	δ/ Παβικλε Θωμ ^α	ν ^ο β [ν ^ο] ≠
	δ/ Κοσμ ⁻ Μην ⁻ σκ ^δ / S υι	ν ^ο δ [ν ^ο] ≠
	[δ]/ [Θ]ε ^ο Παβικλε	ν ^ο α ν ^ο ≠
	δ/ Ζηνοβι ^{ου} σκ ^δ /	ν ^ο α ν ^ο ≠
	δ/ Πετρος Αβρ ⁻	ν ^ο δ ν ^ο ≠
100	δ/ Παπσε Βικτ[ωρ]	ν ^ο α ν ^ο ≠
	δ/ Μουσai ^{ου} Θ .[. . .] .	ν ^ο α ν ^ο ≠

77. A sum of money may have been written in the small lacuna between the bottom and top portions of the fragment (after αλλ^ω), but this is not likely, as it would probably have been visible. Apparently, therefore, 14½ s. is the sum paid by these tax-payers.

παρ^{αχ}: παραχωμάτων.

Θ ν^ο τοδ ή: in a different hand. The rest is very likely by the hand which has made the marginal additions on the *recto*.

78. As in l. 77, a sum of money may just possibly be lost.

80. συντεχνι(ων): cf. 1419, 1215.

82. β/: from β; so too α in l. 84.

85. Ιαννηντ: Mr. Crum remarks that this seems an impossible

name, but all the letters are certain except the third ν, which is a probable reading, and nothing was written after τ.

86. Πιησων: the last three letters very doubtful, but the reading is probably right, as the name seems to be that which occurs in 1432, 48 as Ποιήσων.

α ζ: from ζ.

87. (και) υι(ου) αυτ(ου): in the same hand as the figures before the names; so too in l. 91.

88. β/: from β [? γ].

94. μισ^θ: μισθωτοῦ.

96. σκ^δ: σκυτέως.

98. Ζηνοβιου: cf. l. 26.

Col. 2.]

	δ/ Αβρ ^π Πανσιρ	ν ^ο α δ ^π / ν ^ο ≠
	δ/ Σαραπιον Ψον Κουι	ν ^ο β ν ^ο ≠
	δ/ Πεκ ^ν / Πετρο ^ν	ν ^ο β ν ^ο ≠
105	δ/ Ἰσακ Ιακ ^ν /	ν ^ο γ ν ^ο ≠
	δ/ Παποστολ ^ω Ιουστ ^ο	ν ^ο α ν ^ο ≠
	δ/ υι· Βησα πρ ^ε	ν ^ο ς ν ^ο ≠
	δ/ Σαραπιον Πκουι πρ ^ε	ν ^ο ας ν ^ο ≠
	δ/ Ησαιειας ελαιουργ·	ν ^ο ας ν ^ο ≠

Col. 3.]

110	δ/ υι· Ουερσενουφισ οικ ^δ /	ν ^ο α δ ^π / ν ^ο ≠
	δ/ Ακαυ ραπτου	ν ^ο γ ν ^ο ≠
	δ/ Ιωαννο ^ν Αθαν ^π ψαλ ^τ	ν ^ο β ν ^ο ≠
	δ/ Σενο ^ν Γεωρ ^γ τ ^ε	ν ^ο β ν ^ο ≠
	δ/ Μαρκ ^ο / Γεωρ ^γ	ν ^ο ≠ ν ^ο ≠
115	δ/ Ψον Κουι Μουσαιο ^ν	ν ^ο ς ν ^ο ≠
	δ/ Παπα Βικ ^π /	ν ^ο ς ν ^ο ≠
	δ[/ . . .]- Ερμα[ως]	ν ^ο β ν ^ο []

Fragm. 3 verso.] Lines parallel to the breadth of the roll.

	β	οὐν ιζ	οὐν ια ς γ ιβ	ν ^ο ρλα μ[ή ?
	γ	οὐν ιζ	οὐν ια ς γ ιβ	ν ^ο ρ . [
120	δ	οὐν ιε	[ονν]'' . [
	ε	οὐν α	οὐ γ	ν ^ο γ [
	ς	οὐ ≠	οὐ ≠	ν ^ο ≠ [
	ζ	οὐν λβ	οὐν ια ιβ	ν ^ο . [
	η	οὐν λς	οὐν θ γ ιβ	ν ^ο ς . [
125	θ	οὐν λη	οὐ ι β/ή	ν ^ο ριη [
126	ι	οὐν ιε <small>ιδι^π-κ/ς δ'</small>	οὐ ς γ ιβ	ν ^ο ος [
126 a		<small>Βαβ^ν ς ς</small>		
127	ια	οὐν ιδ	οὐ ι[ς γ]	ν ^ο ρ[
	ιβ	οὐν ιθ	οὐ ι δ'	ν ^ο ρ[
	ιγ	οὐν ι	οὐ ζ β/	ν ^ο [
130	ιδ	οὐν λε	οὐ ια ς γ ιβ	ν ^ο ρ . [

109. Ησαιας: *szc*. Cf. l. 31.

110. οικ^δ/: οἰκοδόμου.

112. ψαλ^τ: ψάλτου?

113. τ^ε: τέκτονος.

116. Παπα: Παπας occurs as a name in 1449, 7.

118 ff. These lines are the reverse way up from those on the *verso* of the other fragments. As this is a roll, the numbers at the beginning must be those of columns. The hand is perhaps

different from that of Fragg. 1, *verso*. A piece of papyrus has been lost at the end of the line, so that μ is not now visible.

125. ιβ/ή: the dots over the ι, here and in all the other cases, are inserted by the corrector.

126, 126 a. ιδίας κώμης and Βαβυλωνος. The reference is to the *ὀν(όματα)* ς γ ιβ: 6^β were assigned to Babylon, the rest to Aphrodito.

ιε οὐ ζ οὐ α γ ν^ο ἰδ β[/
 ἱς οὐν β ἰδ ι- κ^ω/ οὐ β/ ν^ο ζ . [
 διαγρ- ν^ο ,ασπζ) δ[απαν^η
 ἰδ ι- κ^ω/ οὐ οζ κδ [
 135 Βαβυ^λ οὐ μζ γ [
 + τ^ω απο^θ δημ^ο ν^ο η διαγρ- [ν]^ο [

132. ἰδ ι(ας) κω(μης) : apparently the clerk began to insert this entry, which appears in l. 134, here, forgetting that he had not given the total.

136. απο^θ : probably ἀποθανόντων ; i.e. those who had died within the financial year, but before the actual collection of

taxes. The taxes were therefore to be levied on their estates ; cf. a passage of Al-Laith b. Sa'd, referred to by Becker, *Beiträge*, II. p. 106 'Ferner führt er Briefe von 'Omar [i.e. 'Umar II] an seinen ägyptischen Finanzdirektor Ḥajjān auf: Er solle die *ḡizja* der toten Kopten den lebendigen auferlegen.'

3. THE *Embola*.

PAPYRUS 1431.—A. D. 706–707.

Inv. No. 1473. Book (complete) of four folios, with protocol ; 1 ft. 3¼ in. × 10¼ in. Written in a small, neat, sloping minuscule. Protocol published with facsimile (pl. 1) in ZA. XXII. 170.

IN the accounts of the previous section the *embola* was in most cases included, but only in conjunction with various gold-taxes. In the two accounts composing this section it occurs alone.

The present account does not relate to the general *embola*, but only to certain arrears in the payments for a previous indiction. It consists of a list of names followed by amounts of wheat, the names being no doubt those of tax-payers who have failed to pay their quota or part of it. Several of the names are preceded by a stroke. These strokes, though apparently added by the original hand, are probably later additions, indicating that the tax-payer concerned has paid his arrears subsequently. In one or two cases an amount is cancelled, the reason presumably being that the tax-payer was entered as in arrear by error. The names are classified in each case as *συνισταμ^ε* and (καὶ) (ὑπὲρ) *κλασμ^τ*. The meaning of these words is not wholly clear. In Tebt. Pap. 373, l. 12, and elsewhere, occurs a word *ἐπικλασμοί* as the name of a tax, and it is explained by Grenfell and Hunt as 'special levies at intervals, not annual charges.' It is just possible that *κλάσμ(α)τ(α)* here is to be connected with that word *ἐπικλασμοί* ; but it seems a more probable explanation to take the two headings as meaning respectively that the tax-payers were in arrear for their whole quota and only for a fraction of it (*κλάσμα*). *συνισταμ^ε* may then be extended as *συνισταμένου* (to agree with *σίτου*) or *συνισταμένης* (to agree with *ἐμβολῆς*).

Fol. 1.] Blank.

Fol. 1 b.]

Φ εν ονοματι του Θυ του B
 ελεημονος S φιλανθρπ
 الرحمن الرحيم بسم الله
 5 Θ ουκ εστιν θς ει μη ο Θς μονος T B
 Μααμετ αποστλος Θυ
 لا اله الا الله محمد رسول الله
 Αβδελαζιζ υιος Ε
 Μαρουαν συμβλος

Fol. 2.]

+ δια[στ]αλμτ λο[ι]πδ εμβολη κωμ Αφροδ ινδ/ δ επι Σωρα[.....].^λ τ^η αυτ κωμ^η
 10 σ S πε[δι^α]/ [...]...[.]. ρ⁻ ε ι^δ/
 ιδι^α κωμ^η Αφροδ^δ σι αρτ μα ε
 σ
 συνι[σ]ταμ^ε σι αρτ κ
 Δα[υ]ειτ Ιακωβ πρ^ε σι αρτ β
 / Θεοδοσιος Απολλω σι αρτ β
 15 θυγ⁻ Φ[ι]λο^θ Ραπο σι αρτ α
 / Μακαριου Ναειβω σι αρτ α
 / Μ[α]ρκ[ο]ς Φιλο^θ σκ^ν/ S αδελφ^ο/ αυτ σι αρτ γ
 Μαρκος Ψουοθ σι αρτ α
 Πεκ^ν/ Απα Τηρ σι αρτ γ
 20 Πετρ[ο]ς Παπουων σι αρτ β
 Στεφανος Ενωχ σι αρτ β
 Φιλο^θ Θεοδωρο σι αρτ ε ε
 / υι^ο Γεωργιος πρ^ε σι αρτ α
 / Φιλημων απο Ψυρο^ν σι αρτ β
 25 / Φοιβαμμων Λος τ^ε [σι αρτ κα ε]^ι
 S ξ κλασμτ σι αρτ γ
 [Β]ικτ/ Δικανε σι αρτ δ
 Απα Κ^ν/ Ψεμλαι σι αρτ β
 Θεοφανια Ιωανν^{ου} σι αρτ δ γ
 30 Κολλου^θ πρεσβ⁻ σι αρτ α γ
 Καλλινικος Ατρητος

9. διαστάματος λοιπαδαρίου κ.τ.λ.

ινδ(ικτιονος) δ: this is the year 705-706.

Σωρα^α: this appears to be the Arab name which in 1332, 22 appears as Ζωρα and in 1450, 2 and 1464 as Σωραεικ. If a common noun, it is difficult to see what it can be. Probably the reference is to some Arab official.

ε ι^δ: probably part of a statement that the διάσταμα

for the collection of these arrears was made in the 5th indiction.

15. Ραπον: not ῥάπτον, though that may be intended.

17. σκ^ν: σκυτεύς.

18. The entry of wheat here has been washed out. The total in l. 12 is correct without it.

23. ε ε^ι: a correction.

	Μαρκος Πκυλις	σι αρ ⁻ β
	γαμ ⁻ Ναθαναηλ	[σι αρ ^τ] γ
	Πετρος Θεοδασια	σι αρ ⁻ β
35	Τζαμουλ απο Μον ^ν χ	[σι αρ] ⁻ β

Fol. 2 b.]

	α[^ν θ ^ν Αγι ⁻ Μαρ ⁻]	σ ^ν αρ ⁻ γ κλασμ ⁻	σι αρ ^τ δ
	συνι[σ]ταμ ^ε δ/ Μουσai ^{ου} Φοιβ ⁻	σι αρ [·] α	
	κλασμ ^τ δ/ Κολλου ^θ απο Αμπ ^λ	σι αρ ^τ γ	
	ε Π[^δ π ^δ] ανατολικη/		σι αρ ⁻ λ
40	[συνιστ]αμ ^ε		σι αρ ^τ κδ β/
	Απολλω Σενου ^θ	σι αρ [·] ς / νι [·] Πλακυ ^δ	σι αρ [·] α
	Πουωνς Τζαμουλ	σι αρ [·] βς / Τεκρομπι ⁻ Βαρ[οο]υ	σ[ι αρ ^τ] ς
	[γαμ] ⁻ Κυριλλος	σι αρ ^τ β/ / Απολλω Κολλου ^θ πρ ^ε	σι αρ ^τ ς
	[Κ]υρος Ρωμανου	σι αρ ^τ ε Τσενου ^θ Λεωντι ^{ου}	σι αρ ^τ [ς]
45	Φοιβαμμων Βικ ⁻ /	σι αρ ⁻ ας / Μηνα Πεκ[υ]σι[ο]υ	σι αρ ^τ ις
	Θεκλα Μαξε	σι αρ ^τ [ς]	σι αρ ^τ α
	ς ς κλασμ ⁻		[σι αρ ⁻] ε γ
	Παχυμιου Χρηστου	σι αρ γ Τσωνη Κουι Μυξε	σι αρ [·] ας
	Ψηρ[ε] Θεοδοσιου	σι αρ ⁻ ς γ	

Fol. 3.]

50	γ Π ^δ π ^δ		σι αρ ⁻ ρς
	σ		
	συνισταμ ^ε		σι αρ ^τ λς
	/ Απολλω Ηρακλιος	σι αρ ^τ β / γα[μ] ^τ Ενωχ Φιβ	σι αρ δ
	/ κληρ ^ρ Λεωνος	σι αρ ^τ ς / Παησε Βικτωρ	σι αρ ⁻ ις γ
	/ Πλοκλα Ηρακλιος	σι αρ [·] γ / Απα Κυρος Σαμουηλ	σι αρ [δ ι]β
55	/ Αναστασια γ ^ν Πανοβσε	σι αρ ⁻ γ δ [·] / Κολλου ^θ Κακτσακ	σι αρ [·] β
	/ Ερμαως Σιρος	σι αρ [·] β / Ζαχαριας Παρματιν	σι αρ [·] ς
	ς ς κλασμ ⁻		σι αρ ^τ νθ
	σ		
	Απα Κ ⁻ / Ενωχ	σι αρ ^τ γ γαμ ^τ Πανσατσε	σι αρ ⁻ β/
	Ιωαν ^{ου} Τκαμε	σι αρ [·] α Ιωσηφ Νοελι ^{ου}	σι αρ [·] γ

34. Θεοδασια: *sic*. It does not seem possible to read *ou* at the end for *a*.

35. Μον^νχ: Μοναχθ; the letters look more like Μογ^χ.

38. Αμπ^λ: probably (τόπος) Ἀμπελουργου (or Ἀμπελῶνος), though no such τόπος occurs elsewhere. If the place were a χωρίον it would hardly bear a name of this kind.

44. ς: cancelled by a line drawn through it; so also in l. 46.

46. Μαξε: the name following Τσωνη Κουι (= 'Little Sister')

in l. 48 is probably the same, but it is hardly possible to read *ν* here or *a* there. 'Μαασαι is a (rather doubtful) name in the Coptic Jkōw texts, and Μασε another in Jême texts,' Crum.

49. Ψηρε: it is not certain that ε has been written, as one would expect the up-stroke to be visible, but the man is probably the Psêre son of Theodosius of 1420, 92. Perhaps Ψηρ[ος].

54. Πλοκλα: l. Προκλᾶ.

55. γ^ν: γυνή.

60	κληρόρ Α[. . .]ι ^{ov}	σι αρ ⁻ α	κληρόρ Δανειτ	σι αρ ⁻ β/
	Διονησιου Κυριακος	σι αρ ^τ α	νι ^ο Απ[ο]λλω Πανη	σι αρ [·] γ ιβ
	Αθανασι ^{ov} [Π]ασι ^{ov}	σι αρ [·] β	Απα Κ ^v / Παπο	σι [αρ [·]] ιγ δ'
	γαμ ⁻ Πανλ[ο]ν Δουκαι	σι αρ ^τ α	Βικ ^τ / Αβρααμι ^{ov}	σι αρ ^τ γ
	Απα Κ ^v / Β[ο]υν ^ω	σι αρ [·] ς	Μαριαμ Παναρι ^{ov}	σι αρ γ
65	Ανουφ [Απα] Κ ^v /	σι αρ [·] β	Απολλω Καλανσαζ	σι αρ ^τ ιβ ζ
	νι ^ο Σαμο[νη]λ	σι αρ [·] γ	Ταβ[ι]θα Δανειτ	σι αρ [·] α
	κληρόρ [Φι]λο ^θ Μακ ⁻ /	σι αρ [·] ης	Ιωανν ^{ov} Ερμαως	σι αρ ^τ α

Fol. 3 b.]

	β Π ^δ π ^δ			σι αρ ^τ ν ζ
	συνισταμε ^ε			σι αρ ⁻ κζ ζ
70	/ Περμω S Ερμαως	σι αρ [·] [α]	/ Ηλ[ι] ⁻ Ωρουνογ ^χ	σι αρ ⁻ δ
	/ Θερμου ^θ S αλλων	σι αρ ^τ α	/ Ανδρεας Καλεελε	σι αρ [·] ς
	/ Γεωργι ^{ov} Μην ⁻	σι αρ ^τ α	/ Φιλο ^θ Πατα	σι αρ ⁻ ς
	/ Ουερσενουφίς Παμι ⁻	σι αρ [·] ας	/ Πεκ ^v / Πκοορε	σι αρ [·] ζ
	/ Πκουι Ερμαως	σι αρ [·] α β/	/ Σενου ^θ Ψον Κουι	σι αρ [·] ας
75	/ τεκ ^v Αθαν ⁻ απο Ψυρ ^{ov}	σι αρ [·] ς	/ Φιλο ^θ Πατινου	σι αρ [·] α
	/ κληρόρ Τατσίβες	σι αρ [·] ς		

	S ξ κλασμ ⁻			σι αρ ⁻ κγ
	Απα Κ ^v / Ψατη	σι αρ [·] α	Βικ ⁻ / Σαβινο ^v	σι αρ [·] ας
	Ιερημι ^α Μουσαι ^{ov}	σι αρ ^τ β	Απα Κ ^v / πρ ^ε	σι αρ [·] ε
80	Εσδρα Θωμ ⁻	σι αρ ⁻ α	[κ]ληρόρ Ναβοι	σι αρ ^τ β
	Ιω ^α Δανειτ πρ ^ε	σι αρ [·] α	Ψατη Πετρον	σι αρ [·] γ
	Απολλω Ψοιου	σι αρ [·] β	Δανειτ Βικ ⁻	σι αρ ⁻ α
	Θεοδοσιος Ωρουου ^χ	σι αρ ⁻ α	Ενωχ Μηνα	σι αρ [·] βς

	εποικ ⁻ / Σακοορε			σι αρ ^τ γ
85	εποικ [·] / Πακαννεως			σι αρ [·] βς υ

Fol. 4.] Blank both sides.

62. Πασιον: the letter before α is wholly lost, but Π is a likely reading.

64. Βονω(ν): the place-name, if the reading is right.

65. Καλανσαζ: the ν is certain, but the name suggests Καλανσα (1422, 16) or Καλαμσαζ (1419, 378).

73. Παμι⁻: probably not for Παμιν: the over-written line might be τ. The same person occurs in 1420, 213.

76. Τατσίβες: cf. 1420, 257, note.

83. Ωρουου^χ: sic.

PAPYRUS 1432.—Date uncertain.

Inv. No. 1429. Eight incomplete folios of a book ; the first two folios measure 1 ft. $4\frac{7}{8}$ in. \times $9\frac{3}{4}$ in. Written in a neat, somewhat rounded minuscule of medium size.

THE fragments of this book having been collected from various places, there is no external evidence as to the original order of the folios, but the present order, on internal grounds, is the most probable one. The arrangement of the folios is extremely puzzling and, if the order here adopted is correct, was extraordinary. The first two folios, though now separated, certainly formed one folded sheet of papyrus, because the fibres are continuous ; but when the sheet is spread out with the *recto* of the papyrus, as usual, to the middle, the order of the account, on the usual numeration of folios, is 1 *b*, 1, 2 *b*, 2 ; that is to say, the general heading and therefore the beginning of the account come, not on the outside (1), but on the inside (1 *b*) of the first folio, and the total, which should be the last page (2 *b*), is given on the inside (2) of the second folio. The most natural explanation would be that the outside pages belonged to different portions of the account and had nothing to do with that portion whose beginning and end is found on the inside pages ; and as the total comprises four pages we should then have to conclude that a half-sheet had been inserted in the middle of the quire between ff. 1 and 2. There are, however, the following strong reasons against this. In the first place, the heading is not like the heading of a section of an account or a new heading for a fresh indiction, but seems clearly the general one for the whole account. Again, while the outside page of f. 1 might be the end of a section and therefore would require no heading, we should at least expect a general total ; and as the inside page of f. 2 concludes a section of the account, the outside page ought to have a new heading, which is not the case. It would seem, therefore, that the outside pages belonged to the same section of the account as the inside ones, especially as the total refers to just four pages, the first of which is clearly that which contains the general heading. Moreover, there are in this sheet no signs of any holes for the string to bind the book together. They might indeed be lost in the middle, but the usual practice was to pierce the top and bottom of each sheet, and that was certainly not done in the present case. A possible explanation might be that for some reason the sheets were torn in two and then bound together in single sheets and in the reverse of the usual order, *i. e.* *recto*, *verso*, *verso*, *recto* ; but the division of the two halves of the sheet seems too recent for this. The conclusion would seem to be then that the original sheet was folded with the *verso*, not the *recto*, inwards, and that the clerk in writing the account began in the reverse direction to the usual one, with the last page of the folded sheet (the *recto* of the papyrus). It seems probable that the same arrangement was adopted with the second quire (ff. 3 and 4) ; so that apparently the book was written backwards from the last page. The fact that no holes for the string are to be seen on any of these four folios makes it possible that the book was not bound together at all. As there are some odd fragments which seem to indicate four more folios, the account was perhaps for more than one indiction ; but as these other folios are pierced at the top and in the middle (the lower portions are lost), they may have belonged to a different book, though in the same hand.

The account is probably for the ordinary *embola* ; the amounts are much too large for it to be an account of arrears, like 1431. It was apparently a *μερισμός*. Among the tax-payers appear some corporate bodies.

For further evidence as to the *embola*, see 1415, verso, 1434, 51 ff., and especially 1442, D and the introduction to that account.

Fol. 1.]

	εμβο]λ ⁷ κωμ ⁷ Αφροδιτω S πεδι ^α γεναμ ^ε μ Π ^υ η ιν ^δ ο/ γ δ/ Α[
	]υλ ⁻ σι αρ ^τ ια γ δ/ κληρ ^ρ Απολλω πρεσβ ^υ σι αρ ^τ ιδς	
	] αρ ^τ ια γ δ/ Ανδρεας Σιμων αρ ⁻ ια γ	
	]ι ^ο ν S αδ ^ε / αρ ⁻ ι δ/ Απα Ρ ⁻ Θεοδοσιου αρ ⁻ ι γ	
5	M]αρκ [·] / αρ ⁻ ζς δ/ Ανουφ Μην ^α πρ ^ε αρ ⁻ γ	
	] αρ ^τ α δ/ Απα Κ ^υ / Ανδρεα αρ ⁻ ια γ	
	] αρ ^τ κγ δ/ Απα Τηρ Βικ ⁻ / αρ ⁻ ια γ	
	] αρ ⁻ η γ δ/ Απα Κ ^υ / Πνοονε αρ ^τ ια γ	
	] αρ ⁻ ιε δ/ Βικ ^τ / Επιμαχου αρ ⁻ ιδ	
10	] αρ ⁻ ια γ δ/ Βικ ⁻ / Τζαμουλ αρ ⁻ ια γ	
	] αρ ⁻ γ γ δ/ Γεωργιου Ψοι[ο]υ αρ ⁻ ιβ	
	] αρ ⁻ ι]ε δ/ Γεωργιο[υ αρ ⁻ β γ]	
	] α]ρ ^[τ] ια γ δ/ Σενον ^[θ] Πκνλ[ιου] αρ ⁻ δ ε	
	] αρ ⁻ β δ/ Διοσκορου Φοιβ ⁻ αρ ^τ ες	
15	] αρ ^τ ιδ δ/ εκκλησι ⁻ / Νοτινο[υ] αρ ^τ α	
	] αρ ⁻ ιε δ/ Ενωχ Φαειαδ αρ ^τ ια γ	
	] αρ ^τ ιη β/δ/ Μουσaiου Πατοτη αρ ⁻ ιγ	
	] αρ ⁻ β δ/ Θεοδοσιου Ιεζεκιηλ αρ ⁻ ι	
	] . ε αρ ⁻ ια γ δ/ μον ^α Αββ ⁻ Σενου ^θ αρ ^τ γ	
20	] αρ ⁻ ις δ/ Ιερεμι ^α Μουσai ^ο υ αρ ⁻ ια γ	
	] αρ ^τ νζ δ/ Ιωανν ^ο υ Μαθι ^α αρ ^τ ια γ	
	[γι/ σι αρ ⁻ υ]μδ	

Fol. 1 b.]

	δ/ Ιωανν ^ο υ Φοιβαμμ ^ω σ[ι α]ρ ⁻ ια γ δ/ Τεπυθε/ Αγιου Ιωαννο[υ
	δ/ Ιακωβ Φοιβαμμ ^ω απο Αγιου Πιν ⁻ αρ ⁻ βς δ/ Ιαννει ^α S Ψον Κονι [
25	δ/ Φιλοθε/ Τσμουνε αρ ⁻ γς δ/ Απα Κυρου Ιωανν ^ο υ πρ ^ε [
	δ/ Καα Ψιγης πρ ^ε αρ ⁻ β δ/ Κονστ ^α Βικ ⁻ / [
	δ/ Μακαριον Βικ ^τ / Επιμ ^χ αρ ^τ ια γ δ/ κληρ ^ρ Μακ ⁻ / Πετρονι ^α [
	δ/ Μακαριον Θωμ ⁻ πρ ^ε αρ ^τ η δ/ Μηνα Κολλου ^θ [

1. γεναμ^ε: probably this agreed with μερισμός.

Α[. After Α the papyrus is entire, but all traces of ink have disappeared. As the papyrus does not seem much rubbed it is probable that the writing has been washed out. In that case, Α should no doubt have been washed out too.

2. There seems no room between ll. 1 and 2 for a sub-heading κωμ⁷ Αφροδιτω. Before the second column in this line and in ll. 3-5, 7, 37 are dots. They are probably accidental but may perhaps be signs of revision.

4. Απα Ρ⁻: *Απα Ρασίου; cf. 1443, 5, Rylands Copt. Pap. 255.

12. ιε: on the correctness of this restoration depends that of the second entry in this line. ι is supplied because ιε is a sum which occurs several times, and moreover ε seems further to the right than one would expect it to be if it stood alone.

15. εκκλησι(ας) Νοτινου: not νοτινης; hence Νοτινου must be either a personal name or an adjective agreeing with μέρους to indicate a district in the διοικήσεις. The former seems on the whole the most probable. The same church recurs in 1471; cf. too 1419, 526, 1076.

23. Τεπύθε(ως) should be a personal name, a tax-payer from (the monastery of?) St. John, but this is not certain; cf. 1471, where the name is preceded by αὐτουργοί.

27. Επιμ^χ: *Επιμάχον. It is not usual to give the name of a man's grandfather, but there are several instances in the collection (e.g. ll. 40 and perhaps 39; cf. too Rylands Copt. Papp. 190, 204), and it is difficult to see what επιμ^χ could be as an epithet.

	δ/ Μαρκ'/ Κυριλλος πρ ^ε	[αρ] ⁻ ι	δ/ Μαρκ'/ Σενου ^θ πακ ^π /	[
30	δ/ Οννοφρι ^{ον} Σαβινου	αρ ⁻ ι γ	δ/ Οννοφρι ^{ον} Πδουκ ^ε /	[
	δ/ Θεοδοσιου Πεβω	αρ ⁻ ζς	δ/ Πεσατου Ανδρεα	[
	δ/ Παυλο[υ] Αγιον Πιν ⁻	αρ ⁻ ι ζ	δ/ τεκ ^ν υ Ενωχ Παλευ	[
	δ/ Ιωαννου Πατερμου ^θ	αρ ⁻ [.] γ	δ/ Σενου ^θ Θεοδωρου π[
	δ/ Φοιβ ^α χρυσο ^χ [		] δ[/ .] ε[
35	[δ]/ [κ]λη[ρ]ρ ^ι . . ου . Μ[ο]υσαι[^{ον}	αρ ⁻] δς	δ/ Ιουλλιτα Κυρος	[
	δ/ Φοιβ ⁻ Λος τεκ ⁻ /	αρ ⁻ ε	δ/ αυτουργ ^ο Φυπαλες	[
	δ/ Φιλοθ ^ε / μει ⁻ /	αρ ⁻ ι	δ/ γαμ ⁻ Μακ ⁻ / Πατκ ^λ /	[
	δ/ Φοιβ ⁻ Μηνα	αρ ⁻ ια γ	δ/ Ψοιου Μηνα	[
	δ/ Γεωργιου Απα Κ ^υ / Πτικ ^α /	αρ ⁻ ις	δ/ Θεοδοσιου Ισακ	[
40	δ/ Ιγναδι ^{ον} Πανσοντε	αρ ⁻ [ι]α γ	δ/ Γεωργιου Απα Κ ^υ / Πκαμ [
	δ/ Πετρου Μακ ⁻ /	αρ ^τ ια γ	δ/ Βικ ^τ / Κονστ ^α	[
	δ/ αυτουργ ^ο Πβερμου	αρ ^τ ης	δ/ Ιωσηφ Βικ ^τ /	[
	δ/ Ιωσηφ Ενωχ	αρ ^[τ] .	δ/ Ιαννη Βικ ^τ / νο ^τ	[
	γι/ σι αρ ^τ τοα)			

Fol. 2.]

45	] σι αρ ^τ ια γ δ/ Ονερσενουφισ Πλακ ^υ	σι αρ ⁻ ε
	] αρ ^τ δ γ δ/ Πεσοου Ψηρε Κουι	αρ ⁻ ι
	] αρ ^τ ιγ δ/ Πατερμου ^θ Αμος	αρ ⁻ ςς
	] αρ ⁻ ια γ δ/ Περμω Ποιησων	αρ ^τ ια γ
	] αρ ⁻ δς δ/ Πεσοου Δικανε	αρ ⁻ ια γ
50	] αρ ⁻ ε γ δ/ Δανιδ Φιλοθ ^ε /	αρ ⁻ ια γ
	] αρ ⁻ ι δ/ Τζαμουλ Τασις	αρ ⁻ η β/
	] αρ ⁻ ις γ δ/ Μακ ⁻ / Ελισσαιου	αρ ^τ ι
	] αρ ^τ ι δ/ Ισακ Μηνα	αρ ⁻ ι
	] αρ ⁻ ζς δ/ Μουι Ενωχ	αρ ⁻ ζ
55	] αρ ⁻ β δ/ Γεωργιου Ψαχαι	αρ ^τ ςς
	] αρ ⁻ ι δ/ Σενου ^θ Φοιβ ⁻	αρ ^τ ζ
	δ]/ . . [
	] αρ ⁻ δ δ/ Απα Τηρ Κολλου ^θ	αρ ⁻ ε
	] αρ ⁻ ε δ/ αυτουργ ^ο Ονερσ ^ε δ/ Αι[δ]ρεα	αρ ^τ ς
60	] αρ ⁻ θ δ/ Γεωργιου Τκαμει	αρ ⁻ ζ
	] αρ ⁻ κα δ/ αυτουργ ^ο Πναμ	αρ ⁻ β
	] αρ ⁻ β δ/ αυτουργ ^ο Πετραε	αρ ⁻ β

29. πακ^π/: obscure; just possibly πακτωνοπράτου (1419, 1217), or it may be a name.

35. Ιουλλιτα: probably = 'Ιουλίττα = 'Ιουλίττη (CIG. 4056, 4062, *add. et corr.*).

36. τεκ⁻/: τέκνος.

αυτουργ^ο: *l. αὐτουργῶν*; cf. ll. 42, 61-64, 66, 68-70 and 1471. The names in these cases are usually personal names, as appears from ll. 68, 70, etc.; but a corporate body also occurs (l. 63). Apparently they are the names of persons employing the αὐτουργοί. But the personal names may be the names of

τόποι. It is to be noticed that several names occurring here, e.g. Τουανειν, Πέτρ(ου) Ταπην, Τασε, etc., are also τόπος names.

37. μει⁻/: μείζωνος?

39. Πτικ^α/: apparently a name, or perhaps mis-written for π(ισ)τικ(οῦ); but this does not seem very likely. The α is not certain.

48. Ποιησων: an extraordinary name, but the reading is certain. Cf. 1430, 86.

59. δ(ι) Ανδρεα: the payment of the whole body of αὐτουργοί was made through one person as their representative.

- 65] αρ⁻ γ δ/ αντουργ^ο Αββ⁻ Ερμανω[ς] αρ^τ ς
] αρ^τ δ δ/ αντουργ^ο Πκωμ δ/ Βικ/[⁻ Ε]πιμαχου αρ^τ δ
] αρ⁻ ς δ/ Χαδιδος⁻ Αββ⁻ Μαρι⁻ δ/ Ι[ω]^α Πατ^ε αρ⁻ α
] αρ⁻ ι δ/ αντουργ^ο Κρατιστου αρ⁻ δ
] αρ^τ β

Fol. 2 b.]

- 70 δ/ αντουργ^ο Πετρω Ταπηυ σι αρ⁻ ς δ/ αντουργ^ο Τουανεειν δ/ Β[
 δ/ αντουργ^ο Τασε δ/ Πνει αρ⁻ δ δ/ αντουργ^ο Τσακαμαλε δ/ [
 δ/ αντουργ^ο Διοσκορου αρ⁻ β δ/ αντουργ^ο Τοπειου δ/ Μ . [
 το^π Φενεως δ^τ/ εξοι^α σι αρ⁻ π
 μερ^δ τ^η κ^ω/ αρ⁻ νγ γ μερι^δ Βαβυλων [αρ⁻ κς β/]
 δ/ Πετρου Μακ^α/ αρ⁻ ζ δ/ Αθαν⁻ Μακαριου αρ⁻
 δ/ Μοβαρου Θεοδωρου αρ⁻ θ δ/ Θεοδοσιου Ιεζεκιηλ αρ⁻
 75 δ/ Μακαριω Θωμ⁻ πρ^ε αρ⁻ δ δ/ Βικ⁻/ Θεοδοσιου αρ⁻
 δ/ Οννοφρι^{ον} Πδονκ^ε/ αρ^τ ζς δ/ μερι^δ Βουν^ω δ/ Πετρου Μακ⁻/ αρ⁻
 δ/ Θεοδωρου Απολλω τ^ε αρ⁻ γ

γι/ σι αρ^τ [. .]+ συν^θ ανακεφ^λ.

- 80 α ελι^τ αρ⁻ νμδ β ελι^τ [αρ^τ τοας]
 γ [αρ⁻ τκς] γ δ [

Fol. 3.]

- 85] σι αρ^τ δς δ/ [Σ]ενηρου Ψαχο S αδ^ε/ σι αρ⁻ ες γ
] αρ^τ ις δ/ Μουσaiου Φο[ιβ]^α απο Αγι^{ον} Πιν^τ αρ⁻ ζ
] αρ^τ β δ' δ/ Αρων Σημεων αρ^τ ς
] αρ⁻ β δ/ Δανιδ πρ^ε Αγίου Φοιβ^α S αδ^ε/ αρ^τ θ
] αρ⁻ δ δ/ γαμ⁻ Ιωσηφ πρ^ε αρ⁻ β
] αρ⁻ η δ/ Ζαχαρι⁻ Πους αρ^τ δ
] αρ⁻ ςς δ/ Τααμ S Ιαννει^α αρ⁻ ε γ
] αρ⁻ ιγ γ δ/ Θεοδοσιου Αβρ⁻ αρ^τ κ γ
 90] αρ^τ δ δ/ Μην^α Κολλου^θ αρ⁻ ζ
] αρ⁻ κβ δ/ Ωρουνογχιου Γεωρ^γ αρ^τ κ
] αρ⁻ λ δ/ Τζαμουλ Πουωνσ^τ αρ^τ κδς
 αρ⁻ β δ/ Πεκ^ν/ S Απα Ωρ αρ^τ ι

63. Αββ(α) Ερμανω^ς: probably the monastery so called, the *αὐτουργοί* being employed by it.

65. Ἀββᾶ Μαριανού. *Μαρίνος* is a more popular name (Crum), but the line suggests α. Perhaps this was the monastery from which Χάδιδος came; or he may make the payment on behalf of the monastery. For a personal name followed immediately by a place-name cf. l. 23. The line above Χαδιδος is presumably an error. For Χαδιδος Mr. Crum suggests ܡܚܕܝܕ, Ḥadīd, but

a Coptic or Greek name would be expected.

67. So far as can be judged, no total has been written for the page after this line.

71. εξοι^α: neither the reading nor the meaning of this is quite clear. The most probable explanation is that it stands for *ἐξοίκων*; cf. the *ἐξέδ(ρων)* of 1419. The relation of the *τόπος* to the other entries is somewhat obscure.

77. τ^ε: τέκτονος.

Fol. 3 b.]

β Πεδιαδων·

95	δ/ Πκοορε Πεκυσιου	σι αρ ^τ €	δ/ [?]λεξ Ουερσενουφι ^{ον} S αλ[λ ^ω
	δ/ Ηλι ⁻ Ωρουωγχιου	αρ ^τ €	δ/ Γεωργιου Τακαμη [
	δ/ Πιρεας S Απολλω	αρ ^τ δ	δ/ Κολλου ^θ τεκ ⁻ / [
	δ/ Στεφαν ^ο Ταυριν ^ε	αρ ^τ ς	δ/ Αθαν ⁻ Θεοδοσιου [
	δ/ Πετρου Σενου ^θ	αρ ^τ ς	δ/ Ιουστιν ^ε Ιωβ [
100	δ/ Πετρου Απα Κ ^υ /	αρ ⁻ β	δ/ Ανδρεα Φιλοθεου [
	δ/ Θεοδοσιου Φιλοθ ^ε /	αρ ⁻ δ	δ/ Φοιβ ⁻ χρυσο ^χ [
	δ/ Κολλου ^θ Πκουι	αρ ⁻ ιβ	δ/ Πανεσνην S Θεοδοσιο[ν
	δ/ Φοιβ ^α απο Ψυρου	αρ ⁻ β	δ/ Θωμα Ψαχο [
	δ/ Ανδρεας Σολομων πρ ^ε	αρ ⁻ ι	δ/ Ερμανω Πκουι [
105	γι/ σι αρ ⁻ ριβ		

Fol. 4.]

	]	σι αρ ^τ ις
	] σι αρ ^τ θ [δ/ Γ]εωργιου Βασιλειου σι αρ ^τ ζ	
	]	σι αρ ^τ ιδ
	] σι αρ ^τ γ [δ/] Ευσταθειου Σενου ^θ σι αρ ^τ β	
110	] αρ ^τ γ [δ/] Ιωαννου Απα Κ ^υ / αρ ⁻ γ	
	] αρ ⁻ γ	
	] αρ ^τ γ	
	]	σι αρ ⁻ ι
	αρ ⁻ € [δ/] Ιγναδι ^{ον} [.]ε[.....] αρ ⁻ €	

Fol. 4 b.]

115 + Συν^θ ανακεφ^λ

	κωμ· Αφροδιτω	σι αρ ⁻ , [..]α	€ Πεδ[ι ⁻
	γ Πεδι ⁻	αρ ⁻ []	β Πεδ[ι ⁻
	εποικ ⁻ / Πακ ^α /	αρ ⁻ []	εποικ ⁻ / Ψυρου [
	εποικ ⁻ / Ποιμην ⁻	αρ ⁻ []	εποικ ⁻ / [
120	εποικ ⁻ / Εμφ ^υ	αρ ⁻ []	μον ^υ ^α [
	εποικ ⁻ / Βουνων ⁻	αρ []	αν ^θ [ν ^θ Αγι ⁻ Μαρι ⁻
	γι/		[
	εκ τουτων		
	προς ομο ^λ	σι αρ ^τ [

Some unimportant fragments.

94. Πεδιαδων⁻: sic.

97. τεκ(τονος): or possibly Τεκ(ρομπία); but this is unlikely.

106ff. Probably this page contains the *ἐποίκια* given in the *ἀνακεφαλαιώσεις*. The entries furthest to the right will be the totals for the various *ἐποίκια*, under them being given the single tax-payers. From 1415, 15, 16 it may be gathered that the

embola-quotas of the *ἐποίκια* were not large.

109. Ευσταθειου: this reading is due to Mr. Crum.

118. Col. 2. *εποικ*⁻: omitted and then inserted later, but by the original clerk.

124. *προς ομο*^λ: obscure.

4. REGISTERS OF MISCELLANEOUS TAXES.

PAPYRUS 1433.—A. D. 706–707.

Inv. No. 1515. Book of 18 folios with protocol; 1 ft. $2\frac{1}{2}$ in. \times $8\frac{3}{4}$ – $9\frac{3}{4}$ in. Written in a very fine, small, neat minuscule; cf. 1420. Protocol published by Becker, with facsimile (pl. 3), in ZA. XXII. 171 ff.

THIS section consists of registers of *διανομαί* or requisitions of various kinds, both for money and for sailors, workmen, *εἰδη*, etc. The present account, one of the best preserved of the whole collection, is arranged by *χωρία*, the requisitions from each *χωρίον* being placed in order of date. The same requisitions of course recur constantly; but some fall only on certain *χωρία*, and those on the smaller *χωρία*, especially the monasteries, are few in number and small in amount. The account is evidently one drawn up at Aphrodito in the office of the pagarch, no doubt from the records of the *μείζονες* or other officials of the *χωρία*. This will account for the difference in wording which is often noticeable in the entries for the same requisition for different *χωρία* and also perhaps for the not infrequent cases of inconsistency in dates.

The date of the account may be determined from the protocol, which bears the name of 'Abd-allāh.

Fol. 1.] Blank.

Fol. 1 b.]

	الرحمن الرحيم	بسم الله
Φ	εν ονομα του Θυ του ελε	. . . . .
	ημονος S φιλανθρωπου	
	وحده لا شريك له	لا اله الا الله
5	و لم يكن له كفوا احد	لم يلد و لم يولد

1–13. This protocol is of exceptional interest, owing to its variations from the usual type, but unfortunately is also of exceptional difficulty. Both the Arabic and the Greek sentences are excessively badly written, many letters being really not formed at all, and in many cases any reading of either can be arrived at only by doing considerable violence to the characters. The Arabic readings, which, like the Greek, are offered as, in many cases, rather suggestions of what was intended than actual readings of the single characters, are taken from Becker's edition of the protocol in ZA. XXII. 171. Their meaning is as follows:—1. In the name of God, the merciful, the compassionate. 4. There is no God but God, He alone. Verily He hath no associate. 5. He begets not, neither was He begotten, and there is none that is like unto Him. 8. Muḥammad is the apostle of God. He hath sent him with direction and true religion. 9. The Servant of God, Al-Walīd, Commander

of the Faithful. 12. This belongs to that which has been commanded by the Governor, 'Abd-allāh b. 'Abd-al-Malik. 13. In the year 88. The Greek readings are separately discussed below. It is to be understood that the letters not dotted, though in all cases probable or at any rate quite possible, are not always certain, and letters dotted are in most cases not to be *read* at all except on *a priori* grounds. Some readings by Littmann and Preisigke have been communicated by Prof. Becker.

2–3. The Φ is doubtful; if written at all, it is very cursive in character. See introduction to 1462.

2. The characters at the end are confused and very difficult to read. The reading given, which was first arrived at by Becker, seems the most probable.

5. يكن: *L.* كين (Becker).

οὐκ ἐστὶν θς ι μη ο μς οὐκ ἐγεννησεν οὐκ ἐγενήθη οὐκ ἐστὶ ἴσος.
 Μαμετ ἀποστῆλος Θυ ἀπέστειλεν ἀνθρώπῳ . . εἰς τὴν ὀρθή πιστιν

رسالة (بالهدى) ودين الحق
 عبد الله الوليد

10

αβδελλα Αλουλιδ Αμιραλμιν
 Αβδελλα υἱος Αβδελμελεκ συμβ
 عبد الله بن عبد الملك
 ثمان وثمنين

هذا مما امر به الامير
 في سنة

Fol. 2.]

+ Συν^θ οικειστικ/ διαφορό στι^x κωμⁿ Αφρο^δ ι^δ/ ε

15

κωμⁿ Αφρο^δ

16

Αθ^v/ κθ ού μερ^ο ναυ^τ μ α λ τ^ου Κλ^v εἰς Ραιθ^ου/ δ/ ἐπιστο^λ τ^ου παν^ε συμβου^λ εν σ^ω
 ναυ^τ γ

6. Much of this line is very difficult. The declaration of unity is certain, because some characters are fairly clear, but the individual characters in the latter part are doubtful. Possibly θ ει μη should be read rather than θς ι μη. The στι of ἐστὶν is like τι or στ simply, but it seems probable that throughout the protocol these characters stand for στι; whether the monogram is of σ with τ (σ with the top-stroke extended) or τι (ι as an extension of the down-stroke of τ) is not certain. The next formula is suggested by the letters νησεν, which are almost certain, but the reading of the rest, especially ἐγενήθη (hardly ἐγεννηθη), is very doubtful. Of the following formula, ἴσος, which was read by Becker, is fairly clear. If it is right, στ is written, as before, as a monogram. It would be possible to read ἐστι (στ separate) μος (= ὅμοιος); cf. 1462 (z). οὐκ cannot be read at all, but must be intended if ἐστι ἴσος is right. Preisigke reads μηδεις ἴσος, but the traces, difficult to reconcile with either reading, are certainly less unlike οὐκ than μηδ, and one would expect οὐδεῖς rather than μηδεῖς.

7. Even more difficult than the preceding. Μαμ is fairly clear, but the rest of the phrase can only be read with great reserve. To the reading in the text it is necessary to assume that the υ of Θυ and the following α are run together. All the rest of the line is very uncertain. εἰς τ(η)ν ὀρθ(ην) πιστιν is due to Prof. E. Littmann of Strassburg. (He read ες, but as στι in πιστιν must be a monogram, the characters between ει and ν may well be the same, and the character after the ε is more like ι than σ.) 'We want the Greek equivalent of 'He hath sent him with direction and true religion,' but it is difficult to get this. της ὀρθ(ης) πιστεως is quite impossible; ἀπέστειλεν can be got by doing violence to the characters of the MS., but seems to be followed by ἀνθρώπ(οις)—'He sent him to men.' As πιστιν is in the accusative, we want a verb to govern it; εἰς seems difficult to reconcile with ἀπέστειλεν, and is perhaps to be taken as part of a word. The characters after ἀνθρώπ look like εεις. Preisigke reads the whole line Μαμετ ἀποστολον ἀπέστειλεν ο θς μεσειν ὀρθ(ης) πιστεως. Probably Μαμετ (or Μαμεθ) is the reading rather than Μαμετ; the first α is run into the μ. To read ἀποστολον it is apparently necessary to take the character read as ς in the text as λ and the two following ones

as ον instead of θυ. The last character at all events seems impossible as ν. ἀπέστειλεν ο is perhaps possible instead of ἀπέστειλεν αν, but μεσειν seems impossible, nor is πιστεως, though possible, so easy to reconcile with the characters as πιστιν. Perhaps the reading which suits the MS. best is Μαμετ ἀποστῆλος Θυ . . ετρεπεν ἀνθρώπους (i. ἀνθρώπους) εἰς τὴν ὀρθή πιστιν (Kenyon); but this departs somewhat from the Arabic formula, and ἀπέστειλεν is certainly suggested by 1462 (z). Before ετρεπεν, ος seems to be required and could be read at need.

10-11. Ε: not certain, but probable.

13. [في سنة]: perhaps rather [في سنة] (Becker).

14. οικειστικ(ον): cf. 1412, 9, 1414, 1.

στιχ(ων): cf. 1338, 6, note.

16. 'Αθῶρ κθ. ὀνόματι μέρους ναύτου (sc. ἐνός, as appears from the entries for Πέντε Πεδιάδες and Pakaunis) μὴνός ἐνός λόγῳ τοῦ Κλύσματος εἰς 'Ραιθοῦ δι' ἐπιστολῆς τοῦ πανευφύμου συμβούλου ἐν σώματι, ναύτου τρίτον. That is, the requisition is for a sailor to serve in person, and a third falls to Aphrodito. The meaning is apparently that Aphrodito is to provide a third of his wages. The words ἐν σώματι seem inconsistent with this, but obviously a third of a living sailor could not be provided, and the corresponding entry for Pakaunis reads, after 'Ραιθοῦ, μισθ(ω)θ(έντος) Πανσιρ Πανσίον. The reason for the phrase ἐν σώματι is, then, that the sailor was to be provided by, and hired in, the διοίκησις, the cost of his wages being provided by three χωρία; the omission of ἐν σώματι would have meant that the sailor was being hired elsewhere and the διοίκησις was required to find his wages only. It is a difficulty in this explanation that no money is specified; but the only other possible explanation, that a third of the liability for the sailor fell to each of the three χωρία, i. e. that lots were to be cast as to which place should provide the man, seems invalidated by the fact that the sailor is spoken of as already hired, and the reason for not stating the money was probably that as the Government order was for a sailor and not for his wages, it was not considered necessary in this account of διανομαί to specify anything more than the proportions assigned to the χωρία. This explanation is somewhat supported by 1. 88; see note there. Rhaithu was on the coast of Arabia Petraea in the Heroopoliticus Sinus.

- 17 τ^η/ ού μ^ε ρογ⁻ Μωαγαρι^τ σι αρ^τ υ λ ανδρ^π φαμ^λ τ^{ου} παν^ε συμβου^λ δ/ Βικ^τ/ Συμ^ε
ν^ο η
- 18 Χ^ο δ ού μ^ε ερ^γ α μ^α λ κτισμ⁻ καστρ^{ου} Βαβυ^λ δ/ Παίων ναυ^τ απο Ανται^{ου} ν^ο ς γ
- 19 Χ^ο ιε ού τι/ σι αρ^τ ρπβ λ ρογ^α Μωαγαρι^τ απο λοι^π εμβο^λ γ ι^δ/ δ/ Βικ^τ/ Συμ^ε
ν^ο δς κδ/
- 20 τ^η/ ού ξενι^ο τ^{ου} Αμιραλμ^{ου} ν^ο ρλγ
- τ^η/ ού δαπαν^τ τ^{ου} Κλ^ν δ/ Ιεζεκιηλ Ψεμπνου^θ ψ^ω αρ^τ κ ελαι^{ου} μ^ε β
- τ^η/ ού ναυλ^{ου} πλ^ο S μισ^θ αυ^τ Ιεζεκιηλ ν^ο β
- τ^η/ ού ει^δ διανομ^ω τ^ω καρ^α ρ^α ον^τ εν⁻ νησ^{ου} Βαβυ^λ δ/ Σενου^θ πι⁻/ απο Αφρο^δ ν^ο ιε
- ακ^θ/ ζ ν^ο ζ συκ^ο/ στρ^ε π^χ δ ν^ο α γ σχ^οι μι^κ/ η ν^ο γ φ^οι σ^ω α ν^ο ς γ
- 25 παλ^{ου} γ ν^ο ς νημ⁻ κ^ε/ β ν^ο ε
- 26 τ^η/ ού φορ^ε καμ^λ β S μισ^θ S δ^π/ καμηλ⁻ α ον^τ S καμ^λ β ν^ο δ [β/] S καμηλ⁻ α
ν^ο α γι/ ν^ο ε β/

17. τ^η/: *sc.* τ^η αὐτ^η.

μ^ε(ρους) ρογ(αs): *ρoγá* is here used of corn; in the letters it is used only of the money-allowance, *ρoυζικόν* of corn. The meaning of *μέρους* is that this is only part of the total *ρoγá* for the *Muhājirūn*, that namely for the *ἀνδράποδα φαμηλίας* of the Governor. It is curious to find these placed under the *Muhājirūn*, as they are slaves; the reason is probably that the whole allowance set aside for the support of the *Muhājirūn* and their families and dependents was known by the general term *ρoγá* Μωαγαριτών, whoever might be the persons for whom portions of it were actually intended. This will perhaps explain why *ρoγá* is here used instead of *ρoυζικόν*; *ρoγá* was the general term for the whole allowance but was also used specifically for the money-allowance, while *ρoυζικόν* denoted corn, or perhaps rather provisions, only; *cf.* the use of *δημόσια* as primarily gold-taxes in general, secondarily land-tax in particular.

Βικ(ωρος) Συμ(εως): these names at the end preceded by δ(ιά) are apparently the names of the couriers or other persons who brought the order from head-quarters. The present name is a mistake here; Victor son of Symeon brought an order relating to the *ρoγá* Μωαγαριτών on Choiach 15 (l. 19), and the present order was brought not by him but by Maisarah b. 'Abd-allāh, as appears from the corresponding entries for other places.

18. κτισμ(ατος) καστρου: this does not mean 'the building of the fortress,' but 'a building in the fortress,' as appears from l. 277, κτιζο(μένου) ἐν(ὄς) κάστρου. The building referred to is possibly the κτιζόμενον ὄρριον ἐ[ν τ]ῇ Φοσσάτῃ of 1379; for the identification of Babylon and Fustāt see 1378, introduction.

19. τι/: τιμῆς.

20. This line, as also ll. 22 and probably 26, is a later insertion, but by the original hand. The entry appears under every χωρίον except μοναστήριον Ταρόου, but in all subsequent cases except Πέντε Πεδιάδες and Psyrus the sum of money is not filled in. ξένιον, as it is followed by τοῦ Ἀμιραλμουμνιν, may refer to the expenses of some particular entertainment of or by the Khalif, but other evidence (noted by Mr. Crum) points to a regularly recurring tax. Thus there is a series of the Coptic texts, *e.g.* Or. 6230 (11, 12, 13), consisting of names with sums of money, followed by a statement by village representatives (?) that they have equitably collected (?) the ξένιον (once ξένιον) according to the ἐπίσταλμα of the σύμβουλος (this may, however, very possibly refer to a fine for sheltering fugitives); and *cf.* Crum, *Ostr.* Ad. 66 (p. 39), 'the ξένιον and the διάσταλμα (?) for the 5th

year.' The tax may then possibly be connected, as by Crum, *l.c.*, with the Ptolemaic and Roman ξένια (Wilcken, *Ostr.* I. 389 f.), a tax for the expenses of travelling officials. In that case τοῦ Ἀμιραλμουμνιν must apparently imply that the tax was regarded as a special allowance by the Khalif to the officials. Prof. Becker suggests that it is the *'diyāfah* of the Muslims' (*Beiträge*, II. p. 90), a word equivalent in meaning (entertainment of guests) or perhaps the *'haḳḳ* of the *Amīr al-Mā'minīn* mentioned in PSR. I. 19, which would then be a special tax = ξένιον. The reason for not specifying the amount of money was probably that at the moment the clerk was not sure how the ἐπίσταλμα had been divided.

21. ψ^ω: ψωμίον, loaves. They are always measured by artabas in these papyri (*cf.* 1449, *passim*) but by λίτραι in UKF. 577, and in Drerup, *Gr. Ostr. von den Menas-Heiligtümern* (Röm. Quartalschrift, 1908), No. 6, p. 247. This δαπάνη was paid in kind.

22. ναυλου πλοι(ου): l. 98 adds βασιτ(άσαντος) αὐ(τῆν), from which it appears that this entry is a charge for carriage of the δαπάνη and for the wages of the messenger who brought the order.

23. ὀνόματι εἰδῶν διανομῶν τῶν καρέβων ὄντων ἐντὸς νήσου Βαβυλῶνος διὰ Σενουθίου πιστικῶ ἀπὸ Ἀφροδιτώ. These εἶδη were not provided within the διοίκησις, as the requisition was only for their cost.

24. ακ^θ/: ἄκανθαι, *i.e.* trunks of acacias. That ἄκανθαι rather than ἄκαρθοι is to be read is shown by l. 66.

συκ^ο/ στρ^ε π^χ δ: συκῶν στρεπτῶν παχείων τεσσάρων, large trunks of fig-trees. The exact sense in which στρεπτός ('gnarled') is applied to the trunks is not certain; but in 1371, 16 στ(ρε)π(ταί) is perhaps altered to σχ(ισ)τ(αί), which suggests that στρεπτός may be contrasted with σχιστός; σχιστός, planed and cloven wood, στρεπτός, the trunk in its natural state. π^χ may be πήχεων, *i.e.* 'four cubits long,' but δ seems required for the number of trunks, as in the other cases.

σχ^οι μι^κ/: σχοινία μικρά or μικτά; *cf.* 1414, 47, etc.

φ^ο σ^ω α: probably φοίνικος σῶμα ἓν, 'one whole palm-tree.'

25. παλ^{ου}: probably for παλούκια (Ducange); *cf.* 1442, 8, note. νημ⁻ κ^ε/: νήματος κεντηνάρια.

26. ὀνόματι φορέτρον καμήλων δύοιν καὶ μισθοῦ καὶ δαπάνης καμηλίου ενός, οὕτως κ.τ.λ. This no doubt refers to the carriage of the articles mentioned in the previous line, that is to their carriage by land from the place where they were requisitioned to the Nile. φορέτρον καμήλων as compared with ναύλου πλοίου of l. 22 is a further illustration of the use of the two words as respectively land- and water-carriage; *cf.* 1346, 19, note.

- 27 τ^η/ ού ναυλ^{ον} S μισ^θ S παραλλ^η χρ^υ δ/ Σενου^θ πι^τ/ υι^{ον} Ενωχ απο Α[φρο]^δ ν^ο α^ς
 28 X^α κα ού αλλαγ^η σιδηρ^ε μύ γ απο μ Αθ^υ/ ε ε^ω μ Μ^χ ε δ/ Σενου^θ πι^τ/ S ερ^γ β
 ν^ο δ^ς
 29 τ^η/ ού πρισ^τ S μ α λ^η επιταγ^η τ^{ον} Αμιραλμ^{ον} γινομ^ε εν Βαβυ^λ δ/ Σε[νου]^θ ν^ο S γ
 30 X^α κδ ού εργ^η α μύ ιβ λ^η νεο^ν κτισ^τ τ^{ον} Αμιραλμ^{ον} ει/ Ιερ^{ον} σ^ν ν^ο S αποτροφ^η
 ν^ο S^ς
 [α]γορ^α δ/ Σενου^θ πι^τ/ S ερ^γ α εν σ^ω δ⁻/ Σενου^θ
 31 T^υ α ού τ^χ S ερ^γ γ S τ^ω καρ^α ρ^α μύ δ δ/ Σενου^θ πι^τ/ εν σ^ω τεκ^τ/ β ερ^γ γ β δ^ι S
 33 T^υ ε ού φοινικ^δ/ σχι^δ ιε λ^η οικ^η/ αυλ^η τ^{ον} Αμιραλμ^{ον} εν Βαβυ^λ δ/ Σενου^θ πι^τ/ ν^ο ζ^ς
 34 T^υ η ού μισ^θ S δαπ^α Ωρουογχιω λογογρ^α μύ ιβ απο μ Αθ^υ/ ε ι^δ/ δ ε^ω μ Αθ^υ/ ν^ο S
 ε ι^δ/ ε δ/ Ωρου^χ
 35 T^υ κγ ού χλωρ^{ον} χορ^τ αρ^{ον} γ εκ ν^ο α S μισ^θ αρχσταβ^λ ού α μύ ιβ λ^η δρομ^ι/ αλλαγ^η ν^ο ε
 Μο^νναχ^θ δ/ Ρασζι^τ
 σ—
 36 χορ^τ αρ^{ον} γ ν^ο γ μισ^θ αρχσταβ^λ μύ ιβ ν^ο β
 37 M^χ η ού μ^ε μισ^θ σιδηρο^χ S τι/ ξυ^λ κ⁻/ οφει^λ κατερ^γ πησσο^ο κ^ε/ β εκ ν^ο β δ/ ν^ο δ
 Φιλο^θ Μην^α
 38 M^χ ού λουρο^δ α η κ λ^η εργ^ασι⁻ τεν^δ τ^{ον} Αμιραλμ^{ον} γινομ^ε εν Βαβυ^λ δ/ Σενου^θ ν^ο α
 Ενωχ

27. The ναῦλον here refers to the carriage by water of the εἶδη specified in ll. 24, 25, as appears from l. 152. The wages are those of Senuthius, and the παραλλ^η χρ^υ (in l. 100 παραλλ^η alone) should refer to him also; for this phrase see the introduction to 1457.

28. αλλαγ^η(s) σιδηρε(ων) or σιδηρε(ων): 'a shift of iron-workers' or 'a shift at the iron-works'; cf. 1421, 9, note.

29. πρισ^τ(ωs) (= πρίστου) (ημισεωs): here there is no difficulty about the fraction, as the requisition is for ἀπαργυρισμός.

λ(ο)γ(ω) επιταγ^η(s): in l. 285 the phrase is fuller, λ(ο)γ(ω) εργ^ασι(as) επιταγ^η(s). Unless the omission of εργ^ασι^{ας} here is accidental, επιταγ^η is used in the extended sense of 'work ordered.'

30. νεο^ν κτισ(ματος) του: the κτισ and του are in all cases written as one word, the σ forming the usual monogram with τ, but here and in l. 154 a line is drawn above, through the monogram ου, and Ἀμιραλμουμιν is never used without the article; otherwise one might suppose a form κτιστοῦ rather than κτίσματος τοῦ to be intended. This 'new building' was a palace (αὐλή), as appears from l. 286.

αγορ^α: ἀγορασθείσης, but the reading is not certain.

31. καὶ ἐργάτης εἰς ἐν σώματι. After δ⁻/, αντ(ου) should have been written.

32. τ^χ S ερ^γ γ: τεχνιτῶν καὶ ἐργατῶν, 'skilled and unskilled labourers.' From the specification at the end of the line it appears that the former were τέκτονες. Note that in the case of the ἐργάται there is a fraction; cf. note on l. 16.

33. σχι^δ: in l. 105 the word is written σχι^τ, and in all the other corresponding entries σχισ^τ. δ here, therefore, is a slip of the pen or a misspelling, and the word is not, as one might otherwise have supposed, σχιδάκων. For φοινικοδόκια σχιστά see

1362, 20, 1378, 14.

34. μισθ(ου) (καὶ) δαπα(νης) Ωρουογχιω (sic) λογογρ(αφου): 1448 is an account of the δαπάνη of a Ὠρουόγχιος νοτάριος who is very likely the person here mentioned.

35. χλωρου χορτ(ου) αρου(ρων): for the reckoning of standing fodder by arourae cf. 1347, 14, where also the charge is for the post-horses of Mounachthê.

αρχσταβ^λ: ἀρχισταβλίτου. Ρασζι^τ = Rāshid or Rashid.

37. ὀνόματι μέρους σιδηροχαλκῆος (?) καὶ τιμῆς ξύλων καυστῶν (?) ὀφειλήματος (?) κατέργου πησσομένων κεντηναρίων δυοῖν. For σιδηροχαλκῆος, which is only a doubtful extension, cf. Oxy. Pap. 84, 3, and Mr. Crum quotes a corresponding Coptic compound, ροῤῥῡῡῡῡῡῡῡ. That κατερ^γ stands for κατέργου and not for some part of κατεργάζομαι is shown by l. 294; hence οφει^λ may perhaps be a noun, ὀφειλήματος, in much the same sense as λόγφ χρείας (e.g. 1368, 5), i.e. 'required for'; but ὀφειλομένων κατέργου is perhaps not impossible in the Greek of this period, which is fond of odd genitives. κ⁻/ cannot go with οφει^λ, as in l. 65 it occurs without it, so that it must apparently be an epithet of ξύλων; perhaps therefore καυστῶν, 'for burning.'

38. That the number is not inserted after M(ε)χ(είρ) is perhaps due to the fact that it is the same as the previous entry; cf. ll. 293, 294; but the entries in ll. 40, 41 should be 13th Mecheir, as appears from ll. 110, 111.

λουρο^δ: Soph. and Ducange both quote forms in λουρ for λῶρος and its derivatives, and in l. 33 δ is written for τ in σχι^δ; hence this word is probably = λωροτόμος, which Ducange (s.v. λῶρος) explains as coriarius. In l. 293 the requisition for this purpose is for a ῥάπτης.

η: ἡμερῶν: cf. 1434, 22, etc.

τεν^δ: τένδας, tent.

- 39 τῇ/ οὐ καλ⁻ α ὅς τ^ε α' μί δ λ φιλοκλ/ καρ^αρ^α ον⁻ εν^τ νησ^{ου} Βαβυλ δ/ Φιλο^θ Μην^α πρ^ε
ν^ο δ
- 40 οὐ αν^δ } μί η μ^τ δαπ⁻ αυ^τ λ κατεργ^ο τ^{ου} μασγι^δ Δαμασκ^{ου}/ εν σ^ω δ/ Ενωχ Θεο^δ }
ν^ο β δ'
- 41 τῇ/ οὐ ερ^γ β λ αλλαγ^η σιδηρ^ε μί γ απο Μ^χ ε^ω Π^χ ε^ω Σ^χ δ^π/ αυ⁻ ν^ο β δ' ν^ο δ^ς
Μ^χ κβ οὐ ναυ^τ λ κ^{ου}/ Ανατολ^η μ^τ δαπαν^η μί ε τουτ^ε εν απαρ^γ μί β εν ει^δ μί δ
σ— δ/ Σενου^θ πι⁻/
- 44 ναυ^τ η μ^τ δαπ⁻ αυ^τ μί δ εν ει^δ Σ^χ μί β εν απαρ^γ σ^ν ν^ο } λ αποτροφ^η
ν^ο ἱβ
- 45 τῇ/ οὐ ναυλ^{ου} Σ μισ^θ Σενου^θ πι^τ/ Σ Αβδεραμαν βερ^δ ν^ο
Φαμ^θ δ οὐ λειψ^ε δαπαν^η κ^{ου}/ Αιγ^π δ/ Αθανασι^{ου} πι⁻/ ψ^ω αρ^τ κ
οὐ απαρ^γ γαλ⁻ ν^ο σλγ^γ ἱβ κ^δ ν^ο δ^ς

Fol. 2 δ.]

- Φαρμ^θ β οὐ μ^ε ναυ^τ οθ λ κ^{ου}/ Αιγ^π μ^τ δαπαν^η αυ^τ μά λ αποτροφ^η δ/ Ηλι⁻ στρ⁻ ναυ^τ λα
τῇ/ οὐ ναυλ^{ου} πλ^{αι} βαστ⁻ αυ^τ δ/ Βασιλει^{ου} Απα Κ^υ/ ναυ^τ απο πολ^ε Ανται^{ου} ν^ο ε
- 50 [[η]] οὐ δαπαν^η ναυ^τ λα ὅ μί ζ' μ^τ μ^ε τ^{ου} επ^{αι} Ψυρ^{ου} τουτ^ε εκ^τ/ ναυ^τ ψ^ω αρ^τ ζ ὅσπρ^ε
αρ^τ α ε' ελαι^{ου} γ ζ οξ^{ου} γ ζ αλ^υ κ^θ/ α δ^ς
- 51 δ/ Απα Κ^υ/ Ανδρ^ε πι^τ/
- 52 οὐ δαπαν^η Μωαγαρι^τ Σ μανλ^ω σι αρ^τ ρ ν^ο η γ εψ^η μ^ε ν ν^ο ἱβ^ς
γ^ι/ ν^ο κ^ς γ

39. καλ⁻: καλαφάτου.

τ^ε: τέκτονος; Σ τ^ε α by a different hand.

40. In l. III this requisition is dated 13 Mecheir, in l. 299 24 Phamenoth. The latter part of this line is a correction.

αν^δ: ἀνδρός.

μ^τ: μετά.

ς: the meaning is not clear; hardly a mark of contraction; perhaps the symbol for $\frac{1}{2}$ and referring to the ἀνδρός ἡμίσεως. Cf. the note on l. III.

ν^ο β δ': as the man was to serve in person (ἐν σώματι) this sum of money refers only to his δαπάνη.

41. This line is a later insertion, by the original clerk.

42. τουτ^ε κ.τ.λ.: τοῦτ' ἐστὶν ἐν ἀπαργυρισμῷ μηνῶν δυοῖν, ἐν εἴδει μηνῶν τεσσάρων. This refers to their δαπάνη, not to the sailors; the phrase for *in person* is ἐν σώματι.

44. λ(ο)γ(ω) αποτροφ^η(s): here ἀποτροφή is definitely distinct from δαπάνη. For the difference see notes on 1334, 3, 1434, 19, and l. 48 below.

45. ν^ο: the amount not filled in.

46. λειψ^ε: the invariable form in this account. It is evidently a misspelling of λείψανον.

47. ν^ο σλγ^γ ἱβ' κ^δ: this is the total of the whole page; the sum for milk comes at the end. The correct total is ν^ο σλγ^γ ἱβ' κ^δ.

48. με(ρους) ναυτ(ων) οθ: i.e. part of a total contingent of 79 sailors required from the διοίκησις. Aphrodito itself contributes 31.

μ(ε)τ(α) δαπαν^η(s) αυτ(ων) μ(ηνος) (ενος) λ(ο)γ(ω) αποτροφ^η(s):

it is to be noted that one month is named here, whereas in l. 50, where the δαπάνη is specified, the period is seven months. The explanation cannot be that here αυτ(ων) refers to the 79 sailors, in l. 50 to the 31 (i.e. that Aphrodito was required to provide the whole δαπάνη for one month, and that of its own contingent for seven) because all the χωρία pay the δαπάνη of their own contingents. Nor does the reason seem to be that here the δαπάνη is paid in money for one month and in l. 50, for seven, in kind, for in neither case is any money mentioned. The same difficulty is seen in the corresponding entries for all the Πεδιάδες but not in those for any of the other χωρία. The most likely explanation is that ἀποτροφή here, as in 1434, 19 and probably always, refers to the keep of the sailors during their journey to join the fleet. In this line and under the Πεδιάδες the taxpayers are required to provide such ἀποτροφή, whereas in l. 50 the δαπάνη referred to is that for the whole seven months of actual service. A month seems a long time for the journey to last, but there may be included a period of waiting between the arrival and the commencement of the expedition. Thus the translation is 'with their δαπάνη for one month, as ἀποτροφή.'

49. ν^ο ε: the ε has probably been written over ε. The reason is that this line was inserted here by mistake. It is repeated in the proper position after l. 52.

50. με(ε)τ(α) με(ρους) του εποικ(ιου) Ψυρου: i.e. part of the δαπάνη for Psyrus was paid by Aphrodito.

εκ τ(ου) ναυτ(ου): 'per sailor.'

οσπρ^ε: ὁσπρέου.

κ^θ: cf. 1414, 25, note.

- 53 [[θ]] οὐ ναυλ^{ου} πλ^{αι} βαστ⁻ ναυ⁻ οθ S δαπ⁻ αυ⁻ μίμ ζ η^τ Βασιλει^{ου} απο Ανται^{ου} S Μακ^α/
απ^ο Απο^θ
- 54 σ^υ ν^ο α β/ δ^θ/ Απα Κ^υ/ πι^τ/ S ψ^ω αρ⁻ ιε ν^ο ε γ
- 55 Φαρμ^θ η οὐ ναυ^τ α επι μίμ η λ^γ πλ^{αι} τ^{ου} Κλ^υ η^τ Δαυιδ Ανδρ^ε εν σ^ω απο ι^δ χ^ω ονύ α
- 56 Φαρμ^θ ις οὐ ναυλ^{ου} πλοι^{ου} βαστ⁻ α κ^τ/βο^λ δ ι^δ/ S μισ^θ Σαρακ^η/ ελ^θ χαρ^ο τ^ω αυ⁻ S μισ^θ
αν^θ σταλ^ε μ^τ αυ^τ ν^ο δ
- 57 Π^χ ε οὐ ναυ^τ ζ β/ λ^γ κ^{ου}/ Αιγ^π S κ^{ου}/ Ανατο^λ μ^τ δαπαν^η αυ⁻ μίμ ζ τουτ^ε εν απαρ^γ μίμ β
εν ει^δ μίμ δ
- 58 δ/ Π[ετρον] πι⁻/
- 59 λ^γ κ^{ου}/ Αιγ^π ναυ^τ γ γ μ^τ δαπαν^η αυ⁻ μίμ ζ εν ει^δ S λ^γ Μωαγαρι^τ εψ^η μ^ε ζ
ν^ο α δ
- 60 λ^γ κ^{ου}/ Ανατο^λ ναυ^τ δ γ μ^τ δ^π/ αυ^τ μίμ ζ ου^τ εν ει^δ μίμ δ εν απαρ^γ μίμ β
ν^ο δ γ
- 61 Π^χ οὐ ερ^γρ^γ β λ^γ αλλαγ^η σιδηρ^ε μίμ γ δ/ Παιων ναυ⁻ ν^ο δ ζ
- 62 Π^χ ζ οὐ μ^ε δαπαν^η αμαλι^τ η^τ Σζουζαε υι^{ου} Αλουασαλ μίμ δ κρ^θ αρ^τ κ ν^ο S γ αχ^υ κ^ε/ κ
ν^ο S γι/ ν^ο α γ
- 63 Π^χ θ οὐ μ^ε ναυλ^{ου} πλοι^{ου} βαστ⁻ διαφ[ο]ρόρ ει^δ τ^ω καρ^αρ^α S τ^{ου} Κλ^υ δ/ Πετρ^{ου} πρ^ε S
Αβ^{ου} Ιεζιδ ν^ο ι β
- 64 ιδ οὐ μ^ε τι/ διφ^θ σκεπ^α διηρων καρ^αρ^α ου^τ εν⁻ νησ^{ου} 'Βαβυ^λ' δ/ Παϊων ναυ⁻
ν^ο α δ
- 65 Π^υ δ οὐ μ^ε μισ^θ σιδηρο^χ S τι/ ξυ^λ κ⁻/ κ^ε/ α λ^γ κατεργ^ο πησσο^ο δ/ Πετρ^{ου} πι^τ/
ν^ο α
- 66 Π^υ ε οὐ μ^ε δαπαν^η Ατι⁻ υι^{ου} Αγουπα S ετ^ε ονύ δ ως αναγραφαι τας ακ^θ/ μ^ε μίμ δ
ν^ο β/

53. η^τ(οι): this word is regularly used in Coptic in the sense of *namely*, but here the two men named are obviously not the sailors (79 in number) whose δαπάνη and ναύλον is charged to Aphrodito. From a comparison of many entries in this account where η^τοι is used with corresponding entries for other χωρία it appears that the word is interchangeable with διά. Apparently it is to be taken as an abbreviated expression for η^τοι διά. It refers, however, not to the messenger who brought an order, but to the person who hired sailors or workmen. Perhaps, therefore, we should understand after it 'those of'; e.g. here '79 sailors . . . namely those of (i.e. under the charge of) Basilius,' l. 62, 'porters, namely those of Shuraih.' This Basilius was himself a sailor (l. 49).

Αποθ(ηκης): the modern Abutig, Copt. **ταποθῆκη**; cf. Amélineau, *Géogr. de l'Égypte*, p. 11, Baedeker's *Egypte* (1908), p. 228.

54. δ^θ/: δαπανηθέντι.

55. ιδ(ιου) χω(ριου): this refers to Aphrodito. It appears that χωρίον was a generic term for any place within a pagarchy, even a κώμη; cf. l. 80 and the phrase τοῖς τῶν χωρίων in the letters. That David came from Aphrodito is shown by l. 393.

56. ὀνόματι ναύλου πλοίου βαστάσαντος πρώτην καταβολὴν τετάρτης ἰνδικτιόνος καὶ μισθοῦ Σαρακηνοῦ ἐλθόντος χάριν τῶν αὐτῶν καὶ μισθοῦ ἀνθρώπου σταλέντος μετ' αὐτῶν. The plural τῶν αὐτῶν refers to δημοσίων, understood after καταβολήν.

59. ν^ο α δ: as the δαπάνη of the sailors was ἐν εἴδει this sum of money refers only to the 6 metra of ἐψήμα for the *Muhājirūn*, giving a rate of 1/4 s. per metron, which is that for the ἀγορὰ ἐξωθεν of 1414; the same rate is seen in l. 168, etc.

61. This line is a later insertion, by the original clerk.

62. αμαλιτ(ου): cf. note on 1379, 5, where it is suggested that the word may be the Ar. *hammāl*, porter, or *āmīl*, a subordinate official.

Σζουζαε: this should be Σζουραε, as appears from other entries. The name is the Ar. Shuraih; cf. 1332, 23, note. This person occurs also in 1440, 6, and is probably the same as the Ζωρα β^ε 'Αλοασελ of 1332, 22.

αχ^υ κ^ε/: ἀχύρων κεντηνάρια. Chaff seems a curious article of δαπάνη for a man; it might just be possible to read the measure as κ^θ/ (cf. l. 50), in which case αχ^υ may be a mistake for ἀλυ(κῆς); but if the χορ^τ of l. 177 has any reference to hay it gives some support to ἀχύρων here. Perhaps the chaff and hay were required for pack-animals.

64. διφ^θ σκεπ^α: διφθερῶν σκεπαστηρίων (or σκεπαστικῶν), 'hides for covering' the ships. διήρεις κάραβοι are evidently a special kind of κάραβοι, probably with two banks of oars.

65. κ⁻/: cf. note on l. 37.

66. ετ^ε: ἐτέρων, or perhaps ἐτ(αί)ρων; cf. 1439, 5. The first Arab name is perhaps **أطيات** 'Aṭyat.

ὡς αναγραφαι τας ακ(αν)θ(as) με(ρους?) μ(ηνων) δ: 'for making a register of the acacias for part of (?) four months'; cf. RKT. III. 19, 20, which, according to Mr. Crum, reads: 'Regarding the καταγραφὴ of every acacia that is marked (*lit.* 'sealed'), (I desire) that ye write them unto us and that ye display unto us those among them that are of (i.e. belong to) the churches.' 'Part of four months' probably means that only part of the expense was assigned to Aphrodito; the μέρους is a repetition of that at the beginning of the line.

- 67 τ^η/ ού φακλει^ω τ^{ου} Αμιραλμ^{ου} γινομ^ε εν Αλεξαν^δ δ^χ/ Βικ^τ/ ναυ^τ δ/ Παδο^δσε^ε κηρ^{ου} ρ ν
ν^ο α γ ι β^ς
- 68 τ^η/ ού μ^ε αν^δν^δ η επι μύ γ λ^ς χωμ⁻ Τεπυθ^ε/ εν σ^ω δ/ Αθανασι^{ου} Παν^λ πι^τ/ ονύ γ^ς
- 69 τ^η/ ού ναυ^λ αυ^τ S ναυ^τ ιδ δ/ Φοιβ^α Αγαθ^ο/ ναυ⁻
ν^ο β/
- 70 Π^ν ιθ ού μ^ε δαπαν^η τ^{ου} παν^ε συμβου^λ μύ ιβ δ^χ/ Ενωχ Βικ^τ/ πι^τ/ απο Πακ^α/ ν^ο ν β/
71 τ^η/ ού ναυ^λ ου^ν πλ^{οι} βαστ^α αυ^τ S μισ^θ S Ενωχ S παραλλ^η χρ^ν δ^χ/ τ^{ου} αυ⁻ Ενωχ
ν^ο β/
- 72 Π^ν κα ού μ^ε μισ^θ Νεμεσιωνος S Σαραπιωνος οικ^δ/ απο κομ^η Ονουφ^ε δ/ Ενωχ πι^τ/
ν^ο ς
- 73 Π^ν κθ ού δαπαν^η ημ^ε S τ^ω συνον^τ ει/ερχομ^ε ημιν εν Αλεξαν^δ σι αρ^τ ο
τ^η/ ού διωρυγ^ω S παραχωμ⁻ τ^η ημ^ε κωμ^η Αφρο^δ απο ερ^γ λδ ερ^γ κδ
- 75 Επιφ η ού μ^ε μισ^θ S δ^π/ σιδηρο^χ α επι μύ ς λ^ς φι^λ πλ^{οι} τ^ω β διαβ^θ S σιδηρ^ο ς δ^χ/
Ενωχ Βικ⁻/ πι^τ/ ν^ο ες
- 76 ού εμβολ^η ε ι^δ δ^χ/ Απολλω πρ^ε σι αρ^τ φ
ν^ο ρις γ ι β^ς

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- Μ^ε ιε ού ει^δ διανομ^ω τ^{ου} Κλ^ν δ^χ/ Ενωχ Βικ^τ/ πι^τ/ απο Πακαν^ε ν^ο ις
- Μεσ^ο κε ού χαλκ^ω/ ελ^α ρ λ ει/ ν^ο δ γ S χυ^τ ασπρ⁻ ρ ι ει/ ν^ο α λ επιταγ^η δ/ Ενωχ γι/ ν^ο ε γ
- 80 Επαγ^ο α ού σκυ^τ α μύ β λ^ς Απου Ανουβε τα S δ^θ/ Ενωχ πι^τ/ δ^τ/ σκυ^τ τ^{ου} χ^ω ν^ο γ γ
- Επαγ^ο α ού μ^ε τεχύν μ λ^ς κατεργ^ο μασγι^δ Δαμασκ^{ου}/ δ/ Ενωχ πι^τ/ ν^ο β
- Θ^ω/ β ού μ^ε μισ^θ S δαπαν^η συμμ^χ α μύ δ συμμ^χ ς ν^ο α
- κα ού ναυ^λ ου^ν πλ^{οι} βαστ^α τ^ω δημ^ο α κ^τ/βο^λ S μισ^θ Σαρακ^η/ ελ^θ χαρ^τ δημ^ο ν^ο β
- 84 τ^η/ ού σιδηρ^ε αλλαγ^η Βαβυ^λ μύ γ S ερ^γ β ει/ συμπ^λ μύ ιβ δ/ Ενωχ Βικ^τ/ πι^τ/
ν^ο δς

67. φακλει(ν): probably a diminutive of *φάκλα*, torch; *φακί-
λιον*, *turban*, is not so likely, as the requisition is for wax.
φακιδία occur, apparently as a tax, in UKF. 865.

δ^χ/: corrected from δ^θ/; = *διὰ χειρός*. This should be the
person who brought the order, but the name is followed by δ(ιὰ)
with another name. L. 131 reads, after 'Αλεξανδ(ρεία), κηροῦ
(λιτρῶν) ν δ(ιὰ) Βίκτ(ωρος) ναύτ(ου) τὰ (καὶ) δ(ο)θ(έντα) Πατοσε.
Apparently Patose was the man who took the money up to
head-quarters. After δ^χ/, κ (for κηρου?) has been washed out.
δ/ Παδοσε is probably a later insertion (by the same hand).

68. χωμ⁻: *χωμάτων*.

69. A later addition, by the same hand.

70. δ(ιὰ) χ(ειρος): here this phrase is clearly used of the
messenger.

71. (καὶ) μισθ(ου) (καὶ) Ενωχ: the second (καὶ) is apparently
a slip of the pen; it is not required.

παραλλ^η χρ^ν: cf. note on l. 27.

72. κομη(ς) (*sic*) Ονουφε(ως): probably the place so called in
the Delta; Amélineau, *Géogr. de l'Égypte*, p. 250 f. The
builders in question were perhaps employed on the αὐλή or
some other building at Babylon.

73. ημε(τερας): *i.e.* of the pagarch; cf. 1338-1340.

74. απο εργ(ατων) λδ εργ(αται) κδ: *i.e.* 'out of (a total contingent
of) 34 labourers, 24 labourers.' Both readings seem certain,
but 24 and subsequent entries (and even subsequent entries
alone) add up to far more than 34. Thus 34 was evidently not

the total contingent for the *διοικήσεις*, but that for *ἡ ἰδία κώμη*
only. For some reason only 24 were sent.

75. τ^ω β διαβ^θ: perhaps *διαβληθέντων*, 'injured'; after it some-
thing, apparently beginning with S (= *καί*) has been washed out.

78. Με(σορη) ιε: corrected from Επιφ ιε. There has been
considerable confusion over this entry; all the *Πεδιαίδες* and the
ἄνθρωποι Ἀγίας Μαρίας have the date 15th Epeiph, but the
remainder have 15th Mesore.

79. For the obscurities in this line see note on 1400, 23, 24.

ει/: apparently *εἰς*, 'amounting to'; cf. 1429, 31, 1434, 21,
note.

80. σκυ^τ: *σκυτέως*.

Απου Ανουβε: several names of this form occur in Crum,
Catalogue; *απογταπρ*, *απογλγαρακ*, etc. They show that
Απου is the Ar. *Abu*; but *Ανουβε* does not look like Arabic.
[Mr. Crum remarks, 'In later times "Abba" often becomes
"Abou," *e.g.* Abou Makâr = Abba Macarius.']

δ^θ/: *δοθέντα*. τὰ καὶ *δοθέντα* apparently refers to the 3½ νομί-
σματα. For the phrase cf. UKF. 852, 3.

δ^τ/ σκυ^τ τ^{ου} χ^ω: *διὰ τῶν σκυτέων τοῦ χωρίου*.

82. συμμ(α)χ(ου): cf. 1416, 64, note.

84. ει(ς) συμπλ(ηρωσιν) μ(ηνων) ιβ: probably 'to make up
(the full term of) 12 months'; *i.e.* to take the place of labourers
who had died or otherwise become unavailable before the end
of their term of service.

- οὐ ἀνδ' ἔλ' κατεργ' τ'ον μασγιδ Δαμασκ' / μίμη εν σ'ω δ/ Ενωχ Θεοδ' μισθ' /
 S ξ δαπαν' αυ- δ/ αυτ' Ενωχ ν'ο δ/
- οὐ λειψ' δαπαν' Αθανασι'ον Παυλο' ψ' αρ- η
- 115 κβ οὐ ναυτ' λ' κουρσ'ον Ανατολ' μτ δαπαν' αυ- μίμη τουτ' εν ειδ' μίμη δ εν απαρ' μίμη β
 ναυ- β'γ μτ δπ/ μίμη δ εν ειδ' S ξ μίμη β εν απαρ' σ'ν ν'ο δ λ' αποτροφ' ν'ο γδ
 τ'η/ οὐ ναυλ'ον πλ'οι βαστ'α τ'ω ναυ- S δπ/ αυ- S μισθ' ν'ο
- Fol. 4.]
- 118 Φαρμ' β οὐ μ'ε ναυτ' οθ λ' κ'ον/ Αιγ'π' μτ δαπαν' αυ- μ'α δ/ Ηλι'α στρ'α ναυτ' θ
 τ'η/ οὐ 'μ'ε' δαπαν' ναυτ' οθ δαπαν' ναυτ' θ μίμη ζ τουτ' 'εκ- / μ' ψ' αρ- ζ 'οσπρ'ε μ-
 α ε' ελαι'ον γ ζ οξ'ον γ ζ αλ' κ' / αδ δ/ Απα Κ'ν/ π[ι]- /
- 119 τ'η/ οὐ δαπαν' Μωαγαριτ' S μαν' σι αρ- [?] κ'ε ν'ο β ιβ' εψ'η μ'ε ιε ν'ο γδ δ/ γι/ ν'ο εδ γ
- 120 τ'η/ οὐ ναυλ'ον πλ'οι β βαστ'α τ'ω ναυτ' οθ S δαπαν' αυτ' δ/ Βασιλει'ον απο Ανται'ον S
 Μακ' / ν'ο αδ
- 121 οὐ λειψ' σιδηρ'ον κ'ε/ δ λ' τ'ον δημ'ο δ- / σιδηροχ' τ'η κωμ'η ν'ο α γ
- 122 ις οὐ ναυλ'ον πλ'οι 'βαστ' τ'η α κ- / βολ' δ ιδ' / μισθ' βερδ' ελθ' χαρ' τ'ω αυτ' δημ'ο S μισθ'
 αυθ' σταλ'ε μτ αυτ' δημ'ο ει/ Βαβυλ' ν'ο α
- 123 Πχ ε οὐ ναυτ' βδ λ' κ'ον/ Αιγ'π' S κ'ον/ Ανατολ' μτ δαπαν' αυτ' μίμη δ/ Πετρ'ον πιτ' /
 λ' κ'ον/ Αιγ'π' ναυ- αδ μτ δαπαν' αυτ' μίμη ε εν ειδ' S λ' Μωαγαριτ' εψ'η μ'ε γ ν'ο δ/
- 125 λ' κ'ον/ Ανατολ' α μτ δαπαν' μίμη δ εν ειδ' εν απαρ' μίμη β ν'ο α
 οὐ αλλαγ'η σιδηρ'ε Βαβυλ' μ'γ ερ' α ν'ο β
- 128 Πχ ζ οὐ ελαι'ον μ'ε β λ' δαπαν' αμαλιτ' ητ' Σζουραε ν'ο Αλουασαλ μίμη δ ν'ο β/
 θ οὐ μ'ε ναυλ'ον πλοι'ον βαστ' διαφορόρ' ειδ' τ'ω καρ'αρ' S τ'ον Κλ'ν δ/ Πετρ'ον πιτ' / S
 Αβ'ον Ιεζιδ [ν]ο γ β/
- 129 ιδ οὐ μ'ε τι/ διφ' σκεπ- διηρων κα[ρ]α[ρ]α εν- νησ'ον Βαβυλ' δ/ Παιων ναυ- ν'ο δ
- 130 Πν δ οὐ μ'ε μισθ' σιδηροχ' S τι/ ξυλ' κ- / οφειλ' κατεργ'ο πησσο ν'ο δ
- 131 τ'η/ οὐ φακλει'ον τ'ον Αμιραλμ'ον γινομ'ε εν Αλεξανδ' κηρ'ον ρ ν δ/ Βικτ' / ναυτ' τα S δ' /
 Πατοσε ν'ο α γ ιβ
- 132 τ'η/ οὐ ανδ' η λ' χωμ- Τεπυθ' / δ/ Αθανασι'ον πι- / ούν α
 τ'η/ οὐ ναυλ'ον αυτ' δ/ Φοιβ' Αγαθ' / ναυ- ν'ο ιβ κδ
- Πν ιθ οὐ δαπαν' τ'ον παν'ε συμβον' [μ'ιμη δ/ Ενωχ] Βικ- / πι- / απο Πακαυν' ν'ο ιε
- 135 τ'η/ οὐ ναυλ'ον πλ'οι βαστ'α αυ- δ- / αυ- Ενωχ ν'ο β/
 κα [ον] μισθ' Νεμεσιωνος S Σαραπιων[ο]ς οικ'δ/ δ/ Ενωχ πι- / ομ'ο ν'ο γ
 κθ οὐ δαπαν' ημ'ε S τ'ω συννοντ' ειτ' / ερχομ'ε ημιν δ/ Απολλω πρ'ε- σι αρτ [

111. Θεοδ': the first letter looks more like δ/, but cf. l. 40, where the θ is certain. At the beginning of the line, τ'η/ is washed out. μισθ' / : μισθωθέντος. The meaning may be that the man was hired by Enoch, or is perhaps simply a statement that he had been hired; Enoch was the messenger.

116. ναυλον πλοι(ου) βαστα(σαντος?) τω(ν) ναυ(των) : if βαστ'α is really the verb the following genitive is curious, but the use is frequent in this account; cf. l. 120.

119. κε: ε more like θ, but the corresponding entries show the rate to have been 1 s. per 12 artabas, which suits the 2½ s. here.

121. A date has been washed out at the beginning of this line. That in the next is a correction.

127. After ού, μ'ε has been washed out.

131. τα (και) δ(ο)θ(εντα) Πατοσε: this must apparently be in agreement with νο(μίσματα), meaning that the money had been given to Patose for conveyance to head-quarters. Under Aphrodito this entry is assigned to the 5th.

133. ναυλ'ον: the clerk at first wrote ναυτ'.

137. ειτ' / ερχομ'ε: in all the other cases ειτ' / ερχομ'ε, which is naturally to be taken as a compound participle, εισερχομένων, but here the article seems to be intended. As, however, ερχομ'ε is the participle, it is probable that τ was a mere slip of the pen due to force of habit.

- 139 $\tau^7/$ ού διωρνυ^ω S παραχωμ⁻ τ⁷ ημ^ε κωμ⁷ ερ⁷ρ⁷ ιβ αμμ^τ β ξοι^δ [
Επιφ η ού μισ^θ S δαπαν⁷ σιδηρ^χ α επι μί^ς λ φιλοκ^λ πλ^{οι} τ^ω β διαβ^θ δ/ Ενωχ
σιδηρ^χ ζ ν^ο α γ
140 ού εμβολ⁷ τ ι^δ/ δ/ Απολλω πρ^ε σι αρ^τ ριθ

Fol. 4 b.]

- Επιφ ιε ού διανομ^ω τ^ω Κλ^υ δ/ Ενωχ Βικ⁻/ πι^τ/ απο Πακανυ^ε ν^ο γ
Μεσ^ο κε ού χαλκ^ω/ χυ^τ ασπρ⁻ ρια δ/ Ενωχ Βικ⁻/ πι^τ/ ν^ο α
143 Θ^ω/ κα ού ναυλ^ω πλ^{οι} βαστ⁻ τ^ω δημ^ο S μισ^θ βερ^δ ελ^θ χαρ^τ αυ^τ δημ^ο β κ⁻/βο^λ δ ι^δ/
ν^ο α γ
144 τ⁷/ ού σιδηρ^ε αλλαγ⁷ Βαβυ^λ μί^γ ει/ συμπ^λ μί^ιβ εργ⁻ α ν^ο β
145 ού τ⁷ παρο^δ ν^ο

γ Π^δπ^δ

- 147 Αθ^υ/ κθ ού μ^ε ρογ⁻ Μωαγαρι^τ σι αρ⁻ υ λ ανδρ^π φαμ^λ τ^ω παν^ε συμβου^λ δ/ Μειισαρ^α
ν^ο γ δ
148 Χ^{οι} ιε ού σι αρ⁻ ρ λ ρογ⁻ Μωαγαρι^τ απο εμβο^λ γ ι^δ/ δ/ Βικ⁻/ Συμ^ε ν^ο β δ
τ⁷ ού ξενιο^ν τ^ω Αμιραλμ^ω δχ/ τ^ω αυ^τ ν^ο
150 τ⁷ ού δαπαν⁷ ναυ⁻ λ τ^ω Κλ^υ δ/ Ιεζεκιηλ Ψεπνου^θ ψ^ω αρ^τ ε ελαι^ω 8 ε
τ⁷ ού ει^δ διανομ^ω τ^ω καρ^αρ^α ον⁻ εν⁻ νησ^ω Βαβυ^λ δ/ Σενο^υ Ενωχ πι^τ/ ν^ο β δ γ
[τ⁷ ού ναυ^λ αυ⁻ S μισ^θ Σενο^υ Ενωχ δχ/ τ^ω αυ^τ ν^ο γ
[Χ^{οι} κα ού αλ]λαγ⁷ σιδηρ^ε Βαβυ^λ μί^γ απο μ Αθ^υ/ τ ε^ω Μχ τ εργ^τ α ν^ο α δ
154 κδ ον^τ μ^ε ερ^γ α μί^ιβ λ νεο^ν κτισ⁻ τ^ω Αμιραλμ^ω εν Ιερ^ω σ^ν ν^ο ιβ αποτρ^ο δ/
Σενο^υ πι^τ/ εργ^τ ζ ν^ο α ι β
155 μισ^θ δ/ Μην⁻ απο Ποιμην
Τ^ν α ού τ^χ S εργ^τ λ τ^ω καρ^αρ^α μί^δ δ/ Σενο^υ Ενωχ πι⁻/ εν σ^ω εργ^τ δ
Τ^ν ε ού φοινικ/ σχιστ⁻ δ δ/ Σενο^υ πι^τ/ ν^ο β
η ού μισ^θ S δαπαν⁷ Ωρουογχιω λογογρ⁻ μί^ιβ ν^ο α δ
κγ ού μισ^θ αρχσταβ^λ αλλαγ⁷ χ^ω Μοναχ^θ ν^ο δ

Fol. 5.]

- 160 Μχ η ού μισ^θ S δαπ⁻ καλ⁻ δ μί^δ ον⁻ εν⁻ νησ^ω δ/ Φιλο^θ Μην⁻ πρ^ε ν^ο α
ιγ ού αλλαγ⁷ Βαβυ^λ μί^γ απο μ Μχ τ ε^ω Πχ τ εργ^τ α δ/ Φιλο^θ Μην⁻ ν^ο α δ
ού λειψ^ε δαπαν⁷ Αθανασι^ω Παυλ^ω πι^τ/ ψ^ω αρ^τ γ
κβ ού εξαρ^τ καρ^αρ^α S ακ^τ/κ^τ/ λ κουρσ^ω Ανατολ⁷ δ/ Σενο^υ πι^τ/ αγκ^ν/ σιβ^ε δ

138. αμμ^τ: ἀμμάτων.ξοι^δ: ξοίδων.139. τ^ω β διαβ^θ: cf. l. 75.

σιδηρ(ο)χ(αλκωσ?) (εκτον): i.e. the charge is for a sixth of the wages and δαπάνη of one smith.

143. Θ^ω/: the clerk began to write Επιφ.160. After μί^δ, sc. λ τ^ω καρ^αρ^α.163. εξαρ^τ: ἐξαρτίας.ακ^τ/κ^τ/: ἀκατίων.αγκυ(ρια) σιβε(νινα): cables of palm-fibre. The αγκ^ν/ is a correction from αγγ⁻.

- 165 τ^η/ οὐ ναυλ^{ου} πλ^{οι} βαστ⁻ αυ^τ δ⁻/ αυ⁻ Σενου^θ πι^τ/ ν^ο
 Φαρμ^θ β οὐ μ^ε ναυ⁻ οθ λ^κ^{ου}/ Αιγ^π μ^τ δαπαν^η αυ^τ μά δ/ Ηλι^α στρ^α ναυ^τ ε
 166 τ^η/ οὐ μ^ε δαπαν^η ναυ^τ οθ δαπαν^η ναυ⁻ ε μίμ ζ τουτ^ε εκ^τ/ ναυ^τ ψ^ω αρ^τ ζ ελαι^{ου} γ ζ
 οξ^{ου} γ ζ οσπρ^ε αρ^τ α ζ
 167 αλ^ν κ^θ/ ας δ^τ
 τ^η/ οὐ δαπαν^η Μωαγαρι^τ S μαν^λ σι αρ⁻ λ ν^ο βς εψ^η μ^ε ι ν^ο βς
 169 τ^η/ οὐ ναυλ^{ου} πλ^{οι} βαστ⁻ των ναυ^τ οθ S δαπαν^η αυ⁻ δ/ Βασιλει^{ου} απο Ανται^{ου} S
 Μακ^α/ ναυ^τ ν^ο S γ
 170 τ^η/ οὐ λειψ^ε σιδηρ^{ου} κ^ε/ δ λ^τ^{ου} δημ^ο δ⁻/ σιδηρο^χ τ^η κωμ^η ν^ο β/
 Φαρμ^θ η οὐ ναυ^τ δ^τ λ^τ^{ου} Κλ^ν μίμ η εν σ^ω. η^τ Πανσιρ Παησι^{ου} αν^δ δ^τ
 172 ις οὐ ναυλ^{ου} πλ^{οι} βαστ⁻ τ^η α κ^τ/βο^λ δ ι^δ/ μισ^θ Σ[α]ρακ^η/ ελ^θ χαρ^τ η αυ^τ S αν^θ
 σταλ^ε μ^τ αυ^τ ν^ο β/
 173 Π^χ ε οὐ ναυ^τ ας λ^κ^{ου}/ Αιγ^π S κ^{ου}/ Ανατο^λ μ^τ δαπαν^η αυ^τ μίμ ε δ/ Πετρ^{ου} πι⁻/
 λ^κ^{ου}/ Αιγ^π ναυ^τ β/ μ^τ δαπ^α αυ^τ μίμ ε εν ει^δ S λ^τ Μωαγαρι^τ εψ^η μ^ε β ν^ο S
 175 λ^κ^{ου}/ Ανατο^λ ναυ^τ S γ μ^τ δαπ⁻ μίμ δ εν ει^δ S εν απαρ^γ μίμ β ν^ο S γ
 οὐ αλλαγ^η σιδηρ^ε Βαβυ^λ μίμ γ απο μ Π^χ ε ε^ω Μ^ε ε ερ^γ α ν^ο ας
 Π^χ ζ οὐ χορ^τ κ^ε/ κ λ^τ δαπαν^η αμαλι^τ η^τ Σζουραε υ^{ου} Αλουασαλ μίμ δ ν^ο β/
 178 θ οὐ ναυλ^{ου} πλοι^{ου} βαστ⁻ ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^{ου} Κλ^ν δ/ Πετρ^{ου} πι^τ/ S Αβ^{ου}
 Ιεζιδ ν^ο β γ
 179 ιδ οὐ μ^ε τι/ διφθ^ε/ σκεπ^τ διηρ^ω καρ^αρ^α ον⁻ εν⁻ νησ^{ου} Βαβυ^λ δ/ Παιων ναυ^τ ν^ο ε
 180 Π^ν δ οὐ μ^ε μισ^θ σιδηρο^χ α τ^η ημ^ε κωμ^η ον⁻ ει/ εργ⁻ πησσο^ο εν⁻ πολι Μεμφ^ε δ/ [Βικ^τ/?]
 ναυ⁻ ν^ο .]
 181 τ^η/ οὐ μ^ε αγγ⁻ η λ^τ παραχωμ⁻ Τεπυθ^ε/ μίμ γ ερ^γ β/ εν σ^ω S ναυ^λ αυ ν^ο ιβ^κ^ι
 ιθ οὐ δαπαν^η τ^{ου} παν^ε συμβου^λ μίμ ιβ δ/ Ενωχ Βικ^τ/ πι^τ/ απο Πακ⁻/ ν^ο θ
 τ^η/ οὐ ναυλ^{ου} πλ^{οι} βαστ⁻ αυ⁻ S παραλλ^η αυ⁻ δ/ Ενωχ Βικ^τ/ πι^τ/ ν^ο γ
 κα οὐ μερ^{ου} μισ^θ Νεμεσιων^ο S Σαραπιωνος οικ^δ/ δ/ Ενωχ Βικ^τ/ πι^τ/ ν^ο γ

Fol. 5 b.]

- 185 Π^ν κθ οὐ δαπαν^η ημ^ε S τ^ω συνον^τ ει/ερ^χ ημιν εν Αλεξαν^δ σι αρ^τ κ
 τ^η/ οὐ φιλοκ^λ/ πωραχωμ⁻ S διωρ^νγ^ω τ^η ημ^ε κωμ^η ερ^γρ^γ ε αμμ⁻ β ξοι^δ β
 οὐ εμβολ^η ε ι^δ/ δ/ Απολλω πρ^ε σι αρ^τ ρμδ
 Επιφ^ιε οὐ διανομ^ω τ^{ου} Κλ^ν δ/ Ενωχ Βικ^τ/ απο Πακαν^ε ν^ο ας γ
 Μεσ^ο κε οὐ χαλκ^ω/ λ^τ η επιταγ^η χυ^τ ασπρ^ε ρε δ/ Ενωχ Βικ^τ/ πι^τ/ ν^ο S
 190 Θ^ω/ κα οὐ ναυλ^{ου} πλ^{οι} βαστ⁻ τ^ω δημ^ο S μισ^θ Σαρακ^η/ ελ^θ χαρ^τ αυ^τ ν^ο α
 τ^η/ οὐ σιδηρ^ε αλλαγ^η Βαβυ^λ μίμ γ ει/ συμ^π μίμ ιβ δ/ Ενωχ πι⁻/ ερ^γ α ν^ο ας
 οὐ τ^η παρο^δ ν^ο

168. The β of the first β₁ is corrected from α.

171. The dot is in the MS.; its purpose is not clear.

172. μισθ(ου): this should be preceded by (και).

177. χορ^τ: obscure; cf. note on l. 62. κ^ε/ is for κεντηναρίων.

180. εν (τη) πολ(ε)ι Μεμφε(ως): πόλις Μέμφεως is a curious way of expressing the name, but this seems to be intended (unless perhaps Μεμφεϊτών). From this it appears that the work referred to was done at Memphis, not at Aphrodito.

Βικτ(ωρος): in ll. 65 and 320 the messenger who brought

this requisition is Peter, πιστικός, but in l. 362 and all subsequent entries it is Victor, ναύτης.

183. παραλλ^η αυ⁻: here this word παραλλ^η is found, not with χρυσίου but with αυ⁻; but l. 231 shows that παραλλ^η χρυσίου αὐτῆς (sc. δαπάνης) is intended.185. ει/ερ^χ: a correction from ημιν.186. πωραχωμ⁻: sic.189. ασπρ^ε: the ε is quite certain but must be a mistake; cf. note on 1400, 23, 24.

Fol. 6.]

β Π^δπ^δ

- 194 Αθ^υ/ κθ ού ρογ^α Μωαγαρι^τ σι αρ^τ ν μύβ λ αν^{δπ} φαμ^λ τ^{ου} παν^ε συμβ^{ου} δ/ Μειισα βερ^δ
ν^ο γ
- 195 Χ^{οι} ιε ού ρογ^α Μωαγαρι^τ σι αρ^τ π απ^ο εμβο^λ γ ι^δ/ δ/ Βικ^τ/ Συμ^ε πι^τ/ ν^ο β
τ^η/ ού ξενιο^ν τ^{ου} Αμ^ιραλμ^{ου} δ/ Βικ^τ/ Συμ^ε πι^τ/ ν^ο
τ^η/ ού δαπαν^η ναυ^τ λ τ^{ου} Κλ^υ δ/ Ιεζεκιηλ Ψεπνου^θ ψ^ω αρ⁻ ι ελαι^{ου} γ ι
- 198 τ^η/ ού ναυλ^{ου} πλοι^ω Βικ⁻/ ναυ⁻ απο Ψιν^ε βαστ⁻ δ^π/ αυ^τ δ⁻/ αυ^τ S Ιεζεκιηλ
ν^ο S
- 199 τ^η/ ού ει^δ διανομ^ω τ^ω καρ^αρ^α δ/ Ξενου^θ πι^τ/ απο Αφρο^δ ν^ο βS
- 200 τ^η/ ού ναυλ^{ου} πλ^{οι} αυ^τ S εγγ⁻ δ/ Ξενου^θ πι^τ/ ν^ο γ
- Χ^{οι} κα ού αλλαγ^η σιδηρ^ε Βαβυ^λ αν^δ α μύγ απο μ Αθ^υ/ ε ε^ω Μχ ε ν^ο α σι αρ⁻ ε
- 202 Χ^{οι} κδ ού μ^ε ερ^γ α μύβ λ νεο^ν κτισ^τ τ^{ου} Αμ^ιραλμ^{ου} εν Ιερ^{ου} σ^ν ν^ο ιβ^δ λ αποτροφ^η αν^δ ε
ει/ ν^ο α ιβ^δ
- 203 τα S μισ^θ Μην⁻ δ/ Ξενου^θ πι^τ/
- Τ^υ α ού τ^χ S ερ^γ λ τ^ω καρ^αρ^α μύδ δ/ Ξενου^θ Ενωχ πι^τ/ πριστ⁻ S ει/ ν^ο α αγγ⁻ δ^ε εν σ^ω
- 205 Τ^υ ε ού φοινικ^δ/ σχιστ⁻ δ δ/ Ξενου^θ Ενωχ πι^τ/ ν^ο β
- η ού μισ^θ S δαπαν^η Ωρουνογχι^{ου} λογογρ^α μύβ σι αρ^τ ιζ^ς
- κγ ού μισ^θ αρ^χσταβλι^τ χω^ρ Μουναχ^θ δ/ Ρασζιδ ν^ο γ
- Μχ η ού ερ^γ λ τ^ω καρ^αρ^α ου^τ εν^τ νησ^{ου} Βαβ^υ μύδ δ/ Φιλο^θ Μην^α πρ^ε εν σ^ω αν^δ γ
- ιγ ού αλλαγ^η Βαβ^υ λ μύγ απο μ Μχ ε^ω Πχ ε ερ^γ α ν^ο α σι αρ^τ
- 210 ού λειψ^ε δαπαν^η Αθανασι^{ου} πι^τ/ ψ^ω αρ^τ ε
- κβ ού ναυ^τ λ κ^{ου}/ Ανατολ^η μ^τ δαπαν⁻ μύε τουτ^ε εν ει^δ μύδ εν απαρ^γ μύβ
- 212 ναυ^τ α γ μ^τ δ^π/ αυ^τ μ δ εν ει^δ S S μύβ εν απαργ^ν σ^ν ν^ο S λ αποτρ^ο
ν^ο β
- 213 ού ναυλ^{ου} πλ^{οι} βαστ⁻ τ^ω ναυ⁻ S δαπαν^η δ/ Ξενου^θ Ενωχ πι⁻/ [ν^ο]
- Φαρμ^θ β ού μ^ε ναυ^τ οθ λ κ^{ου}/ Αιγ^π μ^τ δαπ⁻ αυ^τ μ α δ/ Ηλι⁻ στρ^α να[υ^τ δ γ]
- 215 τ^η/ ού μ^ε δαπαν^η ναυ⁻ οθ δαπαν^η ναυ⁻ δ γ μύζ δ/ Απα Κ^υ/ Ανδρ^ε πι^τ/
- τ^η/ ού δαπαν^η Μωαγαρι^τ S μαυλ^ω σι αρ⁻ κ ν^ο α β/ εψ^η μ^ε ζ ν^ο α δ^ε δ⁻/ αυ^τ
- 217 τ^η/ ού ναυλ^{ου} πλ^{οι} βαστ^α ναυ^τ οθ S δαπαν^η αυ^τ μύζ δ/ Βασιλει^{ου} ναυ⁻ S Μακ⁻/ ναυ⁻
ν^ο S δ^ε
- 218 τ^η/ ού λειψ^ε σιδηρ^{ου} κ^ε/ δ λ τ^{ου} δημ^ο δ^τ/ σιδηρο^χ τ^η κωμ^η ν^ο β/
- η ού ναυ⁻ τ^{ου} Κλ^υ μύη εν σ^ω τα S μισθ^θ/ ναυ^τ δ^ε

198. ναυλου πλοιω(ν or = πλοιου?) Βικ(τωρος): apparently this means that the boat belonged to Victor, but perhaps Βικτωρος goes with ναύλου.

Ψιν^ε: the χω(ρίον) Ψιν^ε of 1435, 114, which is shown by 1462 (d), 11 to have been in the Apollinopolite and Antaeopolite pagarchy; from 1435, 134 it appears to have had a harbour. Probably we may extend Ψινεμουν (1419, 1248, etc.).

δ(ια) (του) αυτ(ου): i. e. Victor.

200. S εγγ⁻: by another hand; = καὶ ἐγγόμου; cf. 1414, 306. ἔγγομος evidently means a charge for lading; cf. note on l. 283.

203. τα (και) μισθ(ωθέντα): in ll. 103 and 155, μισ^θ δ/ Μην⁻, one would naturally read μισθωθέντος διὰ Μηνᾶ, the reference

being to the workman. The neuter plural and the omission of the preposition are difficulties. μισθ^θ/ is constantly used in this account without a preposition. The sense must presumably be the same, and the participle with the genitive finds a not uncommon parallel in the use of δαπανηθέντα with a genitive, as if δαπάνη. The reason for the plural is not clear. At any rate the phrase seems to mean that the workman was hired by Menas.

209. σι(του) αρτ(αβαι): the amount not filled in.

219. τα (και) μισθ(ω)θ(εντα): possibly a name was meant to follow but was not inserted; but the phrase may simply mean that the sailor has been duly hired. ναυ⁻ τ^{ου} Κλ^υ is a correction.

Fol. 6 δ.]

- 220 Φαρμ^θ ις ού ναυλ^{ου} S μισ^θ Σαρακ^η/ ελ^θ α κ^τ/βο^λ δ ι^δ/ ν^ο β/
 Π^χ ε ού ναυ⁻ α λ κ^{ου}/ Αιγ^π S κ^{ου}/ Ανατολ^η μ^τ δ^π/ αυ⁻ μύ^ς δ/ Πετρ^{ου} πι^τ/
 λ κ^{ου}/ Αιγ^π ναυ⁻ S μ^τ δαπαν^η αυ⁻ μύ^ς εν ει^δ λ δ^π/ Μωαγαρι^τ εψ^η μ^ε β ν^ο S
 λ κ^{ου}/ Ανατο^λ ναυ⁻ S μ^τ δ^π/ μύ^δ εν ει^δ S S μύ^β εν απα^ρ ν^ο S
 ού αλλαγ^η σιδηρ^ε Βαβυ^λ μύ^γ απο μ Π^χ S ε^ω Μ^ε S ερ^γ α ν^ο α σι αρ^τ S
- 225 Π^χ ζ ού μ^ε δαπ⁻ αμαλι^τ η^τ Σζουραε υ^{ου} Αλουασαλ επι μύ^δ οξ^{ου} μ^ε δ ν^ο S
- 226 θ ού ναυλ^{ου} πλ^{οι} βαστ^α ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^{ου} Κλ^υ/ δ/ Πετρ^ω πι^τ/ S Αβ^{ου}
 Ιεζιδ ν^ο β
- 227 ιδ ού τι/ διφ^θ σκεπ^α διηρων καρ^αρ^α εν⁻ νησ^{ου} Βαβυ^λ δ/ Παιων ναυ^τ ν^ο γ
- 228 Π^υ δ ού μισ^θ σιδηρο^χ α τ^η ημ^ε κωμ^η ον⁻ ει/ εργασι⁻ πησσο⁻ εν⁻ πολι Μεμφ^ε
 ν^ο γ
- 229 τ^η/ ού μ^ε αγγ⁻ η λ χωμ⁻ Τεπυθ^ε/ μύ^γ ερ^γ S S S ναυ^λ αυ^τ S ναυ^τ β γ ε
- 230 Π^υ ιθ ού δαπαν^η τ^{ου} παν^ε συμβου^λ μύ^ιβ δ/ Ενωχ πι^τ/ απο Πακ⁻/ ν^ο ζ S
 τ^η/ ού ναυ^λ S παραλλ^η χρ^υ τ^η δαπαν^η δ/ Ενωχ πι^τ/ απο Π[ακ⁻/ ν^ο]'
 Π^υ κα ού μ^ε μισ^θ Νεμεσιωνος S Σαραπιωνος οικ^δ/ δ/ Ενωχ πι^τ/ ν^ο γ
 κθ ού δαπαν^η ημ^ε S τ^ω συνον^τ ει/εξερ^χ ημι^ν εν Αλεξαν^δ σι αρ⁻ κ
 τ^η/ ού φιλοκ^λ/ παραχωμ⁻ S διηρυν^ω τ^η ημ^ε κωμ^η ερ^γ ε αμμ⁻ β ξοι^δ β
- 235 ού εμβολ^η S ι^δ/ δ/ Απολλω πρ^ε σι αρ⁻ ρδ
 Επιφ ιε ού ει^δ διανομων τ^{ου} Κλ^υ δ/ Εν[ω]χ απο Πακ⁻/ ν^ο α S δ/
 Μ^ε κε ού χαλκ^ω/ λ επιταγ^η χρ^υτ ασπρ⁻ ρε δ/ Ενωχ πι^τ/ ν^ο S
 [Επαγ^ο α ον] μ^ε μισ^θ τεχ^υν^υ μ λ κατεργ^ο μασιγ^ιδ Δαμασκ^ω/ δ/ Ενωχ πι^τ/ ν^ο γ
 Θ[ω/] κ[α ο]ν ναυλ^{ου} πλ^{οι} S μισθ^{ου} Σαρακ^η/ ελ^θ χαρ^τω δημ^ο ν^ο α
- 240 τ^η/ ού σιδηρ^ε αλλαγ^η Βαβυ^λ μύ^γ ει/ συμπ^λ μύ^ιβ ερ^γ α ν^ο α
 ού τ^η παρο^δ ν^ο

Fol. 7.]

αν^θν^θ Αγ^α/ Μαρι^α

- 243 Αθ^υ/ κθ ού μ^ε ρογ⁻ Μωαγαρι^τ σι αρ⁻ υ μύ^β λ αν^δπ φαμ^λ τ^{ου} παν^ε συμβου^λ δ/ Μεεισαρ^α
 υ^{ου} Αβδελλ^α ν^ο α
- 244 Χ^{οι} ιε ού μ^ε ρογ⁻ Μωαγαρι^τ απ^ο εμβολ^η γ ι^δ/ σι αρ^τ κ δ/ Βικ^τ/ Συμ^ε πι^τ/ ν^ο S
- 245 τ^η/ ού ξενιο^ν τ^{ου} Αμιραλμ^{ου} δτ/ αυ^τ ν^ο
 τ^η/ ού ει^δ διανομ^ω ον^τ εν⁻ νησ^{ου} Βαβυ^λ δ/ Σενου^θ Ενωχ πι⁻/ ν^ο α γ
 Χ^{οι} κδ ού πλουμ⁻ S σιν^δ λ ποιησ^ε τευ^δ τρι^χ πλ^{ου} κατο^δ δ δ/ Σενου^θ πι^τ/ ν^ο α

220. ελθ(οντος): after this χάρις is to be understood. The sentence is an abbreviated form of ὀνόματι ναύλου πρώτης καταβολῆς καὶ μισθοῦ Σαρακηνοῦ ἐλθόντος χάριν τῆς αὐτῆς; cf. l. 172.

229. (κερατια) ε: sums of less than a solidus are elsewhere in this account given as fractions of a solidus, but here the stroke before ε seems clearly the carat sign.

234. διηρυν^ω: sic.

246. τ^η/: a correction; so too perhaps the date in l. 248.

247. πλουμ⁻: in Crum, Ostr. Ad. 36, occurs a word πλουμάκιον (Lat. *plumacium*) explained as *pillow*, and Wessely, WS. XXIV. p. 143, cites several instances of πλουμίν or πλουμίον in apparently the same sense. Soph. gives the words πλουμίον and πλούμαρσις as *embroidery*, but the fact that in the present docu-

ment the word πλουμ⁻ is several times followed by numerals makes the sense *pillow* or *cushion* much more probable here. Whether πλουμίον or πλουμάκιον is to be read is not clear; the form of abbreviation suggests the latter. In Rylands Copt. Pap. 238 (an inventory) occur the articles ἐμπρομάλιον (= ἐμπλουμάλιον) Περσιατικόν[υ] and σινδωνὶν πλουμαρικ(όν) (Crum). Here in both cases the root πλουμ seems to mean embroidery. Mr. Crum also refers to Riedel and Crum, *The Canons of Athanasius*, Arabic text, p. 55, where πλογαριζήν may well = 'work at embroidery.' For the payment of embroidery, see PERF. 386.

σιν^δ: σινδόνος or some derivative of σινδών.

τεν^δ τρι^χ: τένδας τριχίνης, a tent of hair.

πλ^{ου} κατο^δ: πλ^{ου} is the same word as πλουμ⁻; κατο^δ must be

- 248 T^v α ού μισθ^θ S δαπ^α τεχύν^τ καρ^αρ^α ον^τ εν⁻ νησ^{ον} Βαβυ^λ μύδ δ^τ/ αυ^τ καλ^α γ^ν β/
 [T^v η] ού μισθ^θ S δαπ⁻ Ωρουογχι^{ον} λογογρ^α ν^ο γ^ν
 250 M^x κβ ού ναυ^τ `κ' λ^τ καρ^αρ^α κ^{ον}/ Ανατο^λ ι^δ/ τ μ^τ δαπαν^η αυ⁻ μύς εν ει^δ μύδ εν
 απαργ^ν μύβ
 251 ναυ^τ S μισθ^θ/ μ^τ δ^π/ μύδ εν ει^δ S ξ μύβ εν απαργ^ν σ^ν ν^ο δ' λ^τ αποτροφ^η
 ν^ο S δ'
 252 ού ναυ^λον πλ^{οι} βαστ⁻ αυ^τ δ/ Σενου^θ πι^τ/ ν^ο
 Φαρμ^θ β ού ναυ^τ οθ λ^τ καρ^αρ^α κ^{ον}/ Αιγ^π δ/ Ηλι⁻ στρ^α ναυ^τ α γ^ν
 τ^η/ ού μ^ε δαπ⁻ ναυ⁻ οθ δαπ^α ναυ^τ α γ^ν μύξ δ/ Απα Κ^ν/ Ανδρ^ε πι⁻/
 255 τ^η/ ού μ^ε ρογ⁻ Μωαγαρι^τ δ^τ/ αυ^τ Απα Κ^ν/ εψ^η μ^ε β ν^ο S
 256 τ^η/ ού ναυ^λον πλοι^ω β βαστ^α τ^ω ναυ^τ ο[θ] S δαπ⁻ αυ⁻ δ/ Βασιλει^{ον} S M[α]κ^α/ ναυ^τ
 ν^ο] δ'
 257 ού λειψ^ε σιδηρ^{ον} κ^ε/ δ λ^τ τ^{ον} δημ^ο δ/ Ψοι^{ον} S Ελισσαι^{ον} []
 η ού ναυ^τ Κλ^ν μύη εν σ^ω τα S μισθ^θ/ δ^τ/ β Π^δπ^δ ναυ^τ δ'
 ις ού ναυ^λον πλ^{οι} βαστ⁻ α κ⁻/βο^λ δ ι^δ/ S μισθ^θ Σαρακ^η/ ν^ο γ^ν

Fol. 7 δ.]

- 260 Π^x ε ού ναυ^τ S λ^τ κ^{ον}/ Αιγ^π S κ^{ον}/ Ανατολ^η ι^δ/ τ μ^τ δαπαν^η αυ⁻ μύς δ/ Πετρ^{ον} πι⁻/
 λ^τ κ^{ον}/ Αιγ^π ναυ^τ γ^ν μ^τ δαπαν^η αυ^τ μύς εν ει^δ
 λ^τ κ^{ον}/ Ανατο^λ ναυ⁻ τ μ^τ δαπ⁻ μύδ εν ει^δ S ξ μύβ εν απαργ^ν ν^ο ε
 263 τ^η/ ού ναυ^λον πλοι^ω βαστ⁻ ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^{ον} Κλ^ν S διηρ^ω τ^{ον} δημ^ο δ/ Πετρ^{ον}
 πι^τ/ S Αβ^{ον} Ιεζι^δ ν^ο ε
 264 Π^v δ ού μισθ^θ σιδηρο^x α τ^η ημ^ε κωμ^η ον^τ εν^τ πολι Μεμφ^ε ν^ο γ^ν
 265 ε ού αγγ⁻ η λ^τ χωμ⁻ Τεπυθ^ε/ μύγ δ/ Αθαν⁻ πι^τ/ τα S μισθ^θ Φιλο^θ Μακ⁻/ αγγ⁻ ε
 ιθ ού φιλοκ^λ/ Αλδιασβ⁻ δ/ Ενωχ πι^τ/ ξ παλ^{ον} α ν^ο ε
 τ^η/ ού δαπαν^η τ^{ον} παν^ε συμβου^λ δ^τ/ αυ^τ Ενωχ ν^ο β β/
 τ^η/ ού μισθ^θ αυ⁻ S παραλλ^η S ναυ^λ δ^τ/ αυ^τ ν^ο ιβ κδ
 κθ ού φιλοκ^λ/ π/χωμ⁻ S διωρνυ^ω τ^η ημ^ε κωμ^η ερ^γ α
 270 ού εμβολ^η τ ι^δ/ δ/ Απολλω πρ^ε σι αρ^τ λδ
 Επιφ ιε ού ει^δ διανομ^{ων} τ^{ον} Κλ^ν δ/ Ενωχ Βικ^τ/ απο Πακ⁻/ ν^ο S
 Επαγ^ο α ού μισθ^θ τεχύν^μ λ^τ κατεργ^ο μασγι^δ Δαμασκ^ω/ ν^ο S
 Θ^ω/ κα ού ναυ^λον πλ^{ον} S μισθ^θ Σαρακ^η/ ελ^θ χαρ^τ τ^ω δημ^ο β κ⁻/βο^λ δ ι^δ/ ν^ο β/
 ού τ^η παρο^δ ν^ο

an adjective qualifying it; cf. βασιλικ(ων) in l. 341, etc. Its extension is, however, doubtful.

250. ναυ(ων) κ: no number is given in any other entry under this head. 20 should be the total number of sailors required for the service, the present χωρίον providing half a sailor, but it is possible only to account for 14 in all. η would be an equally possible reading.

258. τα (και) μισθ(ω)θ(εντα) δ(ια) τ(ων) (Δυνον) Π(ε)δ(ιαδων): this apparently means that the sailor was actually hired by (and perhaps in) Δύο Πεδιάδες; the present χωρίον paid a quarter of

the cost.

263. The order καρά(βων) (καὶ) τοῦ Κλύ(σματος) (καὶ) διήρω(ν) τοῦ δημο(σίου) is curious.

265. ε: corrected from τ^η/.

266. Αλδιασβ⁻: an unknown place-name. It looks like an Arabic word.

270. The dot is in the MS.

273. πλ^{ον}: πλοίου; a very unusual method of contraction in these papyri.

Fol. 8.]

275 εποικ/ Πακαυνεως

- Αθ^ν/κθ ού ναυ^τ α λ τ^{ον} Κλ^ν ει/ Ραι^θ μισθ^θ/ Πανσιρ Παησι^{ον} ναυ^τ γ
 Χ^{οι} δ ού ερ^γ α λ κτιζ^ο εν^τ καστρ^{ον} Βαβυ^λ μ^α δ/ Παιων ναυ^τ ν^ο } γ
 Χ^{οι} ιε ού ξενι^{ον} τ^{ον} Αμιραλμ^{ον} δ/ Βικ^τ/ Συμ^ε ν^ο
 Χ^{οι} ιε ού δαπαν^η ναυ^τ λ τ^{ον} Κλ^ν δ/ Ιεζεκιηλ Ψεπνου^θ ψ^ω αρ^τ ιε ελαι^{ον} γ^ιε
 280 τ^η/ ού φορ^ε καμ^λ S μισ^θ S δαπ^α καμηλ^τ δ/ Βικ^τ/ Συμ^ε ν^ο
 τ^η/ ού ναυλ^{ον} πλ^{οι} βαστ^α δαπ^α S τι/ ψιαθι⁻ δ/ Ιεζεκιηλ Ψεπνου^θ ν^ο α
 τ^η/ ού διανομ^ω τ^ω καρ^α εν^τ νησ^{ον} Βαβυ^λ δ/ Σενου^θ Ενωχ πι^τ/ ν^ο η δ
 283 τ^η/ ού ναυλ^{ον} πλ^{οι} βαστ⁻ αυ⁻ S . αγγ⁻ αυ^τ τ^ω καρ^αρ^α S μισ^θ Σενου^θ Ενωχ δ^τ/ αυ⁻
 Σενου^θ ν^ο β/
 284 κα ού σιδηρ^ε αλλαγ^η Βαβυ^λ μ^ιμ^γ απο μ Αθ^ν/ ε ε^ω Μχ ε ερ^γ α δ^τ/ αυ^τ ν^ο β
 285 τ^η/ ού πριστ^ε α λ εργασι⁻ επιταγ^η τ^{ον} Αμιραλμ^{ον} μ^ιμ^α δ/ Σενου^θ πι^τ/ ερ^γ ν^ο } γ
 κδ ού ερ^γ α δ^τ δαπαν^η αυ⁻ μ^ιμ^ιβ λ [αυ]λ^η τ^{ον} Αμιραλμ^{ον} ει/ Ιερ^{ον} δ/ Σενου^θ πι^τ/ ν^ο γ δ
 287 τα S μισθ^θ/ Μην⁻ απο Ποιμην ερ^γ ν^ο } S λ δαπαν^η αυ⁻ σ^ν ν^ο } αποτροφ^η
 ν^ο γ δ
 288 Τ^ν α ού τ^χ S ερ^γ λ τ^ω καρ^αρ^α μ^ιμ^δ δ/ Σενου^θ πι^τ/ εν σ^ω αγγ⁻ α δ^τ καλ^α α ν^ο β
 ε ού τι/ φοινικ^δ/ σχιστ⁻ η λ οικ^η/ τ^{ον} Αμιραλμ^{ον} εν Βαβ^ν δ/ Σενου^θ πι^τ/ ν^ο δ
 290 η ού μισ^θ S δαπαν^η Ωρουογχι^{ον} λογογρ^α μ^ιμ^ιβ ν^ο γ δ
 κγ ού απαργ^ν γαλ⁻ λ τ^{ον} βουτ^η τ^{ον} δημ^ο δ/ Τζαμουλ Βεθανι^α ν^ο ε δ
 τ^η/ ού μισ^θ αρ^χσταβ^λ S τροφ^η αλογ^ο αλλα[γ^η χωρ^η] Μονναχ^ο δ/ Ρασζιτ ν^ο γ
 293 Μχ ο[ν] ραπτ^{ον} α η κ^ε λ ερ^γα τευ^δ τ^{ον} Αμιραλμ^{ον} εν Βαβ^ν δ/ Σενου^θ Ε[ν]ωχ πι⁻/ ν^ο α
 294 τ^η/ ού μ^ε μισ^θ σιδηροχ^λ S ξυ^λ οφει^λ κατεργ^ο πησσο^ο τ^{ον} δημ^ο δ/ Φιλο^θ Μην^α ν^ο β
 295 τα S μισθ^θ/ Πνει απο γ Πδ^{πδ}
 τ^η/ ού αγγ⁻ λ τ^ω καρ^αρ^α μ^ιμ^γ εν σ^ω δ/ Σενου^θ Ενωχ πι⁻/ αγγ⁻ β/ ν^ο β
 Μχ ιγ ού αλλαγ^η Βαβυ^λ μ^ιμ^γ ερ^γ α απο μ Μχ ε ε^ω Πχ ε δ/ Φιλο^θ Μην^α ν^ο β
 Φαμ^θ δ ού λειψ^ε δαπαν^η Αθανασι^{ον} πι^τ/ [ψ^ω?] αρ⁻ ι
 299 κδ ού απαργ^ν ερ^γ γ μ^τ δ^π/ μ^η λ κατεργ^ο τ^{ον} μασ[γι]^δ Δαμασκ^ω/ μισθ^θ/ Ενωχ Θεο^δ
 δ δ
 300 δαπαν^η αυ⁻ δ⁻/ [αυ^τ Εν]ωχ ν^ο α δ

Fol. 8 b.]

ού ναυτικ/ καρ^αρ^α κ^{ον}/ Ανατολ^η μ^τ δαπαν^η αυ^τ μ^ιμ^ε δ/ Σενου^θ πι^τ/ εν ει^δ μ^ιμ^δ δ
 εν απαργ^ν μ^ιμ^β

279. A later addition, by the same clerk; so too l. 281.

281. ψιαθι⁻: ψιαθίων.

283. S . αγγ⁻ αυ^τ: this is difficult to understand. In l. 200 the corresponding entry reads (καὶ) ἐγγ(όμου). Here the character before αγγ⁻ might very well be an accidental repetition of S, perhaps crossed out. In that case αγγ⁻ is perhaps a mistake for ἐγγ⁻, which would give the same sense as in l. 200, i.e. 'the loading of them on the κάραβοι'; if so, ἐγγομος in l. 200 refers, not to the loading of εἶδη on the boat which conveyed them down to Babylon, but the loading of them on the ships in the docks. It is, however, more probable that the

reading here is καὶ ἀγγαρευτὰς αὐτῶν τῶν καράβων, i.e. 'for the ναῦλον of the ship which conveyed them (i.e. the διανομαί) and the ἀγγαρευταί of the κάραβοι themselves.' For ἀγγαρευταί in connexion with κάραβοι see e.g. l. 296. Possibly ἐγγ⁻ in l. 200 is a mistake for αγγ⁻. The διανομαί were possibly provisions and other necessities for a voyage.

284. ε^ω: a correction, perhaps from ε^δ.

289. εν: corrected from ει/. Or the reading may equally well be ει/ corrected from εν.

296. β/: corrected from β.

298. Φαμ^θ δ: a correction.

- 303 ναυτ δ ε εν σ^ω S μισθ^θ/ μτ δ^π/ μμ δ εν ει^δ S ζ μμ β εν απαρ^γ σ^ν αποτροφ^η
ν^ο ε δ'
- 304 ον ναυλ^{ου} πλ^{οι} βαστ^α αυτ δ/ Σενου^θ Ενωχ ν^ο
- 305 Φαρμ^θ β ον ναυτικ^{ου}/ καρ^αρ^α κ^{ου}/ Αιγ^π ι^δ/ [ε?] μμ ζ δ/ Ηλι^α στρ^α ναυτ ις
ον δαπ^α τ^ω ναυτ δαπαν^η ναυτ ις δ/ Απα Κ^ν/ Ανδρ^ε πιτ^τ/
- 307 ον δαπαν^η Μωαγαρι^τ δ^α/ αυτ Απα Κ^ν/ σι αρ^τ κε ν^ο βιβ^ε εψ^η μ^ε λ ν^ο ζς γι/
ν^ο θς ιβ^ε
- 308 ον ναυλ^{ου} πλ^{οι} βαστ^α ναυτ οθ S δαπαν^η αυτ ν^ο β β/
ον λειψ^ε σιδηρ^{ου} κ^ε/ δ δτ/ σιδηρ^χ τ^η κ^ω/ ν^ο β
- 310 Φαρμ^θ η ον ναυτ ζ λ ναυτικ/ πλ^{οι} τ^{ου} Κλ^ν επι μμ η σ^ν ν^ο ε' S λ αποτροφ^η κ^α/ στρ^α μ α
ν^ο ε μισ^θ Πανσιρ
- 311 Παησι^{ου} απο γ Πδ^{πδ}
- 312 ις ον ναυλ^{ου} πλ^{ου} βαστ^α τ^ω δημ^ο τ^η α κ^α/βο^λ δ ι^δ/ S βερ^δ ελ^θ χ[α]ρ^τ αυτ ν^ο β
- 313 Πχ ε ον ναυτ ε λ κ^{ου}/ Αιγ^π S κ^{ου} Αν[ατο]^λ μτ δ^π/ αυτ μμ ε τουτ^ε [ε]ν ει^δ μμ δ εν
απαρ^γ μμ β
- 314 λ κ^{ου}/ Αιγ^π ναυτ βς μτ δ^π/ μμ ε S λ Μωαγαρι^τ εψ^η μ^ε δ ν^ο α
- 315 λ κ^{ου}/ Ανατο^λ βς μτ δ^π/ [μ]μ ε ουτ εν ει^δ μμ δ εν απα[ρ]γ^ν S μμ β ν^ο βς
- Πχ ζ ον ερ^γ α' αλλαγ^η Βαβυ^λ μμ γ απο μ Πχ ε ε^ω Μ^ε ε δ/ Παιων ναυτ ν^ο βς
ζ ον προβ^α γ λ δαπαν^η αμαλι^τ ητ Σζουραε νι^{ου} Αλουασαλ ν^ο α
- 318 θ ον ναυλ^{ου} πλ^{ου} βαστ^α ει^δ διανομων τ^ω καρ^αρ^α S τ^{ου} Κλ^ν δ/ Πετρ^{ου} πρ^ε S Αβ^{ου}
Ιεζιδ ν^ο ε γ
- 319 ιδ ον μ^ε τι/ διφθ^ε/ σκεπ^α διηρ^ω κ[α]ρ^α[ρ]^α [ο]ν^α εντ νησ^{ου} Βαβυ^λ δ/ Παίων ναυτ ν^ο ε δ'
- 320 Πν δ ον μ^ε μισ^θ σιδηρο^χ S τι/ ξ[υλ κ/]- κ^ε/ α οφει^λ κατερ^γ πησ^ο δ/ Πετρ^{ου} πιτ^τ/ ν^ο ε
- 321 ε ον δαπαν^η Ατι^α νι^{ου} Αγουπα [S] ετ^ε ον^υ δ μμ δ ν^ο γ
τ^η/ ον ανδ^{νδ} η επι μμ γ λ χωμ^α Τεπυθ^ε/ εν σ^ω δ/ Αθανασι^{ου} Παυλ^{ου} πιτ^τ/ ν^ο β
- 323 τ^η/ ον ναυλ^{ου} πλ^{οι} βαστ^α αυτ S ναυτ αποστρ^ε S Απο^θ ε^ω Βαβυ^λ δ/ Φοιβ^α ναυτ ν^ο γ

303. εν σω(ματι) (και) μισθ(ω)θ(εντων): this would seem to imply that μισθ^θ/ is to be contrasted with εν σώματι, but sailors requisitioned εν σώματι received wages, and probably what is meant here is that some of the sailors were requisitioned from the χωρίον and others hired outside.

305. ι(ν)δ(ικτιονος) ε: it is not easy to decide whether the ensuing or the current indiction is *a priori* the more likely. The scanty traces are slightly more favourable to ε than to ε.

309. This line was added later, with a different pen but probably by the same clerk.

δ(ια)τ(ων): MS. apparently δ^θ/; but probably the θ is corrected.

310. σν(ν) νο(μισματος) (εκτω) (και): the S should have been cancelled when the addition was made above the line.

κ-/ στρ^α: κατὰ στράταν, en route; cf. *Archiv*, V. 190.

ν^ο ε: this is not the total sum for the line but simply the amount for ἀποτροφή, which has afterwards been inserted above. The total for this date should come in l. 311 but has not been inserted.

312. πλ^{ου}: cf. l. 273, note.

316. Π(α)χ(ων) ζ: a correction from τ^η/.

IV.

318. πρε(σβυτερον): perhaps a slip of the pen, since Peter is elsewhere called πιστικός, but he may have been both; cf. note on l. 379.

322. εν σω(ματι): as a money charge is made this is curious. In the other cases the number of workmen supplied is stated. The sum of all the numbers thus given is 6, whereas here ανδ(ρων) η are mentioned, so that perhaps ερ^γρ^γ (or αγγ-) β should have been inserted as the quota for Pakaunis; but even then the money is difficult to explain, as it is too much for ναύλον (and cf. the next line). Possibly the explanation is that 8 workmen were requisitioned from the διοίκησις, to serve in person, of whom two were assigned to Pakaunis; but Pakaunis compounded with a money-payment of 1 *solidus* per workman.

323. αποστρ^ε S: the symbol S seems too far from the ρ to be a mark of abbreviation, and the reading may be ἀπὸ Στρ^ε (an unknown place-name) (καὶ) Ἀποθ(ήκης) κτλ.; but in l. 401 the reading φνγ- S αποστρ^ε, though conjectural, seems fairly certain, and suggests that αποστρ^ε = ἀποστρέψαντας; cf., too, 1434, 26, 1435, 145, 200. Probably, therefore, the S is a slip of the pen, and ἀπό is to be understood; the sailors were sent back to Babylon.

Q Q

- 324 ιθ ού μ^ε δαπαν^η τ^{ου} παν^ε συμβ[ο]ν^λ μύιβ δ/ Ενωχ Βικ⁻/ απο Πακ⁻/ ν^ο κς β/
 325 τ^η/ ού ναυλ^{ου} πλ^{οι} βαστ^α αυ⁻ S π[αρα]λλ^η χρ^υ αυ^τ ν^ο α γ

Fol. 9.]

- Π^υ κα ού μισ^θ Νεμεσιων^ο S Σαραπιων[ος ο]ικ^δ/ δ/ Ενωχ απο Πακ^α/ ν^ο ς
 κθ ού δαπαν^η ημ^ε S τ^ω συνον^τ ει/ερχομ^ε [η]μιν εν Αλεξαν^δ δ/ Απολλω πρ^ε σι αρ^τ κ
 τ^η/ ού φιλοκ^λ/ παραχωμ^α S διηρυγ^ω τ^η ημ^ε κωμ^η αν^δ ιε αμμ⁻ β ξοι^δ β
 Επιφ^η ού φιλοκ^λ/ πλ^{οι} τ^ω β διαβ^θβ^θ μύς σιδηροχ γ δ/ Ενωχ Βικ^τ/ πι^τ/ ν^ο γ β/
 330 τ^η/ ού εμβολ^η τ^ι δ/ Απολλω πρ^ε σι αρ^τ πθ
 Μ^ε ιε ού ει^δ διανομ^ω τ^{ου} Κλ^υ δ/ Ενωχ Βικ⁻[/] πι^τ/ απο Πακ^α/ ν^ο ε ς
 κε ού χαλκ^ω/ χυ^τ ασπρ^τ ς κ λ επιταγ^η τ^{ου} δημ^ο δ/ Ενωχ Βικ^τ/ απο Πακ⁻/ ν^ο β
 Επαγ^ο α ού τεχνύ μ λ κατεργ^ο τ^{ου} μασγι^δ Δαμασκ/ μύς δ^τ/ αυ^τ Ενωχ ν^ο α
 Θ^ω/ β ού μισ^θ συμμ^χ ει^τ/ υπουρ^γ μασγι^δ Δαμασκ^ω/ συμμ^χ ς ν^ο α
 335 κα ου[ν]αυλ^{ου} πλ^{οι} βαστ⁻ β κ^τ/βο^λ τ^ω δημ^ο δ ι^δ/ S μισ^θ Σαρακ^η/ ελ^θ χάρ^τ αυ^τ ν^ο β
 336 τ^η/ ού αλλαγ^η σιδηρ^ε Βαβυ^λ μύγ απ[ο] μ^ι Μ^ε τ^ε ε^ω Αθ^υ/ τ^ε ερ^γ α δ/ Ενωχ ν^ο β ς
 τ^η/ ού τ^η παρο^δ ν^ο

Fol. 9 b.]

εποικ/ Εμφυτευτων

- Χ^{οι} ιε ού ξενο^ι τ^{ου} Αμιραλμ^{ου} δ/ Βικ^τ/ Συμ^ε ν^ο
 340 τ^η/ ού απαργ^υ ει^δ διανομ^ω τ^ω καρ^αρ^α δ/ Σενο^υ Ενωχ πι^τ/ ν^ο α γ
 Χ^{οι} κδ ού τι/ πλ^{ου} βασιλι^ε/ β λ ποιησ^ε τεν^δ τρι^χ δ/ Σενο^υ Ενωχ ν^ο ς γ
 342 Τ^υ α ού ερ^γ δ/ λ φιλοκ^λ/ καρ^αρ^α S δρομον^α ον^τ εν⁻ νησ^{ου} Βαβυ^λ μύδ μισ^θ/ Σαβιν^{ου} Σενο^υ
 343 απο Πακ⁻/ δ/ Σενο^υ Ενωχ πι^τ/ ν^ο β ς
 κγ ού απαργ^υ γαλ^α ς β λ τ^{ου} βουτ^η τ^{ου} δημ^ο δ/ Τζαμουλ Βεθανι^α ν^ο β ς
 345 κς ού ερ^γ δ/ λ κτισμ⁻ ημ^ε αυ^η εν Βαβυ^λ δ/ Φιλο^θ Μην⁻ ν^ο β/
 Μ^χ η ού ερ^γ ς λ ανασκ⁻/ S φιλκ^λ/ καρ^αρ^α εν^τ νησ^{ου} Βαβυ^λ μισ^θ Πνει απο γ Π^δπ^δ
 τα S σταλ^ε δ/ Φιλο^θ Μην⁻ πρ^ε
 Μ^χ κβ ού ναυ^τ λ κ^{ου}/ Ανατολ^η μ^τ δαπαν^η αυ⁻ μύς τουτ^ε εν ει^δ μύδ εν απαργ^υ μύβ
 δ/ Σενο^υ πι⁻/
 350 ναυ^τ ς μ^τ δ^π/ αυ^τ μύδ εν ει^δ S ς μύβ σ^ν ν^ο ς εκ^τ/ ναυ⁻ λ αποτρ^ο ν^ο ς δ/
 351 ού ναυλ^{ου} πλ^{οι} βαστ⁻ τ^ω ναυ^τ κ S δαπαν^η αυ⁻ S μισ^θ βερ^δ δ⁻/ αυ⁻ Σενο^υ ν^ο
 352 Φαρμ^θ β ού ναυ⁻ οθ λ κ^{ου}/ Αιγ^η μύ[ς] δ/ Ηλι^α στρ^α ναυ^τ α ς

332. ασπρ^τ: sic, apparently, or perhaps ασπρ^ε.

334. συμμ(α)χ(ου): this word is perhaps used here in some other sense than 'letter-carrier'; we should expect an official of some kind. Cf. note on 1416, 64.

341. πλ^{ου} βασιλικ(ων): evidently a special kind of πλουμάκια or πλουμία: cf. πλ^{ου} κατο^δ in l. 247. After τρι^χ is a dot, probably accidental.

345. ημε(τερας) αυλη(s): this is curious; the meaning is

apparently that it was the αυλή for Egypt, not that for Palestine (at Jerusalem) which was referred to, though the word is unnecessary, as εν Βαβυλ(ωνι) is added. Perhaps, however, it is a quotation from the Governor's letter. In either case the adjective ημέτερος rather confirms the view that the αυλή was a kind of Government House.

346. Πνει: a correction.

- ού δαπ^ν ναυ^ν οθ δ^π/ να^ν α^ς μ^μ ζ δ/ Απα Κ^ν/ Ανδρ^ε πι^ν/ ν^ο δ
 ού δαπαν^η Μωαγαρι^τ δ/ Απ[α Κ^ν/ Ανδρ^ε πι^τ/ εψ^η μ^ε β ν^ο δ
 355 ού ναυλ^{ου} πλ^{οι} βαστ^ν ν[αυ^τ οθ δ/ δαπαν^η αυ^τ δ/ Βασιλει^{ου} απο Ανται^{ου} S Μακ^ν/ ν^ο δ
 απο Απο^θ
 356 Π^χ ε ού ναυ^τ δ^ν λ^κ κ^{ου}/ Αιγ^π S Αι[ατο]λ^η μ^τ δ/ απαν^η μ^μ δ/ Πετρω πι^ν/ ν^ο δ
 λ^κ κ^{ου}/ Αιγ^π ναυ^τ γ^μ δ^π/ μ^μ δ^ν εν ει^δ S λ^κ δαπαν^η Μωαγαρι^τ εψ^η μ^ε α ν^ο δ^ν
 λ^κ κ^{ου}/ Ανατο^λ ναυ^τ ε^μ δ^π/ μ^μ δ^ν ου^τ εν ει^δ μ^μ δ^ν απαργ^ν S μ^μ β ν^ο ε^ς
 360 ζ ού σι αρ^τ ζ λ^κ δαπαν^η αμαλι^τ η^τ Σζουραε νι^{ου} Αλουασαλ μ^μ δ^ν δ^τ/ Σαρακ^η/ ν^ο δ
 Σζωραε
 361 θ ού ναυλ^{ου} πλ^{οι} βαστ^ν διαφορ^ρ ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^{ου} Κλ^ν δ/ Πετρ^{ου} πι^τ/ S ν^ο β
 Αβ^{ου} Ιεζιδ
 362 Π^ν δ ού μισ^θ σιδηροχ^α α τ^η ημ^ε κ[ωμ^η ου^ν ει/] εργασι^ν πησσ^ο εν^ν πολι Μεμφ^ε δ/ ν^ο γ
 Βικ^τ/ ναυ^τ

Fol. 10.]

- 363 Π^ν ε ού αγγ^ν λ^κ παραχωμ^ν Τεπυθ^ε μ^μ γ δ/ Αθανασι^{ου} Πανλ^{ου} πι^τ/ ερ^γ ε^ς μισθ^ο/ δ^τ/ ν^ο β β
 απο γ Π^δπ^δ
 364 Π^ν ιθ ού δαπαν^η τ^{ου} παν^ε συμβου^λ μ^μ ιβ δ/ Ενωχ Βικ^τ/ απο Πακαν^ε ν^ο β β
 365 τ^η/ ού φιλοκ^λ/ λ^κ παραχωμ^ν ημ^ε κωμ^η ερ^γ α αμμ^ν α ν^ο δ
 Μ^ε ιε ού ει^δ διανομων τ^{ου} Κλ^ν δ/ Ενωχ Βικ^ν/ πι^τ/ ν^ο δ
 Επαγ^ο α ού μ^ε μισ^θ τεχν^ύ μ ει/ κατεργ^ο μασγι^δ Δαμασκ^ν/ ν^ο γ
 ού ναυλ^{ου} πλ^{οι} βαστ^ν β κ^ν/βο^λ S μισ^θ βερ^δ ν^ο γ
 ού τ^η παρο^δ ν^ο

370 εποικ/ Βουνων

- σ
 Χ^{οι} ιε ού ξεν^ι τ^{ου} Αμιραλμ^{ου} δ/ Βικ^ν/ Σ[υμ^ε] ν^ο
 τ^η/ ού ει^δ διανομ^ω τ^ω καρ^αρ^α δ/ Σενο[υ]^θ [Ενωχ πι^ν]-/ ν^ο β
 373 Χ^{οι} κδ ού πλουμ^ν βασιλι^ε/ β S σιν^δ ζυ[γ^ν . λ^κ ποιησ^ε τεν^δ τρι^χ τ^{ου} Αμιραλμ^{ου} δ/ Σενου^θ ν^ο α ι β
 πι^τ/ ν^ο α ι β
 374 Τ^ν α ον^ι ε[ρ]^η δ^ν λ^κ φι^λ καρ^αρ^α S δρομον^ν ον^τ ε[ν^ν] νησ^{ου} Βαβυ^λ δ/ Σενου^θ Ενωχ ν^ο γ
 μισ^θ β Π^δπ^δ
 375 ού ναυλ^{ου} πλ^{οι} βαστ^ν αγγ^α S αλλ^κ δ/ Σενου^θ Ενωχ πι^τ/ ν^ο α
 η ού μισ^θ S δαπαν^η Ωρουογχι^{ου} λογογρ^α μ^μ ιβ

360. δ(ια) τ(ου) Σαρακη(νου) Σζωραε: probably the name is in the genitive after Σαρακηνοῦ, not in apposition to it—'through Shuraih's Saracen'; cf. 1440, 6. If not, Shuraih was perhaps himself a courier, and his identification with the person mentioned in 1332, 22, 1440, 6 becomes doubtful; but this may be a different person from Shuraih b. Al-Wāṣil.

363. δ^τ: διὰ τῶν, i. e. 'the people of' (οἱ ἀπό).

373. ζυγ^ν: cf. l. 468, and Wessely, WS. XXIV. p. 143, where

the word follows πλουμ(ιον). The meaning is doubtful. In Crum, *Ostr. Ad.* 36, πλωμακ/ is followed by ζ^ν, which Crum takes as ζεύγη, *pairs*. The same word seems to occur in Crum, *Catalogue*, No. 1103, συγη, B. M. Or. 6201 B (unpublished), 'six ζυγη of σινδωνιν,' Rylands Copt. Pap. 334, 'a ζυγη of σαβανιν' (Crum). Probably the ζυγ^ν of this and the similar passages is the same. It may well be a late and incorrect form of ζεύγος.

375. πλ^{οι}: π corrected from S.

κγ ού απαργ^ν γαλ^α α S ερ^γ ε^ς λ^ς βουτ^η τ^{ου} δημ^ο δ/ Τζαμουλ Βεθανι^α ν^ο α)
 τ^η/ ού πασμ^α β λ^ς δρομι^ε αλλαγ^η χ^ω [Μουν]αχ^θ δ/ Ρασζιδ επικειμ^ε ν^ο ς
 κζ ού αν^δ δ^ς λ^ς κτισμ^ν αυλ^η τ^{ου} Α[μυραλμ^{ου} εν Βαβ]^η δ/ Φιλο^θ Μην^ν πι^τ/ ν^ο β/

Fol. 10 b.]

- 380 υποταγ^η β^{ου}
 381 Μ^χ η ού αγγ^ν ε^ς λ^ς φιλοκ^ν/ καρ^αρ^α ον^ν εν^τ νησ^{ου} Βαβυ^λ μίμ γ μισθ^ο/ Πνει απο γ
 Π^δπ^δ
 382 τα S σταλ^ε δ/ Φιλο^θ πρ^ε πι^τ/ ού λειψ^ε δαπαν^η Αθαν^α Παυλου πι^ν/ ψ^ω αρ^τ α)
 Μ^χ κβ ού ναυτικ^ν λ^ς κ^{ου}/ Ανατολ^η μ^τ δαπαν^η αυ^τ μίμ ς τουτ^ε εν ει^δ μίμ δ εν απαργ^ν μίμ β
 385 σ^ν δ/ Σενου^θ πι^τ/ ού ναυ^ν β/ μ^τ δαπαν^η αυ^ν μίμ δ εν ει^δ S εν απαργ^ν ς μίμ β σ^ν ν^ο ς εκ^ν/ ναυ^τ λ^ς
 386 αποτρ^ο ν^ο α ού ναυλ^{ου} πλ^{οι} βαστ^ν ναυ^τ κ S δαπαν^η αυ^ν δ/ Σενου^θ Ενωχ πι^τ/ ν^ο
 387 Φαρμ^θ β ού ναυ^τ οθ λ^ς κ^{ου}/ Αιγ^π μίμ ζ δ/ Ηλι^α στρ^α ναυ^τ β)
 ού δ^π/ ναυ^τ οθ δαπαν^η ναυ^ν βς μίμ ζ δ/ Απα Κ^ν/ Ανδρ^ε πι^τ/ ν^ο
 390 ού δ^π/ Μωαγαρι^τ δ^τ/ αυ^τ Απα Κ^ν/ εψ^η μ^ε β ν^ο ς ού ναυλ^{ου} ναυ^τ οθ S δαπ^ν [αυ]^ν δ/ Βασιλει^{ου} ναυ^ν S Μακ^ν/ απο Αποθηκ^η/ ν^ο γ ιβ^ς
 ού λειψ^ε σιδηρ^{ου} κ^ε/ δ λ^ς τ^{ου} δημ^ο δ^ν/ σιδηρο^χ τ^η κωμ^η ν^ο γ
 393 Φαρμ^θ η ού ναυ^τ δ^ς λ^ς ναυτικ^ν πλοι^ω τ^{ου} Κλ^ν μίμ η μισθ^ο/ Ανδρ^ε Απα Κ^ν/ απο β Π^δπ^δ
 σταλ^ε δ/ Δαυιδ απ^ο κ^ω/ ν^ο α
 394 ις ού ναυλ^{ου} πλ^{οι} βαστ^α τ^ω δημ^ο S μ[ι]σ^θ Σαρακ^η/ ελ^θ χαρ^α α κ^ν/βο^λ ν^ο γ
 395 Π^χ ε ού ναυ^ν ς γ λ^ς κ^{ου}/ Αιγ^π S κ^{ου}/ Ανατ^ολ^η μ^τ δαπ^α μίμ ς δ/ Πετρω πι^τ/ ν^ο ς
 λ^ς κ^{ου}/ Αιγ^π ναυ^τ γ μ^τ δαπ^α [μίμ ς εν] ει^δ S λ^ς δαπ^α Μωαγαρι^τ εψ^η μ^ε β ν^ο ς
 λ^ς κ^{ου}/ Ανατο^λ ναυ^ν ς μ^ν δ^π/ [μίμ ς ου^τ ε]^ν ει^δ μίμ δ εν απαργ^ν μίμ β ν^ο ς
 Π^χ ζ ού μ^ε δαπαν^η αμαλι^τ δ/ Σ[ζουραε υ^{ου} Αλο]νασαλ μίμ δ οξ^{ου} μ^ε δ ν^ο ς
 399 θ ού ναυλ^{ου} πλ^{οι} βαστ^ν ει^δ [διανομ^ω τ^ω καρ^αρ]^α S τ^{ου} Κλ^ν δ/ Πετρ^{ου} πι^ν/ S [Αβ]^{ου}
 Ιε[ζιδ] ν^ο α
 400 Π^ν δ ού μ^ε σιδηρο^χ α τ^η ημ^ε κωμ^η ον^ν ει^ν/ [ερ]γ^α πησσο^ο εν^τ πο^λ Μεμφ^ε δ/ Βικ^τ/ ναυ^ν
 ν^ο γ
 401 Π^ν ιθ ού ναυλ^{ου} πλ^{οι} βαστ^α ναυ^τ φ[υγ]^ν S αποστρ^ε ν^ο ιβ^ς κδ
 ιθ ού μ^ε ερ^γ α λ^ς παραχωμ^ν Αλδι[ασβ]^ν δ/ Ενωχ απο Πακ^α/ αγγ^ν ε^ς ν^ο ς γ
 τ^η/ ού δ^π/ τ^{ου} παν^ε συμβου^λ μίμ ιβ^ς δ/ Ενωχ πι^τ/ ν^ο δ
 τ^η/ ού ναυλ^{ου} πλ^{οι} S μισθ^ο Ενωχ S π[αραλ]^η λ^η χρ^ν τ^η αυ^ν δ^π/ δ^τ/ αυ^ν Ενωχ ν^ο ιβ^ς κδ
 405 κθ ού φιλοκ^λ/ παραχωμ^ν τ^η ημ^ε κωμ^η ερ^γ α ξοι^δ α

377. After γαλ^α, sc. 8.378. πασμ^α: πασμάτων, *plasters*? But more probably it is the mysterious παμαγ^δ or πασμαγ^δ of 1347, 15, 1434, 59, etc.

379. πι(σ)τ(ικου): as Philotheus is elsewhere called πρεσβύτερος this might be taken as an error, but l. 382 shows that he was both πρεσβύτερος and πιστικός. For the exercise of trades

by priests see Gelzer's *Leontios' von Neapolis Leben des h. Iohannes des barmherzigen*, p. 150.

380. υποταγ(η)ς βου(τυρου): the meaning of this is not clear. It probably has some reference to the entry in l. 377.

401. φυγ^ν S αποστρ^ε: φυγόντας και αποστρέψαντας. There is a discrepancy of date between this line and l. 323.

Fol. 11.]

- Μ^ε ιε ού ειδων διανομων τ^{ου} Κλ^υ δ/ Ενωχ Βικ^τ/ απο Πακ⁻/ τυ^λ γ ν^ο δ/
- Επαγ^ο α ού μ^ε τεχύν μ ει/ κατεργ^ο τ^{ου} μασγι^δ Δαμασκ^ο/ δ^τ/ αυ^τ Ενωχ ν^ο α
- 408 ού ναυλ^{ου} πλ^{οι} βαστ⁻ τ^ω δημ^ο β κ^τ/βο^λ δ ι^δ/ S μισ^θ Σαρακ^η/ ελ^θ χαρ^τ αυ⁻ ν^ο δ/
- 409 ού παρο^δ ν^ο
- 410 Κεραμι^δ
- Χ^{οι} ιε [ο]ν ξενιο^υ τ^{ου} Αμιραλμ^{ου} δ/ Βικ^τ/ πι⁻/ ν^ο
- τ^η/ ού ει^δ διανομ^ω τ^ω καρ^αρ^α ον^τ εν⁻ νησ^{ου} Βα[β]^υλ δ/ Σενο^υ^θ Ενωχ πι^τ/ ν^ο α γ
- κδ ού πλουμ⁻ βασιλι^κ/ α λ^γ ποιησ^ε τειν^δ [τρ]^ιχ δ^τ/ αυ⁻ ν^ο γ ι β
- τ^η/ ού ναυλ^{ου} πλ^{οι} βαστ⁻ ει^δ διανομ^ω S [. . . .]' S μισ^θ^{ου}/ Σαρακ^η/ S παρ^λ χρ^υ ν^ο γ
- 415 Τ^υ α ού αγγ⁻ δ' λ^γ φιλοκ^λ/ καρ^αρ^α ον⁻ ε[ν⁻ νησ^{ου}] Βαβ^υλ μισ^θ^θ/ δ⁻/ β Π^δπ^δ εν σ^ω δ/
- Σενο^υ^θ πι^τ/
- 416 η ον^τ μισ^θ S δ^π/ Ωρουογγι^{ου} λογογρ^α [μ^ιμ^ιι]β ν^ο δ/
- κγ ού απαργ^υ γαλ^α γ α S τι/ λαγ^η δ λ^γ [βουτ]^η τ^{ου} δημ^ο δ/ Τζαμ^{ου} Βεθ⁻/ ν^ο α ε
- κζ ού αγγ⁻ δ' λ^γ κτισμ⁻ αυλ^η τ^{ου} Αμιραλ[μ^{ου} εν] Βαβ^υλ δ/ Φιλο^θ Μην⁻ ν^ο β/
- 419 Μ^χ η ού αγγ⁻ ε λ^γ φιλοκ^λ/ καρ^αρ^α εν⁻ νησ^{ου} Βαβ^υ μ^ιμ^ι γ δ/ Φιλο^θ Μην⁻ πρ^ε μισ^θ^θ/
- Πνει απ^ο γ Π^δπ^δ
- 420 κβ ού ναυτικ[/] καρ^αρ^α λ^γ κ^{ου}/ Ανατολ^η μ^τ δ^π/ αυ⁻ μ^ιμ^ι ε ου^τ εν ει^δ μ^ιμ^ι δ εν απαργ^υ μ^ιμ^ι β
- δ/ Σενο^υ^θ
- 421 ν^ο δ/
- ναυ^τ δ μ^τ δ^π/ αυ^τ μ^ιμ^ι δ εν ει^δ S εν [α]παργ^υ ζ μ^ιμ^ι β ν^ο δ/
- ού ναυλ^{ου} πλ^{οι} βαστ⁻ αυ^τ S δαπα[ν]^η [αυ]⁻ δ⁻/ αυ^τ Σενο^υ^θ ν^ο
- Φαρμ^θ β ού ναυ^τ οθ λ^γ κ^{ου}/ Αιγ^π μ^ιμ^ι ζ [δ/ Ηλι]⁻ ναυ⁻ αδ

Fol. 11 b.]

- 425 Φαρμ^θ ού δαπαν^η ναυ^τ οθ δαπαν^η ναυ^τ αδ μ^ιμ^ι ζ δ/ Απα Κ^υ/ Ανδρ^ε S λ^γ Μωαγ[α]ρι^τ [εψ]^η
- μ^ε δ ν^ο α
- 426 ον^τ λειψ^ε σιδηρ^{ου} κ^ε/ δ λ^γ τ^{ου} δημ^ο δ⁻/ σιδηρο^χ τ^η κωμ^η ν^ο γ
- 427 ού ναυλ^{ου} πλ^{οι} βαστ⁻ ναυ^τ οθ S δ^π/ αυ^τ δ/ Βασιλει^{ου} ναυ^τ S Μακ^α/ ναυ^τ απο Απ^ο ν^ο δ/
- 428 η ού ναυ^τ δ' λ^γ ναυτικ[/] πλ^{οι} τ^{ου} Κλ^υ επι μ^ιμ^ι η μισ^θ^θ/ Ανδρ^ε Απα Κ^υ/ απο β Π^δπ^δ
- δ/ Δαυιδ Ανδρ^ε
- 429 ιε ού ναυλ^{ου} S μισ^θ Σαρακ^η/ βαστ⁻ α κ^τ/βο^λ δ ι^δ/ ν^ο γ
- 430 Π^χ ε ού ναυ δ λ^γ κ^{ου}/ Αιγ^π S κ^{ου}/ Ανατολ^η μ^τ δαπαν^η αυ^τ μ^ιμ^ι ε δ/ Πετρ^{ου} πι^τ/
- λ^γ κ^{ου}/ Αιγ^π ναυ^τ γ μ^τ δαπα μ^ιμ^ι ε S λ^γ δ^π/ Μωαγαρι^τ εψ^η μ^ε α ν^ο δ/
- λ^γ κ^{ου}/ Ανατολ^η ναυ^τ ε μ^τ δ^π/ μ^ιμ^ι ε ου^τ εν ει^δ μ^ιμ^ι δ εν απαργ^υ μ^ιμ^ι β ν^ο ε

413. κδ: corrected from τ^η/.415. δ/ Σενο^υ^θ πι^τ/: a later addition, by another hand.417. λαγ^η: λαγήνων, *jugs*, a late form of λάγυνος.

427. This line is a later addition, by the same clerk.

- 434 ζ ού σι αρ^τ ζ λ^γ δαπαν^η αμαλι^τ η^τ Σζουραε υ^{ου} Αλουασαλ δ⁻/ Σαρακ^η/ ν^ο ς
 θ ού ναυλ^{ου} πλ^{οι} βαστ⁻ ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^{ου} Κλ^υ δ/ Πετρω πι^τ/ S Αβ^{ου}
 Ιεξιδ ν^ο β/
 435 Π^υ δ ού μισ^θ σιδηρο^χ α τ^η ημ^ε κωμ^η ον⁻ ει/ εργασι⁻ πησσο^ο εν⁻ πολι Μεμφ^ε δ/ Βικ^τ/ ν^ο γ
 ναυ^τ/ ν^ο γ
 436 ιθ ού ερ^γ α λ^γ φιλοκ^λ/ παραχωμ⁻ Αλδιασβ⁻ δ/ Ενωχ Βικ⁻/ πι^τ/ ερ^γ ε ν^ο γ ιβ
 τ^η/ ού δ^π/ τ^{ου} παν^ε συμβου^λ μύ ιβ δ^τ/ αυ⁻ ν^ο β β/
 τ^η/ ού ναυλ^{ου} πλ^{οι} S μισ^θ Ενωχ πι^τ/ δ^τ/ αυ^τ Ενωχ ν^ο ιβ
 κθ ού φιλοκ^λ/ παραχωμ⁻ τ^η ημ^ε κ[ω]μ^η ερ^γ α =
 440 Μ^ε ιε ού ει^δ διανομων τ^{ου} Κλ^υ δ/ Ενωχ Β[ικ⁻/] πι^τ/ ν^ο ς
 Επαγ^ο α ού μ^ε τ^χ μ ον^τ ει/ κατεργ^ο [τ^{ου} μασγι^δ Δαμασκ^ω/ δ⁻/ αυ^τ Ενωχ ν^ο ς
 ού ναυλ^{ου} πλ^{οι} βαστ^α β κ^τ/β[ο^λ δ] ι^δ/ S μισ^θ τ^ω Σαρακ^η/ ν^ο γ
 ού τ^η παρο^δ ν^ο

Fol. 12.]

εποικ/ Ποιμην

- 445 Χ^{οι} ιε ον^τ ξενιο^ν τ^{ου} Αμιραλμ^{ου} δ/ Βικ⁻/ Συμ^ε ν^ο
 τ^η/ ού ει^δ διανομων τ^ω καρ^αρ^α ον⁻ εν^τ νησ^{ου} [Β]αβυ^λ δ/ Σενο^υ Ενωχ πι^τ/ ν^ο β/
 Χ^{οι} κδ ού πλουμ⁻ βασι^λ β λ^γ ποιησε^ε τεν^δ τρι^χ δ^τ/ αυ^τ Σενο^υ πι^τ/ ν^ο ς γ
 Τ^υ ε ού φοινικ^δ/ σχιστ⁻ α λ^γ οικ^η/ ει/ αυ^λ τ^{ου} Αμιρ[α]λμ^{ου} εν Βαβ^υ δ^τ/ αυ^τ Σενο^υ ν^ο ς
 ού ναυλ^{ου} S μισ^θ Σενο^υ βαστ⁻ αυ^τ Σενο^υ δ^τ/ αυ⁻ Σενο^υ Ενωχ πι^τ/ ν^ο ε
 450 Τ^υ κγ ού ερ^γ ε λ^γ χρει⁻ βοντ^η τ^{ου} δημ^ο δ/ Τ[ζ]αμουλ Βεθανι^α ν^ο ς
 451 Μ^χ κβ ού να[υ]^τ λ^γ κ^{ου}/ Ανατο^λ μ^τ δαπαν^η αυ^τ μύ ε τουτ^ε εν ει^δ μύ δ εν απαρ^γ μύ β δ/
 Σενο^υ
 452 ναυ⁻ γ μ^τ δ^π/ αυ^τ μύ δ εν ει^δ S εν απαρ^γ ζ μύ β σ^ν ν^ο ε λ^γ αποτρο^φη ν^ο ς
 453 Φαρμ^θ β ού ναυ^τ οθ λ^γ κ^{ου}/ Αιγ^π μύ ζ δ/ Ηλι⁻ στρ^α [να]υ^τ α ν^ο ς
 ού δαπ^α αυ^τ μύ ζ δ/ Απα Κ^υ/ Αν^δ S λ^γ δ^π/ Μ[ωαγαρι]^τ εψ^η μ^ε β ν^ο ς
 455 [ού] ναυλ^{ου} πλ^{οι} βαστ⁻ ναυ^τ οθ S δ^π/ [αυ^τ δ/ Β]ασιλει^{ου} ναυ^τ S Μακ⁻/ απ^ο Απο^θ ν^ο ε
 456 Π^χ ε ού ναυ^τ ε λ^γ Ανατολ^η μύ ε μ^τ δ^π/ ου^τ ε[ν ει^δ μ]^γ μύ δ εν απαρ^γ ζ μύ β ν^ο ε
 εψ^η μ^ε β ν^ο ς
 457 Π^χ θ ού ναυλ^{ου} πλ^{οι} βαστ⁻ διαφορό^ρ ει^δ τ^ω καρ^αρ^α S τ^{ου} Κλ^υ δ/ Πετρ^{ου} πι^τ/ S Αβ^{ου} ν^ο γ
 Ιεξιδ ν^ο γ
 458 Π^υ δ ού μισ^θ σιδηρο^χ α τ^η ημ^ε κωμ^η ει/ εργασι^α/ [πησσο^ο εν⁻ πο]λι Μεμφ^ε δ/ Βικ^τ/ ν^ο γ
 ναυ⁻ ν^ο γ
 459 ιθ ού δαπαν^η τ^{ου} παν^ε συμβου^λ δ/ Ενωχ [Βικ⁻/ πι⁻/ απο] Πακ⁻/ ν^ο α γ
 460 ού παραχωμ⁻ τ^η ημ^ε κωμ^η ερ^γ α
 Μ^ε ιε ού ε[ι]δ[ω]ν διανομων τ^{ου} Κλ^υ δ/ Εν[ωχ πι]⁻/ ν^ο δ

439. κθ: corrected from τ^η.

442. The lacuna here is of the same size as that in the previous line, and if the restoration is correct the letters must be widely spaced.

449. The second Σενο^υ is evidently a slip of the pen. The sentence should read ὀνόματι ναύλου πλοίου βαστάσαντος αὐτὰ καὶ μισθοῦ Σενοῦθίου.451. ναυ^τ: something has been washed out after this.

- 462 Επαγ^ο α ού [μ^ε] μισ^θ τεχνύ μ ον⁻ εις κατεργ^ο τ[^ον] μασγ^ιδ^δ Δαμασκ^ω/ δ/ Ενωχ Βικ⁻/ πι⁻/ ν^ο β/
- 463 ον^ι τ^η παρο^δ ν^ο

Fol. 12 b.]

[ε]ποικ/ Ψ[υρ]ο^ν

- 465 / X^ο ιε ού ξενιο^ν τ^ον Αμιραλμ^ον δ/ Βικ⁻/ Συμ^ε ν^ο ιδ
 / τ^η/ ού διανομων τ^ω καρ^αρ^α δ/ Σενου^θ Ενωχ πι⁻/ ν^ο ας
 / X^ο κα ού αλλαγ^η σιδηρ^ε Βαβυ^λ μύγ απο μ Αθ^υ/ ε^ω Μx ε^ργ^α ν^ο α σι αρ⁻ ε
 / X^ο κδ ού πλουμ⁻ βασι^λ γ S σι^δ/ ζυ^α α λ^γ ποιησε^ε τεν^δ τρι^χ δ/ Σε[ν]ου^θ πι^τ/ ν^ο α β/
- 469 / T^υ α ού απαργ^υ πριστ⁻ } μύδ^ε λ^γ τ^ω καρ^αρ^α ον⁻ εν⁻ νησ^ον Βαβυ^λ δ/ Σενου^θ πι^ι^τ/ ν^ο α
- 470 / T^υ ε ού φοινικ^δ/ σχιστ⁻ α λ^γ [οι]κ^η/ αυλ^η τ^ον Αμιραλμ^ον εν Βαβυ^λ δ/ Σε[ν]ου^θ πι^τ/ ν^ο }
- 471 ού ναυλ^ον πλ^οι βαστ⁻ Σενου^θ πι⁻/ S μισ^θ αυ⁻ S δ⁻/ αυ⁻ [Σ]ενου^θ ν^ο ε
 / T^υ κγ ού ερ^γ ε λ^γ χρει⁻ βουτ^η τ^ον δημ^ο δ/ Τζαμουλ Βεθανι^α πι⁻/ ν^ο }
 / τ^η/ [ο]ύ τι/ χαλιν⁻ β λ^γ δ[ρο]μικ/ αλλαγ^η χ^ω Μουναχ^θ δ/ Ρασζ[ι]τ ν^ο }
- 474 / M^x η ού ερ^γ ε λ^γ φιλοκ^λ/ καρ^αρ^α [οντ εν]⁻ νησ^ον Βαβυ^λ μισθ^θ/ Ερμαω Πεβ[ο] απο γ
 Πδπ^δ σταλ^ε δ/ Φι^λ πρ^ε.
- 475 τ^η/ ού λειψ^ε δαπαν^η Αθα[ι] Παυ^λλ^ον πι^τ/ ψ^ω αρ^τ ας
- 476 / M^x κβ ού ναυ^τ λ^γ κ^ον/ Ανατολ^η μ^τ δ^π/ αυ⁻ μύε ου⁻ εν ει^δ μύε εν [απ]αρ^γ μύβ δ/
 Σενου^θ πι^τ/
- 477 ναυ⁻ } γ μ^τ δ^π/ μύδ [εν ει^δ] S εν απαρ^γ } μύβ σ^υ αποτροφ^η ν^ο α δ'
 ού ναυ^λ πλ^οι βαστ^α [S μισ^θ τ^ον α]ν⁻ Σενου^θ Ενωχ ν^ο
 ού αλλαγ^η σιδηρ^ε [Βαβυ^λ μύγ] ερ^γ α απο μ Μx ε^ω Πx ε ν^ο α
- 480 Φαρμ^θ β ού ναυ^τ οθ λ^γ [κ^ον/ Αιγ^π μύζ δ/ Ηλ]^ια στρ^α ναυ^τ γ S δ/ Απα Κ^υ/ Ανδρ^ε δαπ⁻
 τ^ω αυ^τ S εψ^η μ^ε
- 481 ού ναυλ^ον ναυ⁻ [οθ S δ^π/ αυ^τ δ/] Βασιλει^ον ναυ⁻ απο Ανται^ον S Μακ⁻/ απο Απο^θ ν^ο }
- 482 Πx ε [ον] [ν]αυ^τ } γ λ^γ [κ^ον]/ [Αιγ^π S κ^ον/ Ανα]το^λ μύε δ/ Πετρ^ον πι^τ/ ν^ο }
 λ^γ κ^ον/ Αιγ^π να[υ^τ . μ^τ] δ^π/ μύε εν ει^δ
- 484 λ^γ κ^ον/ Ανατο^λ ναυ^τ [.] μ^τ δ^π/ μύε ου^τ εν⁻ ει^δ μύδ εν απα[ρ]^γ μύβ ν^ο }
- 485 / ζ ού ελαι^ον μ^ε α λ^γ δα[π^α] αμαλι^τ η^τ Σζουραε υι^ον Αλονασαλ ν^ο γ
- 486 / θ ού ναυλ^ον πλ^οι βαστ⁻ [ει^δ] καρ^αρ^α S τ^ον Κλ^υ δ/ Πετρ^ον πι⁻/ S Αβ^ον Ιεζιδ ν^ο α γ
- 487 / τ^η/ ού σιδηρ^ε αλλαγ^η [Βαβ]^υ ερ^γ α ν^ο α σι αρ⁻ ε

465 ff. The reason for the strokes against many of these lines is not clear. They do not occur for any place but Psyrus.

471. μισθ(ου) αυ(του) (και): this is followed by a blank space.

473. χαλιν⁻: χαλινάριων; cf. 1347, 15.

476. εν ειδ(ει) μ(ηνων) ε: sic; ε is a slip of the pen for δ.

479. A later addition, by the same clerk. In l. 297 an entry

which is apparently the same as this is dated 13th Mecheir; so too in ll. 110, 161, 209.

480. (και) εψη(ματος) με(τρα): a later addition in another hand. The number has not been filled in.

487. In ll. 61, 126, 176, 224 this entry is apparently assigned to the 5th.

- 515 Π^κ ε ού ναυ^τ β/ λ^{κ^ου}/ Αιγ^π S κ^ου/ Ανατολ^λ τ^ι^δ/ μίμ^τ δ/ Πετρ^ου Παπου απ[ο . Π^δ]^{π^δ}
πι^τ/
- 516 λ^{κ^ου}/ Αιγ^π ναυ⁻ S μ^τ δ^π/ μίμ^τ
λ^{κ^ου}/ Ανατολ^λ τ^ι^δ μ^τ δ^π/ μίμ^τ ου^τ εν ει^δ μίμ^δ εν απ[αρ]^γ S μίμ^β ν^ο τ^ι
- 518 θ ού ναυλ^ου πλ^οι βαστ⁻ ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^ου Κλ^υ δ/ Πετρ^ου πι^τ/ S [Αβ^ο
Ι]εζιδ ν^ο β/
- 519 Π^ν δ ού μισ^θ σιδηρ^ε α τ^η ημ^ε κωμ^η ον⁻ ει/ εργασι⁻ πησσο^[ο] εν πο^λ Μ[ε]μφ^ε [δ/ Βικ⁻]^τ
ναυ^τ ν^ο γ
- 520 ιθ ού εργ⁻ τ^ι λ^{κ^ου} φιλοκ^λ/ παραχωμ⁻ Αλδιασβ⁻ δ/ Ενωχ Βικ^τ/ πι^τ/ ν^ο γ^ιβ^ι
τ^η/ ού δαπαν^η τ^ου παν^ε συμβου^λ μίμ^ιβ δ⁻/ αυ^τ Ενωχ ν^ο β β/
- Π^ν κθ ού φιλοκ^λ/ παραχωμ⁻ S διωρνυ^ω τ^η ημ^ε κωμ^η ερ^γ ε
Μ^ε ιε ού ει^δ διανομ^ω τ^ου Κλ^υ δ/ Ενωχ Βικ⁻/ απο Πακ⁻/ ν^ο S
- Επαγ^ο α ού μ^ε μισ^θ τεχνύ^μ ον⁻ ει/ κατερ^γ τ^ου μασγ^ιδ^δ Δαμασκ⁻ δ/ [Εν]ωχ Βικ⁻/ ν^ο β/
- 525 ού ναυλ^ου πλ^οι βαστ⁻ β κ[τ/β]^ολ δ^ι^δ/ S μισ^θ Σαρακ^η/ ν^ο γ^ι
ού τ^η παρο^δ ν^ο

Fol. 14.]

εποικ/ Σακοορε

- Χ^οι ιε [ο]ύ ξενι^ο τ^ου Αμιραλμ^ου δ/ Βικ⁻/ Συμεων [
τ^η/ ο[ύ] ει^δ διανομ^ω τ^ω καρ^αρ^α δ/ Σενου^θ πι^τ/ [
- 530 Χ^οι κδ ο[ύ] τι/ πλ^ου βασι^λ β δ/ Σενου^θ πι^τ/ [
Τ^ν η ού μισ^θ S δαπ⁻ Ωρουνογχι^ου λογογρ^α μίμ^ιβ [
- Μ^κ κβ ού [ν]αυ^τ λ^{κ^ου}/ Ανατολ^η μ^τ δ^π/ μίμ^τ ου^τ εν ει^δ μίμ^δ [εν απαρ^γ S μίμ^β
- Φαρμ^θ β ο[ύ] ν[α]υ⁻ S λ^{κ^ου}/ Αιγ^π μίμ^ζ εν σ^ω δ/ Ηλι^α σ[τ]^ρ^α
[ο]υ[δ^π/] ναυ⁻ οθ δ^π/ ναυ⁻ S μ^ζ S λ^{κ^ου}/ [Μωαγαρι^τ
- 535 ού ν[αυλ^ου] αυ^τ δ/ Βασιλει^ου ναυ⁻ απο Ανται^ου S [Μακ⁻/ απο Απο^θ
- Π^κ ε ού ν[αυ^τ] γ^ι λ^{κ^ου}/ Αιγ^π μ^τ δ^π/ αυ⁻ μίμ^τ κ⁻/ β [ταγ^ι
- θ ού ν[αυλ^ου] πλ^οι ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^ου Κλ^υ δ/ Πετρ^ου πι^τ/ S Αβ^ο Ιεζιδ
- Π^ν ιθ ού τ[ι]/ [πα]λ^ου α λ^{κ^ου} φιλοκ^λ/ παραχωμ⁻ Αλ[διασβ⁻ δ/ Ενωχ πι^τ/
- τ^η/ ού [τ^η δα]παν^η τ^ου παν^ε συμβου^λ μίμ^ιβ [δ^τ/ αυ^τ Ενωχ
- 540 Π^ν κθ ού [φιλο]κ^λ/ παραχωμ⁻ S διωρνυ^ω τ^η ημ^ε [κωμ^η ερ^γ .
- τ^η/ ου[ε]μβο[λ]η^η τ^ι^δ/ [σι αρ^τ .
- Μ^ε ιε ου[ε] δι[α]νομ^ω τ^ου Κλ^υ δ/ Ενωχ Βικ⁻/ πι^τ/ [
ού ν[αυλ^ου] πλ^οι βαστ^α τ^ω δημ^ο β κ^τ/βο^λ S μισ^θ [Σαρακ^η/ ελ^θ χαρ^ο τ^ω αυ^τ
- ού τ[η] πα[ρ]ο^δ [

Fol. 14 b.]

545 [μον^α Αββ^α Ερμαωτος][Χ^οι ιε ού ξενι^ο τ^ου Αμιραλμ^ου] δ/ Βικ⁻/ Συμ^εν^ο531. T^ν: ν corrected from η.536. κ⁻/ β ταγ^ι: restored from ll. 564 and 575; = κατὰ δεύτερον τάγμα (cf. however 1441, 95, note). The meaning is apparently 'in accordance with the second order.' The readingταγ^ι is not, however, certain in either case. For the word cf. 1417, 4.

538. For the restorations cf. l. 566.

- [τ⁷/ ού ει^δ διανομ^ω τ^ω κα]ρ^αρ^α δ/ Σενου^θ πι^τ/ ν^ο β/
 [X^{οι} κδ ού λ^γ ποιησ^ε τευ^δ Αμιραλμ^{ου} εν Βαβυ^λ δ/ Σενου^θ πι^τ/ ν^ο γ^ιβ^ι
 [T^ν ού ζημι^α τα S σταλ^ε] δ/ Γεωργι^{ου} μοναζ^ο τ^{ου} αυ⁻ ν^ο κη γ^ι
 550 [M^χ κβ ού ναυ^τ λ^γ κ^{ου}/ Ανα]το^λ μ^τ δαπ^α μίμ^ε ου^τ εν ει^δ μίμ^ε δ εν απ[αρ^γ] μίμ^ε β ν^ο δ/
 551 [Φαρμ^θ β ού ναυ^τ λ^γ κ^{ου}/ Αιγ^π] δ/ Ηλι⁻ στρ^α S ζ δ^π/ αυ^τ μίμ^ε ζ δ/ Απα Κ^ν/ πι/[^τ S] λ^γ
 Μωαγαρι^τ εψ^η μ^ε β ν^ο λ^γ
 552 [Π^χ ε ού ναυ^τ λ^γ κ^{ου}/ Αι]γ^π μ^τ δ^π/ αυ⁻ μίμ^ε ε εν ει^δ δ/ Πετρ^{ου} πι^τ/ ν^ο λ^γ
 553 [θ ού ναυ^λου πλ^{οι} βαστ⁻] ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^{ου} Κλ^ν δ/ Πετρ^{ου} πι^τ/ S Αβ^{ου}
 Ι[ε]ζιδ ν^ο γ^ι
 554 [Π^ν ιθ ού δ^π/ τ^{ου} παν^ε συμβου^λ] μίμ^ε β δ/ Ενωχ Βικ⁻/ πι[^τ]/ ν^ο λ^γ
 555 [κθ ού φιλοκ^λ/ παραχω]μ^α S διωρ^ν γ^ι ημ^ε κωμ^η σ[π]^ν [.] ν^ο δ/
 [Μ^ε ιε ού ει^δ τ^{ου} Κλ^ν δ/ Ενωχ] Βικ⁻/ πι⁻/ ν^ο λ^γ
 [Επαγ^ο α ού μ^ε μισ^θ τεχνύ] μ^ε ον⁻ ει/ κατερ^γ τ^{ου} μασγι^δ Δαμα[σκ^ο/] ν^ο λ^γ

Fol. 15.]

- μοναστ^η Αγ^{ια} [Μαρι]^α
 X^{οι} ιε [ού ξε]νι^{ου} τ^{ου} Αμιραλμ^{ου} δ/ Βικ⁻/ Συμ^ε ν^ο
 560 τ^η/ ού ει^δ διανομων λ^γ τ^ω καρ^αρ^α δ/ Σενου^θ πι⁻/ ν^ο β/
 X^{οι} κδ [ο]ύ τι/ σιν^δ αντισκιν⁻ ζυ^γ α λ^γ ποιησ^ε τευ^δ τρι^χ δ/ Σενου^θ πι⁻/ ν^ο γ^ιβ^ι
 T^ν [ο]ύ ζημι^α τα S σταλ^ε δ/ Πετρ^{ου} μοναζ^ο απο^τ Αγ^{ια} Μαρι⁻ ν^ο λγ^ε
 563 Φαρμ^θ β [ού] ναυ^τ λ^γ κ^{ου}/ Αιγ^π δ/ Ηλι^α στρ^α S ζ δ^π/ αυ⁻ μίμ^ε ζ δ/ Απα Κ^ν/ πι^τ/ S λ^γ
 Μωαγαρι^τ εψ μ^ε β ν^ο λ^γ
 564 Π^χ ε [ο]ύ εψ^η μ^ε γ λ^γ δαπαν^η Μωαγαρι^τ κ^{ου}/ Αιγ^π κ⁻/ β ταγ^ι δ/ Πετρ^{ου} πι^τ/ ν^ο λ^γ
 565 θ [ο]ύ ναυ^λου πλ^{οι} βαστ^α ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^{ου} Κλ^ν δ/ Πετρ^{ου} πι^τ/ S Αβ^{ου} Ιεζιδ ν^ο ε^ι
 566 Π^ν ιθ [ού τι]/ παλ^{ου} α λ^γ φιλοκ^λ/ παραχωμ⁻ Αλδιασβ⁻ μίμ^ε γ δ/ Ενωχ πι^τ/ ν^ο ε^ι
 τ^η/ ο[ύ] δαπα]ν^η τ^{ου} παν^ε συμβου^λ μίμ^ε β δ/ Ενωχ Βικ^τ/ πι^τ/ ν^ο λ^γ
 κθ ο[ύ] φιλοκ]λ/ παραχωμ⁻ τ^η ημ^ε κωμ^η σπ^ν ν^ο
 Μ^ε ιε ο[ύ] διανο]μων τ^{ου} Κλ^ν δ/ Ενωχ Βικ⁻/ πι^τ/ ν^ο δ/

Fol. 15 b.]

- 570 μον^α Βαρβαρο^ν
 X^{οι} ιε ού ξενι^{ου} τ^{ου} Αμιραλμ^{ου} δ/ Βικ^τ/ Συμ^ε ν^ο
 X^{οι} κδ ού τι/ σιν^δ αντισκιν⁻ ζυ^γ α λ^γ ποιησ^ε τευ^δ τρι^χ δ/ Σενου^θ πι[^ι]-/ ν^ο γ^ιβ^ι
 Φαρμ^θ β ού ναυ^τ λ^γ κ^{ου}/ Αιγ^π δ/ Ηλι⁻ στρ^α ναυ^τ γ^ι S ζ δ^π/ αυ^τ μίμ^ε ζ δ/ Απ[α Κ/]^ν πι^τ/ ν^ο λ^γ
 S λ^γ δαπ⁻ Μωαγαρι^τ ε[ψ^η] μ^ε β ν^ο λ^γ
 575 Π^χ ε ού εψ^η μ^ε β λ^γ δαπαν^η Μωαγαρι^τ κ^{ου}/ Αιγ^π κ^τ/ β ταγ^ι δ/ Π[ε]τρ^{ου} πι[^ι]- ν^ο λ^γ

549. ον(οματι) ζημια(s) τα (και) σταλε(ντα) : restored from l. 562; cf. too l. 587. Apparently a fine had been levied on these three monasteries for some irregularity. This line is a later insertion, by the same clerk.

550. μίμ δ: δ corrected from ε.

555. σπ^ν: σπυρίδων.

557. The entry ού τ^η παρο^δ, if it followed this line, would be lost in the lacuna, but as it does not occur in the case of the other monasteries it probably did not occur here either; more-

over ν^ο is not written at the end of the line.

561. αντισκιν⁻: it is not possible to read Αντιοκιν⁻ as an adjective of Αντιόχεια, Mr. Crum compares Rylands Copt. Pap. 238, 13 ΟΥΣΙΝΔΩΝΗ ΠΑΝΤΙΣΚΙΝ, 'a linen cloth for an awning (ἀντίσκιον).' Probably the article here is the same, and αντισκιν⁻ will represent an adjectival form ἀντίσκινος.

566. μίμ γ: as there is no question of the term of service of a workman, this seems to be a slip of the pen.

- 576 θ ού ναυλ^{ov} πλ^{oi} βαστ^a ει^δ/ διανομ^ω τ^ω καρ^aρ^a S τ^{ov} Κλ^v δ^τ/ αυ^τ S Α[βου Ι]εζιδ
 ν^o ζ
- 577 Π^v ιθ ού δαπαν^η τ^{ov} παν^e συμβ[ο]υ^λ μύιβ δ/ Ενωχ Βικ^τ/ πι^τ/ ν^o ς
- κθ ού φιλοκ^λ/ παραχωμ^a τ^η ημ^e κωμ^η [σπ^v?] κ
- Μ^e ιε ού ει^δ διανομ^ω τ^{ov} Κλ^v δ/ Ενωχ Βικ⁻/ πι^τ/ ν^o ζ

Fol. 16.]

- 580 μον⁻ Ταρ[οov]
 Φα[ρμ^θ β] ού τι/ εψ^η μ^e δ λ δαπαν^η Μωαγαρ[ι^τ κ^{ov}/ Αιγ^π δ/ Απα Κ^v πι^τ/ ν^o α]
- Π[χ ε] ού τι/ εψ^η μ^e β λ δαπαν^η Μωαγαρι^τ κ^{ov}/ Αι[γ^π κ⁻/ β ταγ^δ/ Πετρ^{ov} πι^τ/ ν^o ς]
- [θ] ού ναυλ^{ov} πλ^{oi} βαστ⁻ ει^δ διανομ^ω τ^ω κ[α]ρ^aρ^a τ^{ov} Κλ^v δ/[τ αυ^τ S Αβου Ιεζιδ
 [Π^v ιθ] ού δαπαν^η τ^{ov} παν^e συμβου^λ δ/ [Ενωχ Βικ^τ/ πι^τ/

- 585 μον⁻ Φαροo^v
 Χ[oi ιε ού ξε]νι^{ov} τ^{ov} Αμιραλμ^{ov} δ/ Βικ⁻/ Συμ^e [ν^o]
- Τ[^v ού ζημ]ι⁻ `σταλ^e δ/ Ιω^a μον^{ov} νι^{ov} Φιλο^θ απο⁻ αυ^τ μο[ν^a
- Φαρμ[^θ β ού τι/] εψ^η μ^e δ λ δαπ⁻ Μωαγαρι^τ κ^{ov}/ Αιγ^π [δ/ Απα Κ^v/ πι^τ/ ν^o α]
- Πχ [ε ού τι/ ε]ψ^η μ^e β λ δαπ⁻ Μωαγαρι^τ κ^{ov}/ Αιγ^π κ[^τ/ β ταγ^δ/ Πετρ^{ov} πι^τ/ ν^o ς]
- 590 Π^v ιθ[ού δαπαν^η τ^{ov} παν^e συμβου^λ δ/ Ενωχ Βικ[^τ/ πι^τ/

Fol. 16 b.] Blank.

Fols. 17 and 18.] Fragmentary. Apparently blank.

581. ν^o α : this is the regular rate of εψημα.587. μον^{ov} : probably for μονάχου ; cf. πλ^{ov} for πλοίου in ll. 273, 312.

PAPYRUS 1434.—A. D. 714-716.

Inv. No. 1514. Imperfect book ; the remains indicate an original size of at least 10 folios, with protocol. Of the upper half of each folio only a narrow strip remains ; the average extreme dimensions are about 1 ft. 5 $\frac{1}{4}$ in. × 1 ft. 2 $\frac{1}{4}$ in. Written in a round, somewhat irregular minuscule. The writing, usually fairly large, varies in size, and different parts of the account are written in ink of different colours and with different pens, but probably the whole is in one hand.

THE present account forms a pair with 1435. The two accounts relate to the same period, and largely to the same requisitions. They differ in arrangement from 1433, in which the requisitions are repeated for each χωρίον ; here on the contrary the arrangement is not by the χωρία but by the requisitions themselves, and the way in which the quotas have been assigned to the single χωρία is specified under each requisition. In addition to the date on which the order was written this account specifies the date on which it was received, and both accounts

mention in many cases, but by no means always, the messenger who brought it. The difference between them is that this specifies the requisitions for all the *χωρία*, οἱ ὄντες ἐν Βαβυλῶνι being here silently included under *κώμη Ἀφροδιτώ*, whereas 1435 relates to Aphrodito only. In that account the proportion of each requisition to be borne by ἡ ἰδία κώμη and οἱ ὄντες ἐν Βαβυλῶνι respectively is specified. The requisitions are distinguished by various names; those which occur are *ἐπιστολή*, *ἐπίσταλμα*, and *πιττάκιον*. The distinction between them is not clear, but it is perhaps worth notice that the one *πιττάκιον* which occurs (l. 172) is for several miscellaneous charges. The fact that the ink differs in colour in various portions of the account may indicate that the account was made up at various times. The occurrence in some cases of the number 13 and in others of 14 as 'the present indiction' can hardly be due to the same cause, since 'the present 13th indiction' occurs quite late in the account (l. 242) after many instances where 'the present indiction' is described as the 14th. The reason for the inconsistency seems to be that the phrase is in all cases a verbal quotation from the letter ordering the payment of the tax, and the reason why some of the requisitions are out of chronological order is probably that they were at first accidentally overlooked and were added later.

The account contains many interesting items.

Fol. 1.] Blank.

Fol. 1 b.]

Φ [ἐν ὀνόματι τοῦ Θεοῦ τοῦ] [.]
 ἐλεημονο[s] S φιλ[ανθρωπ]
 الرحمن الرحيم بسم الله
 5 C ουκ ἐστὶν θεὸς ἡ μὴ [ὁ θεὸς μόνος] [.]
 Μαμετ ἀποστολο[s] Θεοῦ
 لا اله الا الله محمد رسول الله
 Αβδελμελεκ . . . [
 πλ . . . s συμβυλος

Fol. 2.] All lost but the margin.

Fol. 3.] All lost but the margin.

Fol. 4.]

9

]. σι^δ κ^ε/ β ρ ο

1 ff. This protocol is peculiarly difficult to read.

5. None of the dotted letters, except perhaps the *a* of *αποστολος*, can really be read. They are a mere succession of strokes.

7. Αβδελμελεκ: except for the Αβ all this is excessively doubtful, but either 'Abd-al-Malik b. Rifā'a or Qurrah b. Sharik is the Governor we should expect from the date of the document, and the latter name is quite impossible. The letters after the

supposed κ look like ουλ, but αβδελλα Αλουλ[ιδ] seems hardly a possible reading; and cf. too the σύμβ(ο)υλος in l. 8, which is fairly certain. For 'Abd-al-Malik's protocols see 1435 and the introduction to 1462.

8. πλ . . . s; possibly part of an epithet; the characters suggest πλωος or πλοος.

9. σιδήρου κεντηνάρια β λίτραι ο.

10		Αν]ατολ ιν ^δ _ο / ιδ ετ ^ο _ν ς5
11		αν ^ε δαπαν ^η] παρεχ ^ο εκ ^τ / ς μισ ^θ
12		] ν ^ο δ5
13		] Βουνων ν ^α ς ν ^ο ς δ'
14		Π]εδι ^α ν ^α ς ν ^ο ς δ'
15		? Αγίου Πι]ν ^τ ν ^α ς ν ^ο ς δ'
16	Αγι/ [.]	παρ[εχ ^ο εκ ^τ / ς μισ ^θ τ ^ω αυ ^τ μμ [·] σ ^ν αποτρ ^ο] κ ⁻ / στρ ^[α] εκ ν ^ο ς ν ^ο ε
17	Φαμ ^θ ια ι ^δ / ιγ γρ ⁻ Μx β ι ^δ / τ ^η αυ ^τ δ/ επισταλ[μ ^α .] εν ^[χ] δ/ Μαυπαδ νι· Αβδερα βερ ^δ λογω [ναυτικ ^ο] ^ν ακ ^τ /κ ^τ / S δρ ^ο ρ ^ο κ ^ο _ν / Αιγ ^π	
18		ιν ^δ _ο / ιδ ετ ^ο _ν ς5 επι μ ^η μ ^η ε αν ^ν δαπαν [·] παρ[εχ ^ο] εκ ^τ / ς μισ ^θ τ ^ω αυ ^τ μ ^η μ ^η ε σ ^ν ν ^ο ς αποτρ ^ο ε ^ω στομι ^ω αρ ^θ ν ^ο γ5
19		ε Πεδι ⁻ ν ^α β5 S αποτρ ^ο ν ^ο α δ' β· Πεδι ^α ν ⁻ α5 αποτρ ^ο ν ^ο ς δ'
20		γι/ ν ^α δ ει/ ν ^ο β
21		τ ^η αυ ^τ η γρ ⁻ Μx β ι ^δ / ιγ δ/ επισταλμ ^α α εν ^χ δ/ Μααπεδ λογω ναυτικ ^ο _ν / ακ ^τ /κ ^τ / S δρ ^ο ρ ^ο παρ-φυλλ[α] ^[η]
22		τ ^ω στομι ^ω επι ^τ παρ ^ο _ν ι ^δ / ιγ κ ^ο _ν / δε ι ^δ / ιδ ετ ^ο _ν ς5 ν ^α ε επι μ ^η μ ^η ζ αν ^ε δαπαν ^η
23		παρεχ ^ο εκ ⁻ / ς μισ ^θ τ ^ω αυ ^τ μμ [·] ζ σ ^ν ν ^ο ς αποτρ ^ο ε ^ω στομι ^ω αρ ^θ ν ^ο δ
24		

10. The 14th indiction was A.D. 715 (May or June)—716, the 96th year (of the Hegira) 16 Sept. A.D. 714—4 Sept. A.D. 715. Thus, although the dates agree for about three months, for the greater part of the year the Arabic is behind the Greek date; so too in all the other cases, except 1435, 76, where 'the present 14th indiction' corresponds to the 97th year (5 Sept. A.D. 715—24 Aug. A.D. 716).

11. Cf. l. 18, etc. The meaning of εκ^τ/ is not quite clear; hardly ἐκτός (reading παρεχομένης), meaning that the δαπάνη, which was not charged on the διοίκησις (ἀνευ δαπάνης), was provided elsewhere, for one would expect ἐξωθεν; or ἐκτός, in the sense of 'besides'—'without provision of δαπάνη except as wages,' etc., for μισθός is not properly included in δαπάνη. The most probable explanation is that it is ἐκάστῳ (reading παρεχομένων in agreement with a following νομισμάτων as genitive absolute, i.e. 'x solidi being given to each for wages'). It seems to be a contraction for ἐκάστου in 1435, 77, and in l. 207 below.

15. A line seems to have been washed out before this.

16. κ⁻/ στρ^α: cf. ll. 49, 188, 1435, 15; = κατὰ στράταν, *en route*.

17. γρ⁻: γραφέντος.

επισταλμα(τος): the word was probably followed by a number; cf. l. 22, etc. It is not clear whether the number in such cases is to be taken as an ordinal (πρώτου, etc.), meaning that the ἐπίσταλμα in question was the first (second, etc.) written on a particular day.

εν^χ: cf. l. 22, etc.; = ἐνχωρισθέντος, 'handed in.'

Μαυπαδ: Ma'bad; in l. 22 Μααπεδ.

ναυτικον: from the neuter ναυτικόν, meaning the crews collectively.

ακ^τ/κ^τ/ S δρ^ορ^ο: ἀκατίων καὶ δρομοναρίων.

18. αν^ν: ἀνευ.

(νπερ) μισθ(ου): this refers to the 3½ solidi.

19. εω(s) στομιω(ν): i.e. to the mouth of the Nile, where presumably they were to join the fleet. As this ἀποτροφή was outside of their period of actual service it is not included in the δαπάνη, which evidently refers to their expenses during the κοῦρσον itself. This is probably the distinction between δαπάνη and ἀποτροφή always; cf. 1334, 3, note.

20, 21. The sums here refer to ἀποτροφή only, at the rate of ½ s. per man. The wages are not specified because the service was a personal one and it would be understood that each χωρίον must pay the wages of its own sailors (cf. 1433, 16, note). Probably the 3½ s. in l. 19 is the amount of wages for each sailor (cf. note on l. 11), the half possibly representing the ἀποτροφή.

21. ει(s): 'total,' like γι/ or Θ, or simply 'at'; cf. Jannaris, *Hist. Gr. Gramm.*, 1553.

22. η: ἡμέρα; cf. 1433, 38.

22-23. παρ(α)φυλλαγη(s) (l. παραφυλακῆς) τω(ν) στομιω(ν): this is the first occurrence of this fleet, evidently a squadron stationed permanently off the mouths of the Nile to guard the entrances; see general introduction.

Fol. 5.]

42

χορ]^τ αρ^ου δ εκ ν^ο α λ αλλαγ^η χωρ^η]

43

[Μουναχ^θ
] ν^ο δ

44

δ/ Αλ]κασεμ βερη^δ

45

μ]^τ μ τ εαν δ^ω/ απαργ^ν ν^ο γ `εκ^τ/ ν⁻

46

] S μ^τ γ εκ ν^ο β/ τ^ον μ

47

Πεδ]^ια ν⁻ α48 τ^η αυ⁻ η δ/ αλλ^η ενεχ^η δ]/... νρ/ [..... λογω ναυτι]^κο^υ/ κ^ου/ Ανατο^λ ναυ^τ ζ μ^τ τ49 []... S μ^τ β εκ⁻/ ν⁻ ν^ο α αποτροφ^η
κ⁻/ στρ^α

50

κωμ^τ Αφρο^δ ν⁻ β] ε Πεδι^α ν^α β Πακαν^ε ν⁻ α γ Π^δ ν^α] α]51 μ Παχων γ ι^δ/ ιγ δ^τ/ διαστολ^η σι αρ^τ β `εμβο^λ ιδ ι^δ/ διοικ^η/ κωμ. Αφρο^δ δ/ Απα Κ^ν/ Ανδρ^ε S Βικ^τ/ Θεο^δ S Ιωαν^ου Θεοδωρ^ου απο [Αφρο^δ ?]52 S Μην^α Κολλου^θ απο ε Π^δ S Ανδρ^ε πρ^ε απο β Π^δ S Θεοδωρ^ου απο Ψυρ^ου S Ιω^α ελαι^ου S μον^α S Πατ[

53

S Πανισνην

απο Ποιμην

54

κωμ^η Αφρο^δ σι αρ⁻ ,αριδ ε Πεδι⁻ σι αρ⁻ τ γ Π^δ σι αρ^τ σ
β Πεδι⁻ σ[ι] αρ⁻ σ

55

Πακαν^ε αρ^τ ο Βουνων αρ⁻ ε Ψυρ^ον αρ⁻ ιε
Ποιμην αρ⁻ ι

56

Σακοορε αρ^τ γ μοναστηρ^ρ αρ^τ πγ γι/ σι αρ^τ β57 μ^η Π^χ ε ι^δ/ ιγ εν^χ εν^τ απο^θ πρ^ο επιστολ^η τ^ον συμβ^ου S προφ. δρομικ^ο/ αλφ αλλαγ^η χωρ.
Μουναχ^θ

44-50. These lines are in red ink. One or two lines may be lost before this; the spacing is irregular.

45. εαν δωσιν απαργυρισμόν. This should be, but apparently is not, preceded by (καί).

εκ τ(ου) ν(αυτου): written below, not above, the line.

51-53. This is the *embola* for the διοίκησις, but it is not so large as the quota given in 1419, 254; cf. 1442, D, and the introduction there. The persons whose names are preceded by δ(ιά) can clearly not be messengers; they are presumably the assessors who fixed the quotas, not for the χωρία, for these were distributed at head-quarters, but for the individual tax-payers. Hence various χωρία are represented.

51. Αφροδ(ιτω): Aphrodito should be represented, and as the assessors for this place are the most numerous it is probably Aphrodito.

52. μον^α: μοναστηρίων.

57. ενχωρισθέντος εν τη αποθήκη πρὸς ἐπιστολὴν τοῦ συμβούλου ὑπὲρ προφάσεως δρομικ(ῶ)ν ἀλόγων ἀλλαγῆς. It is not quite clear whether ἀποθήκη refers, as probably elsewhere in these papyri, to the place (Abutīg). As Abutīg must have been to the north of Mounachthê, whereas Aphrodito was somewhat to the south of it, there seems no reason why the letter or the articles requisitioned should have been sent to it, and ἀποθήκη may possibly refer to some storehouse in Aphrodito itself.

- 58 αν^θ Αγι⁻ Μαρι^α οψωνι^{ου} αρχσταβ^λ ού α ν^ο β Εμφ^ν μισ^θ ιπποκ^ω/ ού α
 ν^ο ας Βουνων σ[ε]λλ⁻ α ν^ο α
 59 Κεραμι^{ου} σελλ⁻ α ν^ο α Πακαν^ε
 ν^ο α ουτ^ω χαλι⁻ β ν^ο ς πασμαγ^δ β [ν]^ο [ς]
 60 γι/ ν^ο ς

Fol. 5 b.]

- 61 μ Π^κ ιδ ι^δ/ ιδ δ/ [
 62 ε Πεδι^α [
 63 Βουνων [
 64 μ Π^κ κ ι^δ/ ιδ δ/ επι[στ
 65 κωμ^η Αφ[ρο^δ
 66 Πακ^α/ [
 67 [τ^η/ αυ^τ] δ/ επι[σ]τ[.]λ[
 68 κωμ[·] Αφρο^δ καλ^α β ναυ^τ [
 69 [β] Πεδι^α καλ^α ς Ψυρ[ου
 70 γι/ τ^{κκ} ού^ν η
 71 μ Π^ν ι^δ/ ιδ δ/ επιστολ[·] Κασεμ νι[·] εκ^π/ Οσαμα γρ^α μ Π^κ κ ι^δ/ ιδ λ[·] παρ^αχωμ⁻ ς διωρνγ^ω
 72 σ[—] S αμμ⁻ ιγ ιξοι^δ ιγ
 73 κωμ[·] Αφρο^δ αν^δν^δ κ γ Π^δπ^δ αν^δ ς
 74 ε Π^δπ^δ αν^δ ι β Π^δ αν^δ γ
 75 Ψυρους αν^δ β Πακ⁻/ αν^δ η
 76 αν^θν^θ Αγι⁻ Μαρι^α αν^δ α
 77 Επιφ δ δ[/ επι]ιστολ[·] καμ^σ χον^δ ο λ[·] επιταγ^η τ^{ου} δημ^ομ^ο

58. ιπποκ^ω/ : I. ιπποκόμον.σελλ⁻ : σέλλας; cf. 1347, 14.59. χαλι⁻ : χαλινάρια.πασμαγ^δ : the over-written letter might be λ, but in l. 249 it appears to be δ, and the word is no doubt the παμαγ^δ of 1347, 15, where the δ is certain. Its meaning is quite obscure.

61. As Pachon 5th was in the 13th indiction and the 14th fell in the 14th, the indiction must have begun this year between these two dates. Cf. 1413, 13, note.

67. τη αυτ(η) : if a date had been written part of it would probably have been visible.

68. πριστ^η : πρίστης.71. μ Π^ν : the day of the month omitted.Κασεμ νι[·] εκ^π/ Οσαμα : this name is given in a most unusual form, and it is uncertain what εκ^π/ can be and whether or not it represents some epithet or description of Οσαμα. It is just possible that Κασεμ νι[·] has been crossed out, but it is much more likely that the apparent stroke is due to the running of the inkon an irregularity of the papyrus surface. A similar effect is noticeable in several letters and words of this line. Probably the patronymic has been accidentally omitted and εκ^π/ is to be read as εκ προσώπου, 'representative.' Οσαμα is most likely 'Usāmah b. Zaīd, finance minister. The keeping of the embankments in repair was a matter of importance to the financial authorities.

τ(ης) νμε(τερας) κω(μης) : cf. note on 1416, 66.

72. ιξοι^δ : in l. 271 and in 1433, e. g. l. 138, the articles mentioned along with ἀμματα for the dykes are ξοῖδ(ες) (chisels?). The same word must be intended here, but ι has certainly been written before ξ. It is noticeable that neither of these articles occurs in the specification of quotas. As the line is inserted below l. 71 it was perhaps an afterthought.77. καμ^σ χον^δ : probably καμία χονδρά, 'shirts of coarse quality.' For the supply of καμία λόγω ἐπιταγῆς τοῦ Ἀμιραλ-μουμιν see 1352.

78 καμ^ς Αφρ^δ καμ^ς χον^δ λς ε Π^δπ^δ καμ^ς χον^δ η γ Πεδι^α καμ^ς χον^δ ι
79 β· Πεδι^α δ Πακ⁻/ ι Εμφ^ν β

Fol. 6.]

80

ι^δ]/ ιδ μ^τ δαπ[^α αυ^τ]

81

]δ αποτρ· α⁻ ν^ο }
[Four lines.]

86

] ν^ο γ

87

] ν^ο α

88

] ν^ο }
] ν^ο }

89

Αγι^ον Πι[νον^τ] ν^ο }

90

Ποιμην α

91

γι/ νν⁻ λθ

92

/ δ/ επισταλμ⁻ τ^ον συμβ^ον εν^χ μ^ς Θ^ω/ ε ι^δ/ ιδ γρ^[α] δε μ^ς Επιφ κη ι^δ/ ιδ λ^ς φι^λ λουφι^ω μ^τ
κομισ^τ

93

σιτ^ον S ετερέ ειδη απο^τ Τουω ε^ω τ^ον Κλ^ν υπο Μα-
αμητ νι/ Αβι Αβιβ[α]

94

επικ^ε/ μ^ςδ επι⁻ παρ^ον ι^δ/ ιδ καλ^α β τ^ον
μ^ς α } ν^ο ιβ

95

σ—

τ^ε α τ^ον μ^ς ν^ο α δ^ς ν^ο ε

96

Αφρ^δ καλ⁻ α ν^ο ε τ^ε α ν^ο ε

97

ε Πεδι⁻ } ν^ο γ ≈

98

Πακαυν^ε } ν^ο γ

99

γι/ καλ^ς β S τ^ε α ν^ο ιζ

Fol. 6 δ.]

100 δ/ επισταλμ^τμ^τ τ^ον συμ[β^ον

101

σ—

[

92. φιλοκαλείας λουφίων μετὰ κομίσματος. For λουφίων see 1336, where the word appears in the form λουφοίων. As there stated, it appears to be a new word and must mean some kind of vessel. In 1336 vessels so named are employed for the conveyance of something by the canal from Babylon to Clysma. Here also naval carpenters (καλαφάται) are employed in the φιλοκάλεια of λούφια.

93. ειδη : ι. ειδῶν.

απο^τ Τουω : ἀπὸ τοῦ Τουώ. There seems no reason to doubt that Τουώ is the Gk. Θεοδοσίου, Copt. τογρω or τογω, Ar. Tahā. It occurs in its Greek form in 1460, 103.

υπο Μαμητ νι(ου) Αβι Αβιβ[α] : this person, like all those whose

IV.

names are preceded by ὑπό in this account and the following one, is not the messenger, but the superintendent of the dockyard, in this case of that at Clysma; he held that position as early as A. D. 709 (1336, 12).

94. μ^ς : corrected from ν^ο, which should have been rewritten after it.95. τ^ε : τέκτων. Something is washed out after a δ^ς.

99. After this line the clerk has begun another and then washed it out.

100. The symbol σ— is so far below this line that the line may have been continued by two shorter lines; as too l. 103.

S S

- 102 κωμ^η Αφρο^δ [
 103 τ^η αυ^τ γρ^α μ^ι τ^η αυ^τ [
 104 σ — [’
 105 γ· Πεδι^α ν^ο] γ^η
 106 [Π]ακα[ν]ν^ε ρ ν ρ λζζ [
 107 γι/ σιδηρ^{ου} μαζι^{ου} ρυ^π κ^ε/ γ ει/ καθ^α/ κ^ε/ β ν^ο] γ^η ιβ^ι
 108 συλλογ ρυ^π κ^ε/ ας κ^ε/ α ρ ιβ^ι
 109 [δ/] αλλ· εν^χ μ^ι Θ^ω/ κγ ι^δ/ ιδ γρ^α μ^ι Τ^ν α ι^δ/ ιγ τιμ· γαλ^α βουτυρ^{ου} γ εκ ν^ο α ποι^η
 βουτυρ^{ου} τ^{ου} δημ^ο υπο Θαουβα δ Ουμειρ κελλ^α μ^ημ^η δ επι^τ παρ^{ου} ι^δ/ ιδ
 110 κωμ^η Αφρο^δ γ ιδ ν^ο ιδ Εμφυτ^ε γ δ ν^ο δ Πακ⁻/ μισ^θ δ δαπαν· αγγ^α α ν^ο γ
 Αγίου Πινου^τ λαγ^η κδ ν^ο γ ιβ^ι
 111 Ψυρο^ν γ δ ν^ο δ Βουνων γ δ ν^ο δ Ποιμην γ δ ν^ο δ
 112 τ^η αυ^τ γρ⁻ μ^ι Μεσ^ο κδ ι^δ/ ιδ λ^η χει⁻ καρό δ ακ^τ/κ^τ/ δ αλλ^ω εν^τ νησω Βαβ^ν υπο
 Αλκασεμ νι· Χασαπ επικ^ε/ επι^τ παρ^{ου} ι^δ/ ιδ κ^{ου}/ δε ι^δ/ ιε
 113 χαλκ^ω/ κυπρ^{ου} κ^ε/ β δ εαν δ^ω/ απαργ^ν εκ⁻/ κ^ε/ ν^ο η γ
 114 κωμ^η Αφρ^δ χαλκ^ω/ κυπρ^{ου} κ^ε/ β ν^ο ις β/
 115 τ^η αυ^τ γρ^α Μεσ[·] κδ ι^δ/ ιδ λ^η εξαρ^τ καρό δ αλλ^ω εν^τ νησω Βαβ^ν υπο Αλκασεμ νι Χασαπ
 επικ^ε/ επι^τ παρ^{ου} ι^δ/ ιδ κ^{ου}/ δε ι^δ/ ιε
 116 τυλλ⁻ δ εαν δ^ω/ απαργ^ν κ^τ/ τυλλ^α δ δ ν^ο α
 117 ε Πεδι^α τ[ν]λλ^α θ ν^ο β Ποιμ· τυλλ^α θ ν^ο β β· Πεδι⁻ τυλλ^α ιγ δ ν^ο γ Κεραμι^{ου}
 τυλλ⁻ δ δ ν^ο α
 118 Ψυρου θ ν^ο β

Fol. 7.]

119

Αφ]ρο^δ ν^ο ε

[One line.]

121

] ν^ο ι δ σι αρ^τ κ

122

] ν^ο ς

[One line.]

103. μ^ι τ^η αυ^τ: τ^η seems to be the reading, but is, of course, a slip of the pen for του.

106. The two sums of λίτραι no doubt represent amounts of iron before and after κάθαρσις.

107, 108. For the explanation of these lines see the introduction and notes to 1369.

109. (ξεσται): the amount is not filled in.

Θαουβα δ Ουμειρ: the first is just possibly a mistake for Θαουβαν = ثوبان, Thaubān. The second is عُمَيْر, 'Umair.

κελλα(ριων): 'commissioners of stores'; cf. 1414, 43, etc.

110. λαγ^η: λαγήνων; cf. 1433, 417. κδ is a correction.

112. Αλκασεμ νι(ου) Χασαπ: Al-Kāšim b. K'ab, the superintendent of the dockyard at Babylon.

113. εκ⁻/κ^ε/: εκ τοῦ κεντηναρίου.

116. κ(α)τ(α) τυλα(ρια) δ δ νο(μισμα) α: i.e. 'at the rate of 1 solidus per 4½ τυλάρια.' After the first τυλλ⁻ the number has been omitted.

124

] ν^ο β

[Two lines.]

127

τας S δια[σ]τ[α]λ[εισ^α] π[α]ρ[α] Κο]ρρ[α νι^ο Σζεριχ

128

κωμ^η Αφρο^δ σι αρ⁻ [ρ]ν τ^ον ι ν^ο ιε κ[ρ]^θ [αρ^τ ν τ^ον κ ν^ο β] γι/ ν^ο ιζ
 / Εμφυτ^ε σι αρ^τ ε ν^ο S κρ^θρ^θ ε ν^ο δ/

129

γ^η Πεδι^α αρ^τ κ]ε ν^ο β] αρ^τ κ ν^ο α γι/ ν^ο γ]
 / β^η Πεδι^α σι αρ^τ κ ν^ο β

130

ε Πεδι^α αρ^τ με ν^ο δ] αρ^τ κ ν^ο α
 / Ψυρου σι αρ^τ ι ν^ο α

131

Σακορε αρ^τ ε ν^ο S = =
 / Αγιου Πινου^τ αρ^τ ε ν^ο S

132

Ποιμην αρ⁻ ε ν^ο S = =
 / Βουνων αρ^τ = = κρ^θ ε ν^ο δ/

133

Πακανν^ε σι αρ⁻ λ ν^ο γ

134

γι/ σι αρ^τ τ τ^ον ι ν^ο λ κρρ^θ ρ τ^ον κ ν^ο ε

135

μ Φ ιθ ι^δ/ ιδ δ/ αλλ^η γρ^α μ Π^χ ε ι^δ/ ιγ αντι των προ^χ απο^τ σακελλ^η S μερ^ο μισ^θ S νν^α
 S τ^χχ ακ^τ/κ^τ/ ον^τ ει/ παρ^αφ^λ

136

τ^ω στομι^ω ιν^δο/ ιγ ετ^ον ρε S υποστρ^ε ι^δ/ ιδ ετ^ον ρε

137

κωμ^η Αφρο^δ ν^ο ιγ] γ^η Π^δπ^δ ν^ο γ Σακορε ν^ο α β/
 αν^θ Αγι⁻ Μαρι^α ν^ο γ ορ^ον Αγι^α Μαρι^α ν^ο γ

138

Αγιου Πινου^τ ν^ο γ Βαρβαρ^ον ν^ο γ β^η Π[ε]δι^α ν^ο γ
 Πακανν^ε ν^ο α ορ^ον Αββ⁻ Ερμ^α ν^ο γ

139

ε Πεδι^α ν^ο α]

140

γι/ ν^ο κ

Fol. 7 b.]

141

μ Φαωφ^η ιθ [ι]/[ι^δ ιδ

142

γ Π^δπ^δ καλ^α

143

τ^η αυ^τ η δ/ αλλ^η [

144

τ^η αυ^τ δ/ αλλ^η [

145

[

146

κωμ^η Α[φρο^δ

147

Ψυρο[ν

127. τας (και) διασταλεια(ς): agreeing with a preceding ἀρτάβας. Supplement from 1435, 71.

128. The rates here are of some interest. Barley is half the price of wheat. The price of the latter is higher than during the governorship of Qurrah, when 1 solidus corresponded to 13 artabas (e.g. in 1335), or 'Abd-allah, when the rate was 12:1 (1433, 119). In PERF. 587 of A.D. 699 it was 20:1, so that despite some fluctuations a rise in the price of wheat was taking place. Cf. the 'Klage eines Muhammedaners über

die theueren Zeiten' in PERF. 596, a little later than this.

κρ^θρ^θ: this (= κριθῶν or κριθῶν ἀρτάβαι) is probably the reading, rather than κρ^θ αρ; cf. 1435, 72.

135. προ^χ: προχειρισθέντων in the sense of 'paid previously.'

μισ^θ S: the S (= και) is a slip of the pen.

136. υποστρ^ε: ὑποστρεψάντων, referring to the sailors and workmen; 'who returned.'

141. Φαωφ^η ιθ: or Φαωφι θ, but the reading in the text seems the most probable, and cf. l. 135.

- 148 [μ Αθ]υρ λ ι^δ/ ιδ γρ^[α] μ^[γ] Αθ^[υ]/ τ ι/[^δ τ^η αυτ] λ [σιδηρ^ε υπουρ^γ τ^ω καρ^αρ^α επ]ι^{[τ}
πα]ρ^[ου] ι^[δ]/ ιδ αγγ^γ γ επι μ^ημ^η τ
- 149 Αφρο^δ αγγ⁻ β ε Πεδι^α [αγγ^α α]
- 150 δ/ αλλ^η εν^χ μ Αθ^[υ]/ ζ ι^δ/ ιδ γρ^α μ Επιφ[·] β ι^δ/ τ^η αυτ λ κτιζ^ε S φιλοκ^λ/ S εξαρ^τ πλοι^ω
τ^{ου} Κλ^υ υπο Μαμεδ
- 151 νι· Αβι Αβ^α επικ^ε/ επι^τ παρ^{ου} ι^δ/ ιδ ετ^{ου} ςς ακ^θ/ ι
ν^ο ες γ[·] αγκ^υ/ σιβ^ε η ν^ο δβ/
- 152 ————— τυλλ⁻ ν ν^ο ι θ ν^ο κς
- 153 κωμ^η Αφρο^δ ακ^θ/ ε εκ ν^ο ς ιβ[·] ν^ο βς γ[·] ιβ[·] αγκ^υ/ σιβ^ε ε εκ ν^ο ς ιβ[·] ν^ο βς γ[·] ιβ[·]
τυλλ^α λ τ^{ου} ε ν^ο τ
- 154 γ· Πεδι^α ακ^θ/ β ν^ο α ζ αγκ^υ/ σιβ^ε α ν^ο ς ιβ[·]
- 155 β Πεδι^α ακ^θ/ α ν^ο ς ιβ[·] αγκ^υ/ σιβ^ε α ν^ο ς ιβ[·]
- 156 Εμφυτ^ε = = = =
- τυλ^λ ε ν^ο α
- 157 Ποιμην = = = =
- τυλ^λ ε ν^ο α
- 158 Σακοορε = = = =
- τυλ^λ ε ν^ο α
- 159 Πακαυν^ε ακ^θ/ β ν^ο α ζ = =
- τυλ^λ ε ν^ο α
- 160 ε Π^δπ^δ = = [αγκ/]^υ σιβ^ε α ν^ο ς ιβ[·]

Fol. 8.]

161

]ρ⁻ καλ⁻

162

φιλο]κ^λ/

163

] ν^ο ε

[One line.]

165

ρ]ουζικ^ο/ Μωαγ^α

[One line.]

- 167 [κωμ^η Αφρο^δ σι αρ^τ ,αριδ ε Πεδι^α σι αρ^τ τ β Πεδι^α σι αρ^τ σ]
- 168 [Πακαυν^ε αρ^τ ο Ποιμην αρ^τ ι Βουνω]ν αρ^{ιτ} ε
- 169 Ψυρου [αρ^τ] ιε γ Πεδι^[α] αρ^τ] σ μονν^α αρ^τ πγ

148. The supplement from 1435, 34, q.v. The entry is out of order, as the next is only for Athur 7th.

150. κτιζ^ε : ζ. κτίσεως.

151. Αβι Αβ^α: the name is 'Αβι 'Αβιβα, but the line above

β seems to be the over-written α, which in these papyri becomes a mere symbol; ζ. probably 'Αβ(ιβ)α.

167-169. The supplements from ll. 54, 55.

- 170 Σακορε [α]ρ^τ γ
 171 γι/ σι αρ⁻ β
 172 μ Αθ^υ/ ιη ι^δ/ ιδ δ/ πιτ^τ/ ενεχ^θ δ/ Μην^α Κερκερ στρ^τ απο πολ^ε Απολλων
 173 δ^θ/ ξ σπερμαβολι⁻ ν^ο μβ β/ ξ μερ[·] φορ^ε καμ^λ ν^ο κ ξ απαρ^γ σιτ^{ου} εμβολ[·]
 ι^δ/ ιβ ν^ο κ β/
 174 S τρ[·] αλφ^ω Μουν^χ ν^ο θς
 175 μ Αθ^υ/ κ ι^δ/ ιδ γρ^α μ Φ ια ι^δ/ ιδ ξ συμπλ^η φιλοκ^λ/ καρό S ακ^τ/κ^τ/ S αλλ[·] εν^τ νησω
 Βαβ^υ υπο
 176 Αλκασεμ υι[·] Χααπ επικ^ε/ επι^τ παρ^{ου} ι^δ/ ιδ κ^{ου}/ δε ι^δ/ ιε ετ^{ου} ςξ χαλκ^ω/
 κυπρ^{ου} κ^ε/ γ
 177 σ — τιμ[·] αυ^τ εκ^τ/ κ^ε/ ν^ο ε β/
 ιι/ ν^ο κ
 178 κωμ[·] Αφρο^δ χαλκ^ω/ κυπρ^{ου} κ^ε/ β ν^ο ιγ γ ε Πεδι⁻ κ^ε/ S ν^ο γ γ λ οφ^ε ζητ^θ Βικ⁻/
 πι/
 179 Πακανυ^ε ομ^ο κ^ε/ S [ν^ο] γ γ λ οφ^ε ζητ^θ δ/ Βικ⁻/ πι/
 Fol. 8 δ]
 180 δ/ αλλ[·] εν^χ μ Τ^υ [
 181 ι/[^δ
 [Four lines ?]
 186 εποικ/ Πα[κανυ^ε
 187 γ· Πε[δ]ι[^α
 188 γι/ αγγ^α ε σ^υ ν^ο γ αποτρ^ο κ/ στ[ρ^α] ν^ο με
 189 δ/ αλλ[·] ενεχ^θ μ Τ^υ β ι^δ/ ιδ γρ^α μ Π^χ ε ι^δ/ ιδ ξ μερ^{ου} δαπαν[·] υπουρ^γ του Αμιραλμ^{ου}
 εν Αιγ^η μμ^ιβ επι^τ παρ^{ου}
 190 — ιν^δο/ ιδ ετ^{ου} ςς αρ^θ ν^ο ξ
 191 κωμ^η Αφρο^δ ν^ο ιε αν^θν^θ Αγι⁻ Μαρ^ια ν^ο βς Αγι^{ου} Πινου^τ ν^ο β/
 Εμφ^υ ν^ο γς
 192 Βουνων ν^ο S ε Πεδι^α ν^ο η Ποιμην ν^ο γ
 γ· Π^δπ^δ ν^ο ζ β/
 193 μον^α Φαροου ν^ο γ μον^α Βαρβαρ^{ου} ν^ο γ Σακορε ν^ο γ
 Ψυρου ν^ο α
 194 Πακανυ^ε ν^ο ε γ β· Πεδι^α ν^ο ες γ Κεραμι^{ου} ν^ο β γ
 μον^α Ταρο^{ου} ν^ο γ
 195 ορους Αγι^α Μαρ⁻ ν^ο γ Αββ^α Ερμαω^τ ν^ο γ
 196 γι/ επισταλμ^τ ιη ν^ο ξ

172. πιτ^τ/: πιττάκιον.στρ^τ: στρατιώτου.173. σπερμαβολι⁻: *l.* σπερμοβολίας; cf. Oxy. Pap. 133, 13. This word and not σπερμοβόλη should be read in the index to Vol. III of the present catalogue. This requisition is evidently one for miscellaneous expenses. It is to be noticed therefore that it is called a *πιττάκιον*, not an *ἐπιστολή* or *ἐπίσταλμα*.

178. λ κτλ.: this and the similar entry in the next line, though probably in the same hand, are in blacker ink than the rest of the page, and are therefore probably a later addition. The

reading is presumably *λοιπαζόμενα* (*sc.* *νομίσματα* or, less likely, in the singular with *κενηνάριον*) *ὀφείλοντα ζητηθῆναι διὰ* (so in l. 179; here omitted) *Βίκτωρος πιστικοῦ*.181. From the line above l. 186 and the non-occurrence of any heading between ll. 180 and 186 it would appear that the whole intervening space was occupied by the specification of the *ἐπίσταλμα* which begins in l. 180. Perhaps the same requisition as in 1435, 76 ff.196. *ἐπισταλμα(α)τ(α) ιη*: *i. e.* there were 18 places to which an *ἐπίσταλμα* (in the form of an *ἐντάγιον*) was sent.

Fol. 9.]

197

] ν^ο ια δ'

198

] β ν^ο ας

199

] α ν^ο ς δ'

[Three lines.]

203

]ι·[]

ναυ^τ ι ν^ο ι

204

β [Πεδι^α ναυ^τ] ε ν^ο ε [ναυ^τ] η ν^ο η καλ⁻ α ν^ο ιΒουνων ν^α α ν^ο α

205

Ψυρου [να]υ^τ α ν^ο α [ναυ^τ] β ν^ο βΑγιου Πιν^τ ν⁻ α ν^ο α

206

γι/ ναυ^τ ςδ ν^ο ςδ καλ^α δ ν^ο μ

207

δ/ αλλ· εν^χ μ γρ^α μ τ· αυ^τ ρ αποτροφ^η ναυ^{ττ} ιε εκ ν^ο ας εκ⁻/ ναυ^{ττ} λ κ^ο^ν/ Αιγ^π

208

κωμ· Αφρο^δ ναυ^τ β ν^ο γ ε Π^δπ^δ ν^α α ν^ο ας γ· Π^δπ^δ ν^α α ν^ο ας

209

Πακαυν^ε ναυ^τ β ν^ο γ Εμφ^ν ν^α β ν^ο γ Βουνων ν⁻ α ν^ο ας

210

Κεραμιο^ν ναυ^τ α ν^ο ας Ψυρο^ν ν^α β ν^ο γ Αγιου Πινου^τ ν^α α ν^ο ας

211

Σακοορε ναυ^τ α ν^ο ας ανν^θ Αγι⁻ Μαρ⁻ ν^α α ν^ο ας

212

γι/ ναυ^τ ιε ν^ο κβς

Fol. 9b.]

213

δ/ αλλ· εν^χ [

σ

214

ε Π^δπ^δ [

215

Ποιμ^η [

216

γι/ [

217

δ/ αλλ^η εν^χ μ [

218

[

219

κωμ^η Αφ^ρρο^δ

220

ορους Αγι⁻ Μαρ⁻ κ^θ^θ/ [

221

ορους Αββ^α Ερμ⁻ κ^θ/ λς [ν^ο α μον^α Τ]αροο^θ κ^θ/ λς [ν^ο ακ^θ/ λς ν^ο α

222

ε Π^δπ^δ κ^θ/ ιη [ν^ο] ς [μον^α] Φαροου κ^θ/ λς [ν^ο αα]ν^θ Αγι⁻ Μαρ⁻ κ^θ/ ιη ν^ο ς

223

μον^α Βαρβαρ^ον κ^θ/ λς ν^ο α γι/ αλ^ν κ^θ/ φος [ε]ι/ ν^ο [ι]ς

224

δ/ αλλ· εν^χ μ Μ^χ ίζ γρ^α μ Τ^ν ζ ι^δ/ τ· αυ^τ ς συμπλ· χαλκ^ω/ κυπρ^ον κ^ε/ β εκ ν^ο ε β/ λ
κ^ο^ν/ θαλ⁻ υπο Αλκασεμ νι· Χααπ204. ν^ο ι: after ι, θ or ε is washed out.

207. μ(ηνος): the name of the month was not filled in.

ρ: περί, as in the minutes of the letters.

217. ενχ(ωρισθεισης): ε corrected from γ.

224. θαλ⁻: θαλάσσης.

Αλκασεμ νι(ου) Χααπ (και) Ιεζιδ νι(ου) Αβιεζιδ: the first of these two persons was the superintendent of the dockyard at Babylon. This may serve as a slight indication of the nature and sphere of operations of this κούρσον θαλάσσης; cf. general introduction. συμπλ· is a correction.

- 225 S Ιεζιδ νι· Αβιεζιδ ιν^δ/ ιε ετ^{ον} ςζ
 226 κωμ· Αφρο^δ χαλκ^ω/ κυπρ^{ον} κ^ε/ α ν^ο τ β/ β· Π^δπ^δ ρ ν ν^ο γ γ
 Εμφ^ν ρ κε ν^ο α β/
 227 Ποιμην ρ κε ν^ο α β/
 228 γι/ κ^ε/ β ν^ο ι γ γ
 229 δ/ αλλ^η εν^χ μ Μ^χ ι γ ι^δ/ ιδ γρ^α μ Αθ^υ/ τ ι^δ/ ιδ παρασχ^ε ς τιμ[·] των υποτεταγμ^ε ει^δ/
 δαπαν^[η] S τρ[ο]φ[·] αλφ Αραβι^κ/ νο^τ
 230 σ^{ον} εν^δ παγαρχ μμ β επι^τ/ παρ^{ον} [ι^δ]/ ιδ αρ^θ ν^ο β δ'
 σ
 231 εν απαργ^ν ν^ο β β/ ου^τ προβ^α δ εκ ν^ο ς ν^ο β [ελαι]^{ον} μ^ε α γ τ ν^ο β/ S απ εμβολ^λ
 σι αρ^τ ς [·.]^{ον} [·. . . .] . . .^θ [·.] .^ν κ^ε/ ε [ν]^ο ι β

Fol. 10.]

Col. I.]

- 232] κς S δ[απ^α? παρα]φύλλαγ· στομ^ω Διγ^π
 233] Θεου κελ^ε απ· εμβολ^[η]]
 234] ελα[ι]^{ον} [γ] ζ τ^{ον} μ^ε γ [οξ]^{ον} γ ζ τ^{ον} μ^ε ιε αλ^ν κ^θ/
 α δ' 'τ^{ον} λς' ν^ο κδ μ^[η]
 235] γ ζ ν^ο ε κδ μ^η γ ζ ν^ο κδ κ^θ/
 α δ' 'ν^ο κδ'
 236] γ ζ ν^ο δ' γ ζ ν^ο κδ κ^θ/
 α δ' 'ν^ο κδ'
 237] γ ζ ν^ο ε κδ μ^η γ ζ ν^ο κδ κ^θ/
 α δ' 'ν^ο κδ'
 238] γ ζ ε κδ μ^η γ ζ ν^ο κδ κ^θ/
 α δ' 'ν^ο κδ μ^η'
 239] γ ζ ε κδ [μ^η] γ ζ ν^ο κδ κ^θ/
 α δ' 'ν^ο κδ'
 240 α λ^[ν] κ^[θ]/ ις ν^ο δ' κδ . [·.] . . [

229. παρασχ^ε κτλ.: παρασχεθέντα (i.e. νομίσματα) ὑπὲρ τιμῆς τῶν ὑποτεταγμένων εἰδῶν δαπάνης καὶ τροφῆς ἀλόγων Ἀραβικοῦ νοταρίου συνόντος ἐνδόξῳ παγάρχῳ. τροφῆς ἀλόγων, as appears from the articles specified, is to be taken separately from δαπάνης, as a single phrase; the meaning of the whole is 'for the maintenance of an Arab notary and the keep of his horses.' This shows that Arabs formed part of the staff of provincial government offices, and also furnishes an illustration of the regular employment of notaries in the capacity of messengers.

232 ff. There is a difficulty as to this folio. It consists of two fragments which the fibres show to be continuous. On both *recto* and *verso* the writing on each fragment has no connexion with that on the other. No other folio of the book has the entries arranged in double columns; and as there is a gap between the small strip of f. 10 which was still connected with f. 9 and the first of the two fragments, it is just possible that f. 10 is really lost and that these two fragments represent two folios of one folded sheet. The writing of the two columns seems, however, too near together for this, and, moreover, there

is no trace, as in all the other folios, of the holes for the string which bound the book together. It is therefore very improbable that Cols. I and II are separate folios, and we must conclude that for some reason the entries on this folio were arranged in two columns.

233. κελ^ε: κελεύοντος; cf. 1370, 17; or κ(α)τ(ὰ) Θεοῦ κελε(υσιν).

234. ελαιον κτλ.: the sum written above is the total price, which is as nearly correct as the fraction system will allow.

οξου(ς) (ξέσται) ζ: above the ζ, ν^ο κδ', the total price, has been written, but apparently washed out later.

236. γ ζ ν^ο δ': the figure seems to be ζ. It is extraordinary, therefore, that the result is stated as $\frac{1}{4}$ s. while in other cases the price of the same quantity is given as $\frac{1}{8}$ s. Perhaps the difference here is due to the roughness of the fraction system, an attempt being made to make up a previously stated total exactly, which might not have been possible had the fractions here been given as $\frac{1}{8} + \frac{1}{4} + \frac{1}{8}$. It is to be noticed that a uniform quantity of salt costs in ll. 234, 238, $\frac{3}{4}$ s., and in ll. 235-237 $\frac{1}{4}$ s.

- 241 [δ/ αλλ· εν^χ γρ^α Π^χ ε ι^δ/ ιγ ζ συμπλη^η μ]ι^σ τ^ω υποτεταγμ^ε ναυ^τ ον^ι δ τ^η υμ^ε
κωμ^η
- 242 [σταλ^ε ει^τ Ανατο^λ λ ναυτικ^{ον}/ ακ^τ/κ^τ/ S δ]ρ^ο ρ^ο κ^{ον}/ ι^δ/ ιβ εξελθ^ο/ απο Λαοδικ^α/ [S]
επανελ^θ επι^τ παρ^{ον} ι^δ/ ιγ
- 243 [κωμ^η Αφρο^δ Ιω^α Απα Τηρ ν^ο } Φο]ιβ^α Τζαμουλ ν^ο } Φοιβ^α Διον^η ν^ο } Γεωρ^γ Βαρ^[θ] ν^[ο] }
244 συ]μπλη^η μισ^θ Μουσai^{ον} Ψον απο Αφρο^δ σταλ^ε ει/ Ανατολ^η ν^ο }
245 χ]ορ^τ αρ^{ον} δ εκ ν^ο α S μερ^ο τρ^ο αλφ ιδ αλλαγ^η χω^ρ
246 [Μουναχ^θ] Καεις υι· Δειαρ επικ^ε/ μ^ημ^η δ επι^τ παρ^{ον} ι^δ/ ιδ
247] ε Π^δπ^δ χορ^τ αρ^{ον} α γ· Π^δπ^δ χορ^τ αρ^{ον} α
248 ?χα]λι⁻ β εκ ν^ο δ' ν^ο } μισ^θ αρ^χσταβ^λ ν^ο β
249] πασμαγ^δ β ν^ο } μισ^θ ιπποκ^ο/ ον^ι α ν^ο α }
250] σαγ^θ κ^ε/ δ ωμοβ^ν μ
251] Ψοιου δι^{οι} ωμοβ^ν ε δ^τ/ σκ^δ/ ωμοβ^ν ις
252] Απολλω ηγ^ν σαγ^θ κ^ε/ α

Col. II.]

- + [
- + σταλ⁻ δ/ [. . . .] βερι^δ S Κοσμα στρ^α απο χ^[ω] Ψιβ^α
- 255 σταλ⁻ δ/ Κο[σμα] απο^χ Ψιβ^α ζ πρ^ο δαπαι^[η]
[δα]παν· Μουση υι Νοσα[ειρ]
αμφιβ^λ τ· ενεχ^θ μ Θ^ω/ θ ι^δ/ ιε παραλ[
ρυνπαρ^{ον} κ^ε/ [
- σ—
- 259 κω[μ^η Αφρο^δ
[One line?]
- 261 Βαβυλων· γ[
- ε Πεδι⁻ [
- γ Πεδ[ι]⁻ [
- β Πεδι⁻ [
- 265 Πακαυν^ε [

241-243. Supplements from 1435, 64-66.

242. Λαοδικ^α: Λαοδικείας or, as in 1435, 65, Λαοδικίας. The place meant is doubtless the Laodicea on the Syrian coast. As the fleet started from there, it was perhaps the head-quarters of the κοῦρσον Ἀνατολῆς.

245. S: a slip of the pen for Σ.

246.] Καεις υι(ου) Δειαρ: K̄ais b. 'Ayyār; it is not clear whether this name should be preceded by δ(ιὰ) (meaning that this person brought the ἐπίσταλμα) or by ὑπό (meaning that he was the superintendent of the posting-station).

249. πασμαγ^δ: cf. l. 59, note.250. σαγ^θ: for this obscure word cf. 1414, 16, etc.

ωμοβυ(ρσια?): cf. 1416, 41.

251. σκ^δ: l. probably σκυτέων.252. ηγ^ν: perhaps ἡγουμένου, prior (of a monastery).

253. +[: apparently a new heading.

254. χω(ριου) Ψιβ^α: from the next line, as this Cosmas was probably the same as the person there mentioned. Ψιβ^α is perhaps Ψιβανωβερ; cf. the τόπος of that name which occurs

several times in 1419, etc.

255. πρ^ο: προχρείας or προτελείας.

256. Μουση υι(ου) Νοσαιρ: Mūsā b. Nušair, the conqueror of Spain; cf. 1350, 5. Mūsā left Spain about the beginning of A. H. 95 and began a triumphal march to Damascus, arriving in Fustāt in Rabī' I. of A. H. 96 = Dec., A. D. 714 (Weil, *Gesch. der Chalifen*, I. p. 541). With this agrees 1435, 125, where a charge in connexion with Mūsā falls ἐπὶ τ(ῆς) παρού(σης) ἰ(ν)δ(ικτιόνος) ιγ (A. D. 714-715). The δαπάνη was no doubt in connexion with his visit to Fustāt, where he was magnificently entertained.

257. αμφιβ^λ: this is written slightly above the line, and is no part of the main entry. Its meaning and extension are doubtful; as it is apparently a note on the following entry it may be some part of ἀμφιβάλλω or ἀμφίβολος, implying that there is some doubt as to its correctness, but this is quite conjectural. It occurs again in ll. 303, 306 a. τ^ρ would seem to be τῆς, agreeing with a noun understood or lost in the lacuna.

Εμφυτευτ^ωΑγι^{ον} Πινουτι^ω

Ψυρου

Ποιμην

270

γι/ μασζι^ω ιθ ει/ κ^α/ δ/ [

Fol. 106.]

Col. I.]

α]μμ^α ιγ ξοι^δ ιγ
αγ]γ ι αμμ⁻ γ ξοι^δ .] γ β .
] β = [.]

275

] = = σπ^ν ν] ε Πεδι^α .. [. . .] τ^ε α ν^ο βς] καλ^α ς ν^ο ας] ς ν^ο ας

280

] α ν^ο βς πρι^τ α ν^ο βςεν^τ ν]ησ^ω Βαβ^ν μμ^ε] γ Πεδι^α καλ^α α ν^ο ζς αγγ⁻ Ψυρο^ν καλ⁻ αγγ^α α ν^ο γς δ'καλ^α α ν^ο] ζς β Πεδι⁻ αγ^ι α ν^ο γς δ' Πακαυν⁻ καλ^α α ν^ο ζς

284

μ^τ κομισμ^τ σ]ιτ^{ον} απο^τ Τουω ε^ω τ^{ον} Κλ^ν μμ^δ οντ^ω κα]λ⁻ β ν^ο ιβτ^ε α ν^ο ε

285

] καλ^α ς ν^ο γ Πακαυν⁻ καλ⁻ ς ν^ο γ] μμ^τ δ^τ/ κωμ^η Αφρο^δ καλ^α α ν^ο θς] ν^ο κ β/ή] σ^ν ν^ο γ δ^τ/ ον⁻ εν Βαβ^λ ν^ο κη] ν^ο βς

290

] ν^ο ζ γ κδ

Col. II.]

Πετρ^{ον}] [σα]γ^θ κ^ε/ α [Βικ^τ/ [] ρ λ [ε Πεδι^α μασζ^ε = ε[. .]^ν α [Εμφ^ν = = [

295

ορους Αγι/ [Μαρι]⁻ ε ε [γι/ ωμ[οβ]^ν μ σαγ^θ κ^ε/ δ μασζ^ε [+ δ/ αλλ[·] ενεχ^θ μ Φ[αωφ[·] .] ιδ^δ/ ιδ γρ Πχ ε ιδ^δ/ ιγ ς [270. μασζι^ω: a misspelling of μαζιον (sc. σιδήρον).
κ^ε/: καθαρισιν.282. αγγ(αρενται): the number of ἀγγαρευται has not been filled in; so with καλ(αφάται) after Ψύρου. αγγ⁻ is very likely a later addition.

284. Cf. ll. 92, 93. This and the following lines of this column are written with a thinner pen than the foregoing but probably by the same hand.

293. μασζ^ε: μασζεστ.ε[. .]^ν: certainly not ωμοβ^ν.

- κωμ⁷ Αφρο^δ [] ε Πεδι^α []
 [Πα]κανν^ε ν^ο []
 300 Ποιμην ν^ο γ []
 Σ τιμ⁷ ειδων δαπαν· Σ τροφ⁷ αλογ^ο Γραικ[·]/ ν[ο^τ
 εν απαργ^ν ν^ο β β/ ουτ^ω προβ^α δ ν^ο []
 αμφιβ^λ ε[ν ει^δ] σι αρ⁻ δ κρρ^θ ι αλ^ν κ^θ/ []
 Τ^ν ζ Σ τιμ⁷ χαλκ^[ω]/ κυπρ^ω κ^ε/ β λ συμπληρ⁻ κουρ[σου]
- 305 κωμ⁷ Αφρο^δ χαλκ^ω/ κ^ε/ α ν^ο ε β/ []
 306 επ^{οι} Ποιμην ε ρ κε ν^ο α β/ []
 306 α αμφιβ^λ
 307 α Παχ^ω ε ι^δ/ ιδ Σ τιμ⁷ ειδων δαπαν⁷ Σ τροφ⁷ αλογ^ω Βικ[τ^ω
 308 αυτ^{ον} Βικτωρ ν^ο ε γ ή ουτως πρ^β ε εκ ν^ο Σ ν^ο [γ
 308* λχ δ⁻/ χ[]
 310 κωμ⁷ Αφρο^δ ν^ο δ ουτ^ω προβ⁻ ε ν^ο γ []
 Πεντε Πεδι⁻ ν^ο β γ ή οξ^{ον} μ⁻ ι ν^ο α []
 Γραικ^{ον}/ νοτ⁻ α ν^ο β ή ουτ^ω πρ^β β ν^ο [α
 αμμαλι^τ ον[·] α μη λαμβ⁻ ρογ⁻ ν^ο α γ ιβ[·] []
 εποικ/ Πακανν^ε ν^ο α γ ιβ[·] ουτ^ω προ^β α [ν^ο Σ
 β Πεδι^α απ εμβολ⁷ σι αρ⁻ β κρρ^θ []
 315 λ τ^ω καρρ^α Βαβυλ^ω χαλκ^ε/ ουτως κωμ⁷ Αφ[ρο^δ

Fragm. I recto.]

Γεωρ]γιου Ενωχ πι^τ/ απ[ο
 ν^ο] γ Πακανν^ε ν^ο γ []
 [] []
]' Πδουκη [...]· ο^τ αυ^τ []

Fragm. I verso.]

- 320 Εμ]φν^τ []
 [] []
 γ]ρ⁻ δε μ Παχων ε ι^δ/ τ· αυ^τ Σ μ[ισ^θ
 [] τ· υμ^ε κωμ· []
 [] ε Πεδιαδω[ν
 325 [] [Ποιμ]ην []

301. Γραικ(ου) νοτ(αριου): 'a Greek notary'; cf. l. 229. δαπάν(ης), as there, goes with νοταρίου, not with ἀλόγ(ω)ν.

303. κρρ^θ: cf. note on l. 128.

304. κυπρ^ω: ω written, as often, for ο = κύπρου.

307. α: the bearing of this numeral is not clear.

308*. At first overlooked, and therefore numbered thus to

avoid altering the numeration of the following lines. The meaning is not clear; δ⁻/=διὰ τῶν (or τοῦ). χ may be χ[ω(ρίων).

312. ἡ ἀμμαλίτου ὀνόματος ἐνὸς μὴ λαμβάνοντος ῥογάν. The money is for his δαπάνη.

315. χαλκ^ε/: χαλκείς.

319.]· ο^τ: apparently not ἀπο^τ.

Fragm. 2 *recto*.]

330

]	ν ^ο ια)	
]	ν ^ο ε γ ι β	
]	γ ι β ταξι ^δ βερι ^δ	ν ^ο)
]	γ τιμ ^γ χαρ ⁻ αγρ ⁻	ν ^ο) κ δ
]	ναυ ^λ πλοι ^ω βαστ ^α δημ [•] ε ^ω Βαβ ^λ	ν ^ο γ
]	μιο ^θ συμ ^χ λ υπουρ ^γ	ν ^ο γ
]	ν ^ο ις) γ ι β	
]	ν ^ο :	
]	ν ^ο :	

Fragm. 2 *verso*.]

335

γ ι /	[
λ	[
ως πλει ^{ον} δε .	[

326 ff. It is very doubtful whether this fragment belongs to the present account at all. The hand seems different, and the character of the entries on the *verso* is unlike anything else in the account. The fragment is, however, given here for convenience, as it may possibly be a later addition to the account.

328. ταξι^δ βερι^δ: *L. ταξιδίου βερεδαρίου. ταξίδιον* occurs frequently in the Coptic texts, apparently in the sense of *expedition*, the meaning given by Soph., *s.v.* (Crum). Here it probably means the wages or *δαπάνη* of a courier; *cf.* 1440, 4.

329. χαρ⁻αγρ⁻: χαρτίων ἀγράφων.

PAPYRUS 1435.—A. D. 715-716.

Inv. No. 1497. Imperfect book; the remains indicate an original size of at least 11 folios, with protocol; 1 ft. 3 in. × 1 ft. 1-1³/₄ in. Written in a round minuscule of medium size. Much damaged.

THIS account, as has been said in the introduction to 1434, relates to the same period and largely to the same requisitions as that papyrus, though owing to the loss of a good deal of 1434 the present book contains a number of requisitions not to be found there. It gives the quotas of each requisition assigned to Aphrodito and οἱ ὄντες ἐν Βαβυλῶνι. The many difficulties and points of interest are discussed in the notes.

- 10 $\sigma\tau\chi$ Παχ^ω € [ι/δ] τ^η αυ^τ αντι των προ^χ απο^τ σ]ακελλ. \mathcal{S} [μ]ερ^[ο] μισ^[θ] [ν^a]ν^α \mathcal{S} τεχίνυ
ακ^τ/κ^τ/ ον^τ ει/ παρ-φ^λ τ^ω στρομι^ω [ν^o ι]γ^ς
- 11 ιδι^α κωμ^η ν^ο θ μερ[·] Βαβ^{υλ} ν^ο δ^ς
- 12 Επιφ [β ι]^δ/ ιδ^ι λογω κτισ^ε \mathcal{S} φιλοκαλει^α \mathcal{S} [εξαρ^τ πλοι^ω] τ^ον Κλ^ν υ[πο] Μααμεδ υι[·] Αβιβ-
επικ^ε/ [ν^o ια]γ^ς
- 13 απο γρον^τ η \mathcal{S} ανω € εκ ν^ο [\mathcal{S} ιβ^ν ν^ο β^ς γ^ς ιβ^ς] αγκ^ν/ σιβ^ε € εκ ν^ο \mathcal{S} ιβ^ν ν^ο β^ς γ^ς ιβ^ς
τυ^λ λ τ^ον € ν^ο \mathcal{S}
- 14 ιδι^α κωμ^η ν^ο ζ^ς [γ φ^λ β] μερ[·] Βαβ^υ ν^ο γ^ς γ^ς ιβ^ς μή φ^λ η
- 15 Επιφ [· ι^δ/] τ^η αυ^τ λογω υπουρ^γ μασγι^δ Ιερο[υσο^λ] υι[·] Ιεζιδ αγγ^α α μ^μ \mathcal{S} σ^ν ν^ο \mathcal{S}
αποτρ[·] κ/ στρ^α [ν^o δ^ς]
- 16 ιδι^α κωμ^η ν^ο γ μερ[·] Βαβ^υ [ν^o] α^ς
- 17 Επιφ [κ]η [ι^δ]/ [τ^η α]υ^τ λογω φιλοκαλει- λου[φ^ι μ^τ κομισ^τ σιτ^ον \mathcal{S}] εται^ρρ[·] ει^δ/ απο^τ Τουω
ε^ω τ^ον Κλ^ν μ^μ δ [ν^o ι]α
- 18 κ[α]λ^[α] α τ^ον μ^ν ν^ο α^ς ν^ο \mathcal{S} τ^ε [α τ^ον μ^ν α δ^ν ν^ο] €
- 19 ιδι^α κωμ^η ν^ο ζ [γ] μερ[·] Βαβ^υ ν^ο γ β/
[γι/ ν^ο] γι/ ν^ο κ^ς [·] ιβ^ς κ^δ μή η

Fol. 2 b.]

- 21 Με[σ^ο] κ ι^δ/ ιδ^ι \mathcal{S} τι[μ^η σ]ι[δ]ηρ^ον λ[·] χρει^α καρρ^α \mathcal{S} αλλω επιταγμ^τ τ^ον δημ^ο κ^ον/ ιν^δο/ ιε
ετ^ον \mathcal{S} ζ [ν^o ις β/]
- 22 σιδ[η]ρ^ε ρυ^π κ^ε/ γ κουφιζ[·] το γ μερ[·] \mathcal{S} απουσι⁻ λ[·] καθ⁻/ κ^ε/ β
- 23 ιδι^α κωμ^η [ν^o] [ι]α \mathcal{S} μερ[·] Βα[β]υ^λ ν^ο ε^ς
- 24 Θ^ω/ [·] ι^δ/ τ^η αυ^τ λογω φιλοκαλει^α πλοι^ω τ^ον Κλ^ν καλ^α α επι μ^ημ^[η] \mathcal{S} μισ^θ \mathcal{S} δαπαν[·]
σ^ν ν^ο \mathcal{S} αποτρ^ο [ν^o θ^ς]
- 25 ιδι^α κωμ^η ν^ο \mathcal{S} γ μερ[·] Βαβ^υ ν^ο γ \mathcal{S}
- 26 ι^δ/ τ^η] αυ^τ λογω νεολκ^ν/ \mathcal{S} κτισ^ε \mathcal{S} φιλοκ^λ/ \mathcal{S} ρο[γ]^α [Μωαγαρι^τ ? α]κ^τ/[·]κ^τ/ \mathcal{S} αλ^λω
εν^τ νησω Βαβ^υ μ^μ € [ν^o] μα β/
- 27 αγγ⁻ β^ς εκ ν^ο \mathcal{S} δ^ν εκ^τ μ^ν ν^ο ζ^ς [·] τ^[ο]ν μ^ν ν^ο ις β/
- 28 σιδρ^χ β^ς εκ ν^ο α^ς δ^ν εκ⁻/ ν^ο ιζ^[ς]
- 29 ιδι^α κωμ^η [ν^o κζ^ς δ^ν φ^λ δ μερ[·]] Βαβ^υ ν^ο ιγ^ς γ^ς κ^δ φ^λ η

10. Cf. 1434, 135.

12. 1434, 150f.

13. απο γρον^τ η \mathcal{S} ανω €: *L.* ἀπὸ γρόνθων η καὶ ἄνω €, *i.e.* 'of 8 palms long and upwards, 5.' The articles referred to are acacias, as appears from 1434, 153.

14. φ^λ: *L.* φύλλεις. A *follis* was the 12th part of a carat. The reckoning is not in the other accounts so minute in the case of ἀρίθμια.

15. It appears from this that work was even yet going on at the mosque of Jerusalem. Probably ὑπό (of the architect) rather than δ(ιά) (of the messenger) should be read, since in l. 76 the same man seems to occur, and it would be a curious coincidence that both the requisitions relating to Jerusalem should be brought (at different dates) by the same messenger. In 1334, 1 the architect of this mosque seems to be Yazīd b. Tamīm. Perhaps the present person was his son, who had succeeded him in the post.

αποτρ[·] κ/ στρ^α: cf. note on 1434, 16.

17. 1434, 92 ff.

20. As the second sum is apparently the total for Babylon, that for ἡ ἰδία κώμη must have come in the portion lost from the middle. Owing to the loss of the sums in l. 7 and of one fraction in the total for Babylon, it is impossible to restore what is missing. The η at the end is the 8 *folles* of l. 14.

21. αλλω: *sic*.

22. σιδ^ηρ^ε: *sic*, apparently; *L.* σιδήρου. For the explanation of this line see the introduction and notes to 1369.

26. νεολκ^ν: probably some derivative from νεολκέω (νεωλκέω). The ν would seem to point to an erroneous form νεόλκυσις or νεόλκυμα, perhaps by confusion with ἔλκω.

ρογα(s) Μωαγαρι(ων): if this is the reading, Μωαγαριτών is of course to be taken with ρογᾶς only; the construction is similar to 1434, 229, δαπάνης καὶ τροφῆς ἀλόγων Ἀραβικοῦ νοταρίου.

αλλω: *sic*.

- 30 $\iota^{\delta}/\tau]^{\eta}$ αυτ \S μερ^ο μισ^θ \S οψωνι^{ου} Τωλ^ο ο[.] σ^ν σι αρτ η τ^{ου} μο^δ
ν^ο ε γ
- 31 $\iota\delta\iota^{\alpha}$ κωμ^η [ν° γ] β/ $\mu[\epsilon]p^{[o]}$ Βαβ^ν ν^ο α β/
32 \S τιμ^η χαλκ^ω/ κυπρ^{ου} κ^ε/ β λ [ν° εκ ν^ο] η γ [ν° ι] β/
33 $\iota\delta\iota^{-}$ κωμ^ο ν^ο ι[α ιβ] φ^λ [δ] $\mu[\epsilon]p^{[o]}$ Βαβ^ν ν^ο ε] κδ φ^λ η]]
- 34 Α[θ/]^ν ε $\iota^{\delta}/\tau]^{\eta}$ αυτ λογω σιδηρ^ε υπουρ^γ τ^ω καρ^α[ρ^α] . [. \S] \S μισ^θ \S δαπαν^ο
εκτ/ αν^δ τ^{ου} μ^ε [ν°] δ' ν^ο ε
- 35 $\iota\delta\iota^{\alpha}$ κωμ^ο [ν° δ] μερ^ο Βαβ^ν ν^ο β
- 36 Μεσ^[o] κδ $\iota^{\delta}/\iota\delta$ λογω χρε^ια κα^ρρ^ο \S ακ/κτ/ \S αλλ^ω οντ εντ νησω Β]αβ^ν υπο Αλκασεμ
νι· Χασπ επικ^ε/
37 επιτ [παρ^{ου} $\iota^{\delta}/\iota\delta$ κ^{ου}/ δε ι^{δ}/ι]ε χαλκ^ω/ κυπρ^{ου} κ^ε/ β εκ ν^ο η γ
εκτ/ κ^ε/ ν^ο ις β/
38 $\iota\delta\iota^{\alpha}$ κωμ^η ν^ο ια ιβ [φ^λ γ μερ^ο Βαβ^ν ν^ο ε] κδ φ^λ θ γι/ ν^ο ξδ ε κδ φ^λ ζ
Βαβ^λ ν^ο λα] δ' φ^λ ιζ

Fol. 3.]

- 39 ΜΧ ιε $\iota^{\delta}/\iota\delta$ \S τ[ι]μ^[η] ζυτ ιη λ φορ^ε αν^δπ τ^{ου} δημ^[o] ν^ο θ γ
40 $\iota\delta\iota^{\alpha}$ κωμ^[η] ζυτ ιβ ν^ο ε [γ] μερ^[o] Βαβ^ν ν^ο γ
41 Φαμ^θ κθ \S απαργ^ν μελοναρ^χ α λ τ^ω καρρ^α χωρ [ε]π[ιστ]αλμ^τμ^τ ν^ο γ
42 $\iota\delta\iota^{\alpha}$ κωμ^ο ν^ο [β] μερ^ο Βαβ^ν ν^ο α
43 \S απαργ^ν εργ^α κβ εκ [.] νμ^ε κωμ^ο ν^ο ια
44 $\iota\delta\iota^{\alpha}$ κωμ^[η] ν^ο ζ γ μερ^ο Βαβ^ν ν^ο γ β/
45 Φαρμ^θ ιη \S τιμ^η χλωρ^{ου} χορ^τ αρ^{ου} α λ [δρομικ^ο αλφ χωρ Μου]ναχ^θ δ/ Φοι[β]^α αρ^χστ[α]β^λ
ν^ο α
46 ον Αφρο^δ ν^ο β/ [μερ^ο] Βαβ^ν ν^ο γ
47 κς \S δαπαν^ο ν^αν^α β] εκ ν^ο α] εκτ/ [δ]/ Φοιβ^[a] [Διον]υσο^δ πιτ/ λ κ^{ου}/ Ανατο^λ
ν^ο γ] δ'

30. Τωλου: if rightly given, a proper name, but the line over ο is more like τ than υ (there are, however, parallels in this collection), and perhaps τωλο^τ or τω(ν) λο^τ is the right reading.

σι(του) αρτ(αβαις) η του μοδ(ιου): the meaning is obscure. The natural meaning, *i. e.* '8 artabas of wheat at 1 s. per *modius*, seems impossible, because of the rate. According to a passage in Hultsch, *Metrol. Script.* I. 258, 5, the Ptolemaic artaba = 4½ Roman *modii*, and the Romans introduced an artaba equal to 3½ Roman *modii*. Whatever the capacity of the artaba used at Aphrodito, the rate of 1 s. per *modius* is hopelessly inconsistent with the rate current at this time, viz. 1 s. per 10 artabas (1434, 128). Perhaps a figure giving the rate has been omitted after μ^ο; cf. however ll. 86, 122, notes. For the *modius* see especially Pap. Lips. 97 and the introduction to it (p. 250 f.). It is hardly possible to take τοῦ μοδίου here with ἀρταβῶν as = μέτρον μοδίων in the Leipzig papyrus.

32, 33. This entry has been (rather imperfectly) washed out. It is substantially repeated below, as ll. 36-38.

34. Apparently 1434, 148, but the entries do not quite agree. If they are the same the total amount here should be 9 s. These

κάραβοι were perhaps at Clysmā, as the next entry is for κάραβοι at Babylon.

36. 1434, 112. This entry is out of order.

38. The sums at the end are the totals for Aphrodito and Babylon respectively. The second is correct; the first should be ν^ο ξδ φ^λ ζ.

39. ὑπὲρ τιμῆς ζυγῶν ιη λόγφ φορέτρον ἀνδραπόδων τοῦ δημοσίου. ζυγά are a kind of yoke or forked sticks for confining the arms and perhaps the neck during the march, much like the ξυλομάγ-γανα of 1384. The γ at the end seems to be a correction.

41. μελοναρ^χ: this looks like the word μυλωνάρχων, which in these papyri occurs elsewhere only as the name of a τόπος (*e. g.* 1419, 281), but a miller does not seem a likely person for naval service. Possibly, however, there were mills in connexion with the naval stores department at Babylon.

χωρ επισταλμ^τμ^τ: possibly χωρὶς ἐπισταλμάτων, meaning that this was an extraordinary requisition of some kind.

ν^ο γ: γ a correction; so probably the figures in l. 42.

45. ν^ο α: α a correction; so too γ in l. 46.

47. εκτ/: ἐκάστου.

- 48 $\text{ιδι}^{\alpha} \text{κωμ}^{\eta\lambda} \nu^{\circ} \beta\}$ $\text{μερ}^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \alpha \delta'$
- 49 $\alpha\gamma\rho^{\alpha} \gamma \tau^{\eta} \alpha\upsilon\tau \text{ } \S \text{μισ}^{\theta} \nu\alpha^{\alpha} \}$ $\text{απο } \gamma \cdot \text{Πεδι}^{\alpha} [\delta/ \text{επιστ}^{\lambda} \tau^{\circ\upsilon} \text{συμβο}] \nu\lambda^{\circ}$ $\nu^{\circ} \alpha\}$
- 50 $\text{ιδι}^{\alpha} \text{κωμ}^{\eta} [\nu^{\circ} \alpha]$ $\text{μερ}^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \}$
- 51 $\alpha\gamma\rho^{-} \text{ } \S \text{μισ}^{\theta} \text{Πισυνθι}^{\circ\upsilon} \text{Ανανι}^{\alpha} \text{ } \S [\dots\dots\dots]$ $\text{Κοσμα } \text{συμ}^{\chi}$ $\nu^{\circ} \alpha \delta'$
- 52 $\text{ιδι}^{\alpha} \text{κωμ}^{\eta} [\nu^{\circ} \}$ $\gamma \text{ } \}$ $\text{μερ}^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \gamma \text{ } \beta'$
- 53 $\text{Π}^{\chi} \kappa \text{ } \iota^{\delta}/ \tau^{\eta} \alpha\upsilon\tau \text{ } \S \text{μερ}^{\circ} \text{φορ}^{\epsilon} \text{καμ}^{\lambda} \rho\text{ξη } \beta\alpha[\sigma\tau^{\alpha} \dots\dots\dots \text{ } \S \alpha\lambda]\lambda \text{ει}^{\delta} \delta/ \text{Βικ}^{\tau}/ \text{πι}^{\tau}/$ $\nu^{\circ} \delta$
- 54 $\text{ιδι}^{\alpha} \text{κωμ}^{\eta} [\nu^{\circ} \beta \beta/ \text{ }]$ $\text{μερ}^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \alpha \gamma$
- 55 $[\gamma\iota/ \nu^{\circ} \kappa\gamma \gamma \text{ }] \text{Βαβ}^{\lambda} \nu^{\circ} \iota\alpha\}$ γ
- Fol. 3 b.]
- 56 $\sigma\tau\omicron\iota^{\chi} \text{Π}^{\chi} \kappa\delta \text{ } \iota^{\delta}/ \text{ιδ} \text{ } \S \text{δαπαν}^{\circ} \text{Γραικ}^{\circ}/ \nu\omicron\tau \delta/ \text{Βικ}^{\tau}/ [\tau \text{Θεοδ}] \omicron\sigma\iota^{\circ\upsilon} \text{πι}^{\tau}/$ $\nu^{\circ} \delta$
- 57 $\text{ιδι}^{\alpha} \text{κωμ}^{\eta} \nu^{\circ} \beta \beta/$ $\text{μερ}^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \alpha [\gamma]'$
- 58 $\alpha\gamma\rho^{-} \text{Μεσ}^{\circ} \eta \text{ } \iota^{\delta}/ \tau^{\eta} \alpha\upsilon\tau \text{ } \S \text{απαργ}^{\nu} \text{εργ}^{\alpha} \alpha \text{φυγ}^{\circ} \tau^{\omega} \text{κα}[\rho] \rho^{\alpha} \eta^{\tau} \text{Πισυνθιου } \text{Ανανι}^{\alpha} \text{απο } \text{Κερ}^{-}$ $\nu^{\circ} \alpha \text{ } \beta' \kappa\delta$
- 59 $\text{ιδι}^{\alpha} \text{κωμ}^{\eta} [\nu^{\circ} \}] \delta'$ $\text{μερ}^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \gamma \kappa\delta$
- 60 $/ \Phi \text{ } \iota\alpha \text{ } \iota^{\delta}/ \text{ιδ} \text{ } \S \text{συμπλ}^{\eta} \text{χαλκ}^{\omega}/ \text{κυπρ}^{\circ\upsilon} \kappa^{\epsilon}/ \beta [\lambda \text{φιλ} \omicron \kappa^{\lambda}/ \text{καρ}^{\rho} \text{ } \S \text{ακ}^{\tau} \kappa^{\tau}/ \text{εν}^{\tau} \nu] \eta[\sigma] \omega \text{Βαβ}^{\nu}$ $[\nu^{\circ}] \text{ } \iota\gamma \gamma$
- 61 $\text{ιδι}^{\alpha} \text{κωμ}^{\eta} [\nu^{\circ} \eta] \gamma \kappa\delta$ $\mu[\epsilon] \rho [\rho] \text{Βαβ}^{\nu} \nu^{\circ} \delta \gamma \text{ } \beta' \kappa\delta$
- 62 $\Lambda\theta^{\nu}/ \kappa\delta \text{ } \iota^{\delta}/ \text{ιδ} \text{ } \lambda \text{ } \chi\rho\epsilon\iota^{\alpha} \text{σκι}^{\delta} \text{γιν} \omicron \mu^{\epsilon} \tau[\dots\dots\dots] \nu^{\circ} \}$ δ' $\nu^{\circ} \gamma$
- 63 $\text{ιδι}^{\alpha} \text{κωμ}^{\eta} [\nu^{\circ} \beta$ $\mu\epsilon] \rho^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \alpha$
- 64 $\sigma\tau^{\chi} \text{Π}^{\chi} \epsilon \text{ } \iota^{\delta}/ [\iota] \gamma \text{ } \S \text{συμπλ}^{\eta} \text{μισ}^{\theta} \tau^{\omega} \text{υποτεταγμ}^{\epsilon} \nu[\alpha\upsilon\tau \text{ } \omicron\upsilon\acute{\nu} \delta \tau^{\eta} \text{ } \nu\mu^{\epsilon}] \text{κωμ}^{\eta} \text{σταλ}^{\epsilon} \text{ει}^{\tau}/ \text{Ανατο}^{\lambda}$ $\lambda \text{ναυτικ}^{\circ\upsilon}/ \text{ακ}^{\tau}/ \kappa^{\tau}/ \text{ } \S [\delta\rho] \omicron \mu^{\omega} \kappa^{\circ\upsilon}/ \text{ιν}^{\delta\omicron}/ \text{ } \iota\beta$
- 65 $\text{ } \S \text{εξελθ}^{\omega}/ \text{απο } \text{Λαοδικι}^{\eta} \text{ } \S \text{επανελθ}^{\omega} \text{επι}^{\tau} \text{παρ}^{\circ\upsilon} \text{ιν}^{\delta\omicron}/ \text{ } \iota\gamma$ $\alpha\rho\iota^{\theta} \nu^{\circ} \beta$
- 66 $\text{Ιω}^{\alpha} \text{Απα } \text{Τηρ} \nu^{\circ} \}$ $\Phi[\omicron] \text{ } \iota\beta^{-} [\text{Τξ}] \alpha\mu\omicron[\nu] \lambda \nu^{\circ} \}$ $\Phi\omicron\iota\beta^{\alpha} \text{Διωνησι}^{\circ\upsilon} \nu^{\circ} \}$
- 67 $\text{Γεωργ}^{\theta} \text{Βαρ}^{\theta} \nu^{\circ} \}$
- 68 $\text{ιδι}^{\alpha} \text{κωμ}^{\eta} \nu^{\circ} \alpha \gamma$ $\text{μερ}^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \beta/$
- 69 $\text{Παχ}^{\omega} \text{ } \tau \text{ } \iota^{\delta}/ \text{ιδ} \text{ } \S \text{μερ}^{\circ} \text{δαπαν}^{\epsilon} \text{υπ}^{\circ\upsilon} \text{του } \text{Αμιραλ}[\mu^{\circ\upsilon} \text{εν } \text{Αιγ}]^{\pi} \text{ } \mu\acute{\mu}\iota\beta \text{επι}^{\tau} \text{παρ}^{\circ\upsilon} \text{ιν}^{\delta\omicron}/ \text{ιδ}$ $\epsilon\tau^{\circ\upsilon} \text{ } \varsigma[\varsigma]$ $\alpha\rho\iota^{\theta} \nu^{\circ} \iota\epsilon$

49. $\alpha\gamma\rho^{\alpha} \gamma$: for the symbol *cf.* notes on 1419, 99, 741. $\alpha\gamma\rho^{\alpha}$ must be *ἀγραφον* or *ἀγράφου*, but the meaning is not quite clear. It may refer to the non-entry of this item in some other register.

51. *Πισυνθιου Ανανια*: no doubt the person mentioned below (l. 58) as having run away.

55. $\nu^{\circ} \iota\alpha\gamma$: this should be $\nu^{\circ} \iota\alpha\varsigma$ unless there was a γ after the figures in ll. 40 or 42, where the surface of the papyrus is a little rubbed.

58. This and the remaining entries, being out of chronological order, are perhaps additions to the register.

εργα(του) α φυγο(ντος) τω(ν) κατα(βων) ητ(οι): here *ητοι* seems to mean, as usual, 'namely'; *cf.* note on 1433, 53. The workman

having run away, the cost of finding a substitute was charged on the *διοίκησις*. One would expect *ἀπό* after *φυγόντος*; as it is not inserted, *εργάτου* is probably to be taken directly with *τῶν καταβων*; 'the workman for the *κάραβοι* who ran away.'

60. Supplement from 1434, 175.

62. *σκι*: obscure.

65. *επι τ(ης) παρου(σης) ινδ(ικτιον)ο(ς) ιγ*: elsewhere in this account the 'present indiction' is the 14th, except in ll. 95 and 125, where, as here, it is the 13th. As suggested in the introduction to 1434, the reason for these inconsistencies is probably that the phrase is a quotation from the letter ordering the payment of the tax.

- 70 $\text{ιδι}^- \text{κωμ}^{\eta} \nu^{\circ} \text{ι}$ $[\mu]\epsilon\rho^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \epsilon$
- 71 $\Theta\omega\theta \epsilon \text{ι}^{\delta}/ \text{ιδ} \text{ξ} \lambda \text{δαπαν}^{\circ} \text{ς} \text{τροφ}^{\eta} \text{αλογ}^{\omega} [\dots \epsilon\pi\iota^{\tau} \text{παρ}^{\circ\omega} \text{ι}] \nu^{\delta\circ}/ \text{ιδ} \tau^{\alpha} \text{ς} \text{διαστ}^{\lambda} \text{παρ}^- \text{Κορρ}^-$
 $\nu\iota^{\circ} \Sigma\zeta\epsilon\rho\iota\chi$
- 72 $\text{απ} \epsilon\mu\beta\omicron^{\lambda} \sigma[\text{ι} \text{αρ}^{\tau} \rho\nu \tau^{\circ\omega} \text{ι}] \text{κρ}^{\theta}\rho^{\theta} \nu \tau^{\circ\omega} \kappa$ $\gamma\iota/ \nu^{\circ} \text{ιζς}$
- 73 $\text{ιδι}^- \text{κωμ}^{\circ} \nu^{\circ} \text{ι}[\alpha \beta/$ $\mu]\epsilon\rho^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \epsilon\varsigma \gamma$
- 74 $\sigma\tau^{\chi} \text{T}^{\nu} \kappa \text{ι}^{\delta}/ \text{ιγ} \text{λογω} \text{ναυτικ}^{\circ}/ \text{ακ}^{\tau}/\kappa^{\tau}/ \text{ς} \delta[\rho^{\circ}\rho^{\circ} \dots \nu]\text{αυ}^{\tau} \epsilon \epsilon\pi\iota \acute{\mu}\acute{\mu}\varsigma \mu^{\tau} \text{δαπ}^-$
 $\acute{\mu}\acute{\mu}\beta$
- 75 $\text{ιδι}^- \text{κωμ}^{\circ} \nu^{\circ} \epsilon \text{Βαβ}^{\nu} [\nu^{\circ} \beta\varsigma] \dots [\dots] \dots [\dots] \nu^{\circ} \alpha \sigma^{\nu} \nu^{\circ} \varsigma$
 $\text{απο}^{\tau} \kappa^-/\alpha\gamma\rho^-$ $\nu^{\circ} \zeta\varsigma$

Fol. 4.] All lost except margin.

Fol. 5.]

- 76 $\text{Αθ}^{\nu}[/] \kappa \text{ι}^{\delta}/ \text{ιδ} \text{ξ} \lambda [?\alpha]\text{λλαγ}^{\eta} \text{κατεργ}^{\circ\omega} \text{μασγι}^{\delta} \text{Ιερ}[\circ\omega \dots] \nu\iota^{\circ} \text{Ιεζιδ} \epsilon\pi\iota\kappa^{\epsilon}/ \epsilon\pi[\text{ι}]^- \text{παρ}^{\circ\omega}$
 $\nu\omega^{\delta\circ}/ \text{ιδ} \epsilon\tau^{\circ\omega} \varsigma\zeta$
- 77 $\alpha\gamma\gamma^{\alpha} \gamma \mu^{\tau} \text{δαπ}^{\alpha} [\epsilon\nu \alpha\pi]\alpha\rho\gamma^{\nu} \acute{\mu}\acute{\mu}\beta \text{τουτ}^{\epsilon} \epsilon\kappa^-/\alpha\rho\iota^{\theta} \nu^{\circ}$
 $\zeta\varsigma \sigma^{\nu} \nu^{\circ} \varsigma \text{αποτροφ}^{\eta}$
- 78 $\epsilon\kappa^-/$ $\nu^{\circ} \kappa\beta\varsigma$
- 79 $\text{ιδι}^{\alpha} \text{κωμ}^{\circ} \nu^{\circ} \text{ι}\epsilon$ $[\mu]\epsilon\rho^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \zeta\varsigma$
- 80 $/ \text{T}^{\nu} \text{ι}\epsilon \text{ι}^{\delta}/ \text{ιδ} \text{ξ} \lambda \text{δαπαν}^{\circ} \text{κουρσ}^{\omega} \text{θαλλ}^- \nu\omega^{\delta\circ}/ \text{ι}[\alpha]\pi \epsilon\mu\beta\omicron\lambda^{\eta} \psi^{\omega} \alpha\rho^{\tau} \rho\lambda\varsigma \tau^{\circ\omega} \eta \sigma^{\nu} \psi\iota^{\theta}$
 $\text{ς} \text{ναυ}^{\lambda}$ $\nu^{\circ} \text{ιζ}$
- 81 $\omicron\upsilon\pi[\rho]\rho^{\epsilon\tau} \lambda\delta [\sigma^{\nu} \dots] \text{ι}^{\omega} \text{ς} \text{ναυ}^{\lambda} \nu^{\circ} \delta\varsigma \gamma\iota\beta^{\iota} \epsilon\lambda\alpha\iota^{\circ\omega} \mu^{\epsilon} \kappa\delta \epsilon\kappa \nu^{\circ} \gamma$
 $\tau^{\circ\omega} \mu^{\epsilon} \nu^{\circ} \eta^{\iota} \omicron\xi^{\circ\omega} \mu^{\epsilon} \xi \tau^{\circ\omega} \mu^{\epsilon} \text{ι}\epsilon \nu^{\circ} \delta$
- 82 $\alpha\lambda^{\iota} \kappa^{\theta}/ \rho\mu\delta \nu^{\circ} \delta \gamma\iota/ \nu^{\circ} \lambda\zeta\varsigma \gamma\iota\beta$
- 83a $\text{ιδι}^- \text{κωμ}^{\circ} [\nu^{\circ}] \kappa[\epsilon\delta^{\iota} \phi^{\lambda} \delta]$ $\mu\epsilon\rho]^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \text{ι}\beta\varsigma \eta \phi^{\lambda} \eta$
- 83 $\text{ιδι}^- \text{κωμ}^{\circ} [\nu^{\circ}] \kappa[\epsilon\delta^{\iota} \phi^{\lambda} \delta]$ $\mu\epsilon\rho]^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \text{ι}\beta\beta/$

71. $\tau\alpha(s)$ (και) $\delta\iota\alpha\sigma\tau(a)\lambda(\epsilon\iota\sigma\alpha\varsigma)$ $\pi\alpha\rho(a)$ $\text{Κορρ}(a)$ $\nu\iota\omicron(\nu)$ $\Sigma\zeta\epsilon\rho\iota\chi$: apparently the meaning is that this was a requisition ordered by Kurrah before his retirement from the governorship. Cf. 1434, 127, 128.

75. The words at the end are a continuation of l. 74. Hence the quotas of Aphrodito and Babylon are put close together at the beginning of the line.

$\alpha\pi\omicron^{\tau} \kappa^-/\alpha\gamma\rho^-$: $\alpha\pi\omicron \tau\eta\varsigma \kappa\alpha\tau\alpha\gamma\rho\alpha\phi\eta\varsigma$, but the meaning here is not quite clear; cf., however, the note on l. 130.

Fol. 4. Slight traces of writing remain in one or two places.

76. $\alpha\lambda\lambda\alpha\gamma\eta(s)$: if this is right it is probably used in the same sense as in the common phrase, $\alpha\lambda\lambda\alpha\gamma^{\eta} \sigma\iota\delta\eta\rho^{\epsilon} \text{Βαβ}^{\nu}$, i.e. to mean 'a shift,' but the over-written letter looks much more like γ than η , and there is room for two or possibly three letters between λ

and λ , so that possibly some other word was written.

77. $\epsilon\kappa^-/$: $\acute{\epsilon}\kappa\acute{\alpha}\sigma\tau\omicron\upsilon$. $\epsilon\kappa^-/$ in the next line is no doubt the same, referring to the $\alpha\pi\omicron\tau\rho\omicron\phi\eta$.

80. $\psi\iota^{\theta}$: obscure; $\psi\iota\alpha\theta\iota\phi$ or $\psi\iota\acute{\alpha}\theta\iota\phi$ seems quite inappropriate.

81. $\omicron\upsilon\pi\rho\rho^{\epsilon\tau}$: for the reading cf. ll. 87, 88. The meaning and extension are obscure. It may be $\omicron\sigma\pi\rho^{\epsilon} \alpha\rho^{\tau}$ (cf. e.g. 1441, 109), the over-written ϵ and τ being run into one, but the second letter in all cases certainly looks much more like ν than σ .

$\dots\text{ι}^{\omega}$: no doubt the $\psi\iota^{\theta}$ of l. 80. The ι^{ω} gives some slight support to $\psi\iota\alpha\theta\iota\phi$.

83a. A correction of the entries in l. 83. The original entries there are underlined to cancel them. In that for the $\kappa\acute{\omega}\mu\eta$ the first figure looks more like ι than κ .

- 84 / T^v ιε ι^δ/ ιδ § τιμ^η χ^λ χορ^τ Αραβικ^{ου}/ κ[.....]λ^ε τροφ^η αλογ^ω ιδ αλλαγ^η χ^ω
 Μοναχ^ο π[αγ]^χ Αρ^τ § Απολλω
- 85 [ε]πικ^ε/ επι μ^μδ ν^ο β
- 86 []- ν^ο β/ τ^{ου}
- 87 T^v λ ι^δ/ ιδ § λ δαπαν[·] μαχω παρ⁻φ[υ]λ[ακ^η/ τ^ω στομι^ω] σι αρ^τ ιε ουπρρ^{ετ} τ^{ου} ζ
 [ν^ο] β γ κδ
- 88 ιδι⁻ κωμ^η σι αρ⁻ ι ο[υπρρ^{ετ} δ ν^ο . . Β]αβ^ν σι αρ^τ ε ουπρρ^{ετ} β ν^ο § δ^ι κδ
- 89 δ⁻/ ιδι^α κωμ^η ν^ο σι β γ ι β κδ
- 90 αφ^ω
- 91 δανισθ^ε/ § επισταλμ^{[τ]μ^[τ]} δ/ Αθα[νασι^{ου}? νο]⁻ ν^ο ρς θ γ ι β κδ
- 92 λ^η οφιλον^τ ζητ^ο δ^τ/ ιδι⁻ [κωμ^η] ν^ο ι γ
- 93 λ^η συμπλ[·] παρχιμ⁻ [ν^ο]
- 94 λ^η δαπαν^ε § τροφ[·] αλογ^ο [ν^ο]
- 95 στ^χ Μ^χ β ι^δ/ ιδ [λο]γω ναυτικ^{ου}/ ακ/κ^τ/ § δρομο[ν]αρ[ι]^ω [παραφυλακ^η]/^η τ^ω στομι^ω επι^τ
 παρ^{ου} ι^δ/ ι γ κ^{ου}/ δε ι^δ/ ιδ
- 96 ε^τ^{ου} ρς ναυ^τ ε [αν^ε δαπαν^η] παρ^χ εκ^τ/ § μισ^ο τ^ω αυ^τ
 μ^μζ σ^ν ν^ο § αποτρ^ο ε^ω στ[ο]μι^ω ν^ο β
- 97 ιδι⁻ κωμ^η ν^ο α β/ [Βαβ^ν ν^ο § γ]
- 98 στ^χ [Φ]αμ^ο γ ι^δ/ ι γ λογω ναυτικ^{ου}/ καρρ^α καστ^λ § δ[ι]η[ρων επι^τ παρ^{ου} ι^δ/ ιδ ε^τ]^ν ρς
 ν^α ις επι μ^με σ^ν ν^ο § απο^τ ε^ω στομι^ω ν^ο η
- 99 ιδι⁻ κωμ[·] [ν]^ο ε[μερ[·] Βαβ^ν ν^ο]

84. Αραβικον: this looks like an epithet of *χόρτου*. Possibly it was hay to be sent from Arabia, in which case κ may be the beginning of *κε(ντηνάρια)*; but *χλ(ωροῦ)* shows that it was still uncut, and it should be measured by *arourae*.

86. The meaning of this is not clear. The quotas for Aphrodito and Babylon do not seem to have been given, and ν^ο β/ τ^{ου} looks like a later insertion. It is perhaps intended to be inserted in l. 87 after *σι(του) αρτ(αβαι) ιε*; possibly it may mean 'at $\frac{2}{3}$ s. per *modius*,' but this is very unlikely; cf. note on l. 30. Moreover it was apparently preceded by something lost in the lacuna.

87. μαχω(ν): cf. 1351, 5, note.

ν^ο β γ κδ: β corrected from α. This is the price of both the wheat and the *ουπρρ^{ετ}*. The exact sum is 2 $\frac{1}{4}$.

89-94. These lines are difficult to explain. δ(ιδ) (τῆς) ιδία(ς) κώμη(ς) may give the total payments of Aphrodito from the beginning of the account. The amount makes it not impossible, though owing to the uncertainty as to some of the individual items the supposition cannot be tested; moreover, when we allow for the lost f. 4 we should expect it to be larger. What follows seems, however, to make against the supposition. In all the individual items the purpose for which the money was required is specified; but in l. 91, the first deduction from the total, the amount is described as *δαν(ε)ισθέντα ἐπὲρ ἐπισταλμάτων δι' Ἀθα[νασίου νο]ταρίου* and in ll. 92-94 a further sum is deducted for two special purposes; so that if 212 $\frac{1}{4}$ s. represents the total

of previous entries these subdivisions of it are difficult to explain. (It is, however, possible that l. 91 refers to money borrowed by Athanasius to meet the requisitions previously specified, and that ll. 93 and 94 also refer to previous requisitions. *δαπάνη καὶ τροφή ἀλόγων* occurs in l. 71, and *παρχιμ⁻* may have occurred in f. 4.) Again, there is no apparent reason why the total should be given just here, for no new section of the account seems to begin after this. Perhaps, therefore, l. 89 is a fresh entry, referring to a sum of money to be raised by Aphrodito separately; but the amount is so large as to make this doubtful. As regards l. 91, *δαν(ε)ισθέντα* raises a fresh difficulty. It seems to mean that 199 $\frac{1}{4}$ s. were borrowed in order to meet certain demands on the part of the government, which is curious; cf. the frequent mention of *τόκος* in 1457 and 1458; cf. too 1421, 7, note. As the remainder is described as *ὀφ(ε)ίλοντα ζητηθῆναι διὰ τῆς ιδίας κώμης*, it is to be presumed that the sum borrowed had been repaid, unless the meaning of the *δανείσθέντα* is that this sum had been demanded by the government in advance of the normal time for payment, and is therefore described as 'borrowed.'

93. *παρχιμ⁻*: obscure; probably a corruption of some word compounded with *παρά*; qu. *παραχωμάτων*? Mr. Crum suggests 'the archimandrite,' π being the Coptic article. But it would hardly be given in a Coptic form.

98. *απο^τ*: ἀποτροφήs.

Fol. 5 b.]

- 100 λογ^ο Απα Κ^υ/ Ανδρ^ε
- 101 Τ^υ ζ ι^δ/ ιδ λογ^ο συνπληρω^ωσ^ε κ^ο^υ/ θαλλασ[·] υπ[ο Αλκασεμ υι· Χ]ααπ § Ιεζιδ υι [Α]βιεζιδ
ι^δ/ ιε χαλκ^[ω/ κ]υπρ^ω κ^ε/ α ν^ο [εβ]/
- 102 ιδι⁻ κωμ[·] ν^ο δ γ [ιβ^δ φ^λ δ μ]ερ Βαβυ^λ ν^ο β ε κδ φολ[·] η
- 103 κδ λογ^ο νν⁻ κ^ο^υ/ καρ^αρ^α καστελλ[·] § διηρ^ω [. . .]. νν⁻ . § καλ⁻ β § μισ^θ εκ⁻/ ν[αν]⁻
- 103 a δε εκ^τ/
- 103 (cont.) [ν^ο] ε § το καλ⁻ ν^ο θ
- 104 ————— § § αποτροφ^[η] αυ⁻ εκ^τ/ ν^ο α
- 105 ιδι^α κωμ^η ν^ο μ ε β/ [Β]αβ^λ κγ γ
- 106 κζ λ[·] συνπληρ^ω δαπαν[·] κ^ο^υ/ θαλλ^α ι^δ/ ιε αλ^υκ^η/ κ^θ/ ρκ ε τ^ου λ ε ν^ο γ §
- 107 ιδι^[α] κωμ^η ν^ο β γ Β[αβ]υ^λ ν^ο α ε
- 108 κγ λ[·] νν^α κ^ο^υ/ ακ^τ/κ^τ/ § δρομον⁻ Ανατολ^[η ι^δ/] ιε ετ^ου εζ νν⁻ β σ^υ ν^ο α § αποτρ^ο εκ^τ/ ν^ο [γ]
- 109 ιδι⁻ κωμ^η ν^ο β [Βαβ^υ] ν^ο α
- 110 γι/ ν^ο πγ ε
- 111 ιδι⁻ κωμ^η ν^ο νε γ ιβ [φ^λ δ Βαβ^υ ν^ο κζ] β/ κδ φολ[·] η
- 112 χ^ω επιστ^λ δ/ Απα Κ⁻/
- 113 § απαργ^υ εργ⁻ β λ[·] Ιεροσολ^υ οϋ[·] εποικ[/] Π[.] Ιωσηφ στρ^α § ναν^λ
πλοι^ω πρ^ο νν^α κ^ο^υ/ Αιγ^π ν^ο γ ε κδ
- 114 § κατ^αγ χρυσι^ου αποστρ^α τ^ω ν^ο ιγ [.] λ[·] χαρ^τ πεμφ^θ ει/ χ^ω Ψιν^ε σ^υ ν^ο δ[·]
δ^τ/ νπο^δ ν^ο § ιβ

σ—

100-102. These three lines are perhaps a later addition. The words λόγος) "Απα Κύ(ρου) Ἀνδρέ(α) might seem to imply a new account, but in l. 122 the main account seems to go on, and probably this section (ll. 100-121) is merely one section of the register, the sums for which Απα Cyrus was responsible being grouped together.

101. συνπληρω^ωσ^ε: a confusion of συνπληρ^ω and συνπληρω^σ.

103. κ^ο^υ/ is apparently misplaced; so too in l. 108.

§ το καλ⁻: this was the original reading. δε εκ^τ/, added above, is a correction, and § (= και) should have been, but is not, deleted. The reading is τὸ δὲ ἐκ τοῦ καλαφάτου. The τὸ δὲ merely serves to distinguish the καλαφάται more sharply from the sailors. How the total of 70 s. is got is not quite clear. As there are 2 καλαφάται their wages amount to 18 s. The sailors received 6 s. each; therefore, to make up the total, if the 1 s. ἀποτροφή is included in the wages, the number of sailors should be 8 $\frac{2}{3}$, if it is in addition to the wages the number should be 7 $\frac{1}{3}$. Neither number seems either likely in itself or reconcilable with the very slight traces.

105. κγ γ: ν^ο has apparently not been written.

110. The total of ll. 101-108.

112. χ^ω επιστ^λ: probably χωρὶς ἐπισταλέντων. This section (ll. 112-121) is very puzzling. If the extension here suggested (which should mean 'excluding the sums requisitioned through Απα Cyrus') is correct, the items which follow must represent deductions from the total of 83 $\frac{1}{3}$ s. given in l. 110; and accordingly we find that the total given in l. 119 is apparently the original sum of 83 $\frac{1}{3}$ s. minus the sum of these items. But if this is the case it is obscure, firstly, why after the deduction of these items, which are clearly δαπάνη, the remainder should be distinguished

from them as δαπανηθέντα, and, secondly, why the purposes for which these deducted sums are required are different from those of the items making up the original total from which they are deducted. As regards difficulties of detail, the relation of the first and second halves of l. 114 is not clear, and that of ll. 115-117 to l. 114 is very puzzling. They seem clearly to be intended as sub-entries under it; but whereas the amount given in l. 114 is only $\frac{7}{12}$ s. the sum of those in ll. 116 and 117 is 2 $\frac{5}{8}$ s.; yet, as they are not counted in the result stated in l. 119, they cannot be separate entries. Lastly, the first and second halves of ll. 117 and 118 are not in a line, the second halves being lower down than the first. The reason seems to be that the clerk, having continued l. 115 in a short separate line, forgot this when writing the beginning of l. 117 and did not allow a sufficient space. It is curious that in l. 118 the entry (ὑπὲρ) τιμ(ῆς) οἴνου should be followed later in the line by ἐλαίου, but something may be lost in the lacuna, which would explain this.

113. The ἐποίκιον is presumably either Pakaunis or Poimen.

πρ^ο: doubtful; προχρείας (cf. 1434, 255) seems hardly likely. From 1449, 15, it may be an epithet of να(υτῶν).

114. κατ^αγ: this may be a word καταγίου (cf. ἐξάγιον), but is, perhaps, more likely καταγινομένου, 'the proceeds'; cf. 1359, 4. Or possibly καταλλαγῆς (Crum).

αποστρ^α: possibly ἀποστραφέντος. The meaning may perhaps be 'produced by' or 'repaid' (cf. l. 200) and the whole phrase be equivalent to the ὑπὲρ τόκου τῶν νομισμάτων x of 1457 and 1458 and here, l. 132. For a discussion of the phrase, see the introduction to 1457.

νπο^δ: ὑποδεκτῶν.

- 115 δ^θ/ Κοσμα απο πολ- Λυκ^ω/ ν^ο { γ [.] ααμαρ^ω εδ^θ/ Μααμεδ ρ^π τ^ω κιλικ^ε/
S σ^ν γ
- 116 Βικ^τ/ πι/ [ν]^ο α ζ
- 117 δ^θ/ Παυλ^{ου} οινोध^π/ ν^ο β/ [οί]ν^{ου} λ τ συμ^χ S στρ⁻ τ^{ου} παρχ^ε
ν^ο α β/
- 118 ξ τιμ^ε οιν^{ου} λ θερ^π Αποθηκ^ε [ε]λαι^{ου} ν^ο ζ
- 119 γι/ δαπανηθ^ε/ δ/ Απα Κ^ν/ ν^ο οθ ζ κδ
- 120 αφ ων ει/πρ^{αχ} δτ/ αυ- ξ α διαστ^λ δ β δι[αστ^λ] ν^ο ξθ γ
- 121 λ [ν^ο ι κ]δ
- 122 Χ^ο ιε ι^δ/ ιδ ξ τιμ^ε σι αρ^τ ρκδ τ^{ου} μ ρουζικ^ε/ Μ[ωαγαρόρ] αν^θ θεβεδ τ^ω Αλαμβρ^ε μερ^ο
ε[ν^τ Φοσσ^α?] μμ γ
- 123 ι^δ/ . . . [.] απο λοιπ^δ εμβολ^η τ^η υμ^ε κ[ω]μ^η
αρθ^ο ν^ο γι β κδ^η
- σ—
- 124 ιδι^α κωμ^ε ν^ο β ιβ [Βαβ^ν ν^ο α κδ]
- 125 στ^χ Π^χ ε ι^δ/ ιγ ξ απληκ⁻/ Μουση υι^ο Νο[σαειρ] επι^τ παρ^{ου} ι^δ/ ιγ
αρθ^ο ν^ο ια
- 126 ιδι^α κωμ^η ν^ο ζ γ [Βαβ^ν ν^ο γ β/ γι/ ν^ο ι]δ ιβ κδ

Fol. 6 ?]

]ρος
ξ] τιμ^ε χαρ⁻ αγραφ^ω [
Ψοιου Μην^α ν^ο β/ Παυλ^{ου} Ουερ[σενουφ.

115. εδ^θ/ κτλ.: ἐδόθη Μααμεδ περὶ τῶν κιλικίων καὶ σὺν γ. The person referred to is probably the superintendent of the dockyard at Clysma. What γ (3), which goes with Βικτ(ωρος), refers to, is not clear. Perhaps it should be γ (½ s.).

117. δ^θ/: δαπανηθέντα. οινोध^π: a new compound, the extension of which is doubtful. The word looks like οἰνοδεσπότης, which, though a strange word, is perhaps possible as an official connected with the supply of wine. Perhaps, however, it is οἶνο(ν) δαπανηθέντος.

τ^ε συμ^χ S στρ⁻ του παρχ^ε: τῶν συμμάχων καὶ στρατιωτῶν (?) τοῦ παγάρχου.

118. ἐπὲρ τιμῆς οἴνου λόγῳ θεραπόντων Ἀποθήκ(η)s. It is not, however, quite certain that the last word is the place (Abutig).

120. εἰσπραχθέντα διὰ τοῦ αὐτοῦ ἐπὲρ πρώτης διαστολῆς καὶ δευτέρας διαστολῆς.

122. του μ: this would appear to mean 'at 1 s. per 40 artabas,' which would be an extraordinary rate. The meaning is therefore doubtful. Possibly μ may be for μοδίου, as in l. 30.

αν^θ θεβεδ τ^ω Αλαμβρ^ε: the last word, hardly a Greek one, is exactly the Greek transliteration of the Ar. *Al-Hamrā*. The reference is very probably to the three quarters of Fustāt so called (cf. Becker, *Beiträge*, II. 123, A. R. Guest in *Journ. of Roy. As. Soc.*, 1907, p. 67 ff.), and τ^ω Αλαμβρ^ε μερ^ο may stand

for τῶν Ἀλαμβρεονατ (*Al-Hamrawāt*, plur.) μερῶν; hence the supplement, = ἐν τῷ Φοσσάτῳ. θεβεδ is a difficulty. It may possibly be the personal name Thābit, going with ἀνθ(ρώπων), i.e. 'the men of Thābit,' Thābit being an official in charge of these quarters; but this is not very likely, and we should expect Θεβιτ for Thābit. Perhaps, therefore, it is ثَبَات, *thabat*, *thebet*, an Arabic technical term for *list*. The meaning would then be 'persons on the register of the *Hamrawāt* quarters in Fustāt.' These quarters contained miscellaneous tribes who 'nahmen ihrer Zusammensetzung und ihrem Ursprung nach eine Sonderstellung ein.' This note is due to Prof. Becker.

125. απληκ⁻: ἀπλήκτον, 'camp.' This was no doubt the camp which must have been constructed at Fustāt for Mūsā's large train of followers; cf. note on 1434, 256.

126. ν^ο ιδ ιβ κδ: the reading of ιβ is very doubtful, as the scanty remains rather suggest γ; and as the δ of ιδ is not certain (it might less probably be φ), it cannot be taken as certain that this is the total for ll. 122–125.

127 ff. As this fragment is not continuous with f. 5 and would in any case belong to a different κόλλημα, it is not certain whether it belongs to this place or to f. 4; but as l. 127 seems to be a heading, it is more likely to belong to this part of the account, which is somewhat miscellaneous in character.

- 130 Πετρον Μακ^α/ ν^ο ε λ τ^η καταγρ^α [
 γ^υ Αθαν^α Πολλ⁻ ν^ο ε Μην^α πρ^{αγ} [
 το]κ[/]^ο τ^ω ν^ο θ δ/ Ζαχαρ^α πρ^{αγ} [
] εκ^π/ [
 ? καταλλα]γ^η τ^ω ν^ο β παρ^χ εν^τ ορμ^{ου} Ψιν^ε [
 135 ? δ/]^θ τ^η καταγρ⁻ δ τι/ χαρτι^ω [
] λ δαπαν^η νν^α δ αλλω [
] σ^υν ν^ο δ/ Παποστο^λ [
] εν^χ Απο^θ [

Fol. 6 b ?]

- 140]- [ν^ο] δ
] καρόρ δ τ^χ ν^ο δ/
] πλοι ν^ο δ
] ν^ο γ
 ? ον] Φοιβ^α Παπμο^υ
] ον Μαρκ^ο/ πρ⁻ ν^ο β
 145] αποστρ^ε εν^τ Απο^θ [ν^ο] ε
] φ . . λ ν^ο β δ
] ν^ο ε
] παρ^χ δ/ Παν^λ ν^ο γ
] ν^ο

Fol. 7.]

- 150 δ τ^{ου} ει/πρ^[χ] δ/ Αθ]^[α] δ Ιερημι^α υπο^{δδ}
 151 ει^τ/ καταγραφ^η τ^η κωμ^η δημ^ο δ ανδρισμ^{ου} ν^ο ,ασλαδ γ δαπαν τ^η κ/γρ^α
 ν^ο [σμ]
 152 εξω^θ [.]αχ^α τ^η καταγρ^α . αχ^α εξω^λ

130. καταγρ^α: καταγραφ^ης. The chief material for determining the meaning is given by ll. 151-155. Those lines make it probable that the word means 'register'; cf. 1339, 5, where κατάγραφον is used in the same sense. In l. 151 occurs the entry δαπάνης τῆς καταγραφῆς, 'the expense of the register,' i.e. the expenses involved in making it. Consequently the charges for καταγραφ^η there, and probably here and in l. 135, are a special impost to defray these expenses. The same meaning very likely occurs in l. 75.

131. γ^υ: γυναικός.

πρ^{αγ}: πραγματευτού.

132. τοκο(υ) τω(ν) νο(μισμάτων) θ: for this phrase and for καταλλαγή(ς) τῶ(ν) νο(μισμάτων) β in l. 134 cf. the introduction to 1457.

133. τοῦ] ἐκ προσώπου?

134. καταλλαγή(ς): from ll. 198, 200.

παρ^χ: παραχωρισθέντων? Cf. 1438, 4, note.

136. αλλω: sic.

138. ἐνχωρισθέντ() (ἐν) Ἀποθήκη.

140. τ^χ: τεχνιτών.

144. πρ⁻: probably πρεσβυτέρου.

145. αποστρ^ε εν^τ Απο^θ: ἀποστρέψαντος (or -ων) ἐν τῇ Ἀποθήκῃ; cf. 1434, 26, and, for the present phrase, l. 200 of this account.

146. Just possibly παρα]φν^λ. The figures are a correction.

150. Αθανα(σιου): cf. l. 1.

151. καταγραφ^η (register) here denotes the register of all the public taxes of the κώμη.

ν^ο σμ: from the total in l. 155. It is, however, possible that the γ in the preceding sum has been washed out, here and in l. 157.

152. [.]αχ^α: this looks as if it were the same word as that which follows καταγραφ^ης. There, however, the first letter is very possibly ζ (Ζαχαρία), and if so this, being preceded by ἐξωθεν, is probably a different word, as a common noun is required.

εξω^λ: ἐξω χωρίου?

Απολλω Κοσμ⁻ ν^ο ζ β/ Ἰωσηφ Τκ . νσ^ε ν^ο α γ Παπνου^θ Παλ⁻ ν^ο ε γ
 Ογνοφρι^{ου} Στεφαν^ν ν^ο δ Πεσωτ απο [...] θ^ε/ ν^ο β Ἰσακ Τατκ[εκε?] ν^ο α γ
 155 δτ/ διαστ^λ εξω^θ τ^η κ/γρ^α α δ β ν^ο μη β/ Θ [[ν^ο]α] ν^ο ,αφμβ ε
 αφ ων καταβλ^ο δ δαπαν^ο
 κ/βλ^ο ειτ/ δημ^ομ^ο ν^ο [λασλα] γ

Fol. 7 b.]

+ κλασμ⁻ τ^η καταγρ^α

160	Αθαν ⁻ Μαρθε	ν ^ο β	Βικ ⁻ / εν ^δ νομι ^κ /	ν ^ο δ β/	Φιλοθ ^ε / απο Ψυρο ^ν	ν ^ο α
	Αθαν ^α Μακ ⁻ /	ν ^ο ε	Θεοδα . . . ^α Ιωανν ^{ου}	ν ^ο β/	Θωμ ^α Απα Κυρου	ν ^ο β
	Ἰερημι ⁻ Μουσai ^{ου}	ν ^ο ε	Μα[κ] ⁻ / Θωμ ⁻ πρ ^ε	ν ^ο α	Φιλο ^θ Παυλου	ν ^ο δ
	Γεωργι ^{ου} Βασιλει ^{ου}	ν ^ο β/	Θεο[δο]σιου Ἰσακ	ν ^ο α	Μακ ⁻ / Ελαισσαι ^ο	ν ^ο δ
	Κολλου ^θ Σον[σ]νε[ν] [ς]	ν ^ο β/	Πα[τ]ερμ ^θ Τλοοτσε	ν ^ο α	Κολλου ^θ πρ ^ε	ν ^ο δ
	Παβικλε Θωμ ⁻	ν ^ο α	Πι[σ]υν ^η Απα Μην ⁻	ν ^ο δ	Παποστολ ^ο Ιουστ ^ο	ν ^ο δ
165	Ερμανω Αθαν ⁻	ν ^ο αδ	[]	ν ^ο α	Πεκυσίου περι ^χ	ν ^ο δ
	[Πα]νισνην ελαιουργ ^ω	ν ^ο β/	[]	γ	Πατκαμε Τμετλ . . τζ ^ε	ν ^ο δ
						] ν ^ο δ

Fol. 8.]

† εχ^θ μ^τ τ^ο λογ[.]ζησαμ⁻ Παυλο^ν νο^τ

170	Πεκυσι ^{ου} Ον[.]λ[.]οι ⁻	ν ^ο δ	Αβρ ^α Πανσιρ	ν ^ο α
	Ψαιε Θεοδ[ο]σι ^{ου} ο ^ν γ ^α	ν ^ο α	Αβρ ⁻ Αθαν ^α	ν ^ο βδ
	Πεκυσι ^{ου} Βαβ ^λ	ν ^ο β/	Θεοδωρ ^{ου} Ψατ ^ω	ν ^ο δ
	Πεκυσι ^{ου} Σιμων ναν ⁻	ν ^ο α	κλλ ^τ Μακαριο ^ν	ν ^ο α γ
	Z[α]χ[α]ρι ^α Φοιβ ^α ει/ Λυκ ^ω /	ν ^ο β	Θεοδοσι ^{ου} Σκλ[.]	ν ^ο γ

153. Τκ . νσ^ε: possibly Τκονσ^ε or Τκανσ^ε.154. [...] θ^ε/: not Τεπυθ^ε/. For Τατκεκε, cf. 1420, 257. It is not certain, however, that that is a personal name.

155. διὰ τῶν διασταλέντων ἔξωθεν τῆς καταγραφῆς πρώτης καὶ δευτέρας. This apparently represents some extra requisitions.

157. κ(ατα)βλ(η)θ(εντα) ει(ς) τ(α) δημ(οσια): note the difference of meaning in δημόσια, here and in l. 151. Here it means the public taxes (land- and poll-tax) in general, there the land-tax only.

158. κλασμ(ατα) τη(ς) καταγραφ(η)ς: the meaning is perhaps 'details of the καταγραφή'; i.e. the names are those of the individual tax-payers whose quotas make up the total for δαπάνη τῆς καταγραφῆς. Possibly, however, the word is used in some such sense as in 1431 (perhaps in connexion with tax-payers who had paid only part of their quotas), since it seems difficult, even allowing for the lost half of the page, to make up the total

of 240, unless the sums in that half were very much larger than in this.

159. εν^δ νομ^κ/: ἐνδόξου νομικοῦ.160. Θεοδα . . .^α: not Θεοδωρα(κιου).

163. Σονσνευς: usually Σανσνεύς.

165. περι^χ: περιχύτου.166. Υμετλ . . τζ^ε: an extraordinary name; the second letter may be λ. Any abbreviation of ὑμετέρας κόμης is quite impossible, and so, too, is υμετ λατζανε (= λατζανε).168. εχ^θ μ^τ τ^ο: ἔχθεσις μετὰ τοῦ. The word which follows is perhaps an attempt at the aorist participle of λογίζομαι.171. Βαβ^λ: probably Βαβυλώνος; i.e. Pecysius was at Babylon.173. ει(ς) Λυκω(ν): 'at Lycopolis,' εις for ἐν; cf. Jannaris, *Hist. Gr. Gramm.*, 1491, 1548.

	Μην ^α Πνει	ν ^ο α	Σενηρ ^ο πρ ⁻	ν ^ο γ
175	Γεωργ[ι] ^ο ν Σκυλαυ ^ο απο ^θ	ν ^ο ζ	γαμ ⁻ Σεργ[γ]ιο ^ν	ν ^ο α
	Παφορο Πανλοοσε	ν ^ο α	γν/	.. 5 δ'
	νι ^ο Παω γν ⁻	ν ^ο α		
	Σαμουηλ Αροου	ν ^ο ς		
	Θεοδωρ ^ο ν Δαυιδ καμ ^λ	ν ^ο β/		
180	Σεργ[γ] ^ο ν Παχ ^α παυ	ν ^ο α		
	Σε[

Fol. 8 b.] From bottom to top of the page :—

] Αθαν^α Μακ^α/ S Ιερημι^α Μουσαιο^ν υποδεκ^τ/ τ^ω αυ^τ κωμ[·] ινδ^ο/ ιδ +

Space of 4½ in.

]οδι ιβ

] Ιερημια [S Α]θαν^α Μακ^α/ υπ[οδ^τ/ ν]^ο β/

Fol. 9.]

185 [? + δια]γραφως ομ[. . .]

186 γ Φαμ^θ κβ ιδ/ ιδ δ/ [.]^ον νο^τ ς α[πα]ρ^γ ε[ρ]^γ β μ[^α] η^τ Φαμ^θ λ υπ^ον τ^ω καρρ^α

ν^ο α

187 γ ς απαργ^ν εργ⁻ β Φαμ^[θ] λ υπουργ^α τ^ω καρόβ

ν^ο α δ'

Οννοφρι^ον Μ. [. . .]δι^ον απο Αφρ^δ [ν^ο . . . ι]β

Ερμαω Αθαν[ασ]ιου ομ[·] [. . .]ς[.]

190 γ Φαμ^θ κδ ιδ/ τ^η αυ^τ [δ]/ Γεωργ[ι]ον στρ⁻ απο πολ^ε Αλ[τ]αιου κι^λ

ν^ο α γ

γ - δ^θ/ Βικτορ^ο Θεοδο[σ]ι[ο]ν πιστικ[ου]

ν^ο β/

γ ς τιμ[·] χαρ^τ [αγρ]⁻ [. . .]ορ^θ

ν^ο ζ

ν^ο .

ν^ο] θ

195 ν^ο] ιδ δ'] ιβ

Fol. 9 b.]

197 στ^χ ς [απ]αργ^ν καλ^α β ν^ο ι[ς] τιμ[·] χαρ^τ αγρ^α δ/ Σενο^θ Σ[. . . ο]ν

ν^ο δ'

198 γ ς τι[μ^η] καλ^α ε . . . ς καταλλαγ^η τ^ω ν^ο . . . [. . . ? διασ]τ^λ

ν^ο ς γ

175. απο^θ: probably ἀποθανόντος.

177. γν⁻: γναφέως.

185. διαγραφως: obscure; cf. 1457, I, 41.

186. ητ(οι) Φαμ(ενω)θ: i.e. Phamenoth was the 'one month'

for which the service was required.

198. τιμη(ς): probably written by inadvertence for ἀπαργυ-
(ρισμοῦ).

- 199 γ ϝ μ. στρ^θ ϝ ναυλ^{ου} πρ^ο ναυτ^τ κ^{ου}/ Αιγ^π ν^ο γ ϝ απαργ^υ ερ^γ β [.] λ Ιερ^{ου}
ν^ο ἱς
- 200 γ ϝ κ[α]ταλλαγ. τ^ω ν^ο ζ αποστρ^ε εντ Απο^θ ν^ο β/ [ϝ τ]ιμ^[η] χαρ⁻ ϝ ε[τρ]ε^[ω] ε^[δ] [λ]
ν^ο γ
 [α]κ^τ/κ^τ/ κ^υ/ γω.γ α. . τ^χ
- 201 γι/ επισταλμ^τμ^τ τ^{ου} συμβ^{ου}
 σ—
- 202 μερ^δ κωμ. ν^ο σςς []
- 203 μερ^δ Β[α]β^υ []

Rest of the book lost, except a fragment comprising part of two folios ; no writing remains. Some small unidentified fragments.

199. πρ^ο: cf. l. 113.

'repaid to.'

200. αποστρ^ε: cf. l. 114; probably 'returning to' and so

202. After this line a line seems to have been washed out.

PAPYRUS 1436.—A. D. 718–719.

Inv. Nos. 1431 + 1455. Ten fragments of a book. Written in a rounded minuscule of medium size.

THESE fragments formed part of a book similar in arrangement to 1434. They relate to the 2nd indiction, which the occurrence of the corresponding Arabic date in one place shows to be A.D. 718–719. As the fragments were found in various places and were brought together owing to similarity of handwriting and arrangement it is not in every case certain that a fragment really came from the same book as the rest. They contain nothing of special interest.

Fragm. 1 *recto*.]

-] Εμφυτ ν^ο λη
] Βαρβαρου ν^ο ζ
]
] λογω δαπαν. ϝ αλλ[^ω
 5 Π]εδι- σι αρτ ρογ
 Αγι^{ου} Πι]νουτ αρτ λγ
 ? Ψυρ]ου αρτ μβ
 ? Βαρβα]ρου αρτ δ
]
 10 τ^η α]υτ ημ- ιν^δο/ α τ αυτ. [. . .] . ω . . . [ι]^δ/ δ

Fragm. 1 verso.]

ε Πεδι[αδων] δ/ απο^δ α [
 β Πεδι[αδω]ν δ/ αλλ^η [
 μοναστη[ρρ]'' δ/ αλλ^η [
 Εμφυτ^ε δ/ αλλ^η [
 15 [Πακανν^ε δ/ α]λλ· [
 Πο[ιμην] δ/ αλλ· [
 Σακο[ο]ρξ δ/ αλλ [
 μον^α Φ[αρ]ου δ/ αλλ^η [
 μ Χοι⁻ ις ιν^δο/ β εν^χ δ/ Μακ⁻/ Βικτορ^ο απο
 σ—
 20 κωμ^η Αφρο^δ δ/ απο^δ α σι [αρ]^τ [
 ε Πε[δι]⁻ δ/ αλλ^η αρ^τ λ[
 γ μ Μ^χ κς ι^δ/ [. εν]^χ δ/ Βικτωρ α[πο

Fragm. 2 recto.]

] λογω διαφορ^ρ[
 κω]μ· Αφρο^δ ν^ο αψο [
 25 αν^θν^θ Αγι Μαρι⁻ ν^ο ιβ [
 Βουνων ν^ο λε [
 Αγίου Πινου^τ ν^ο με [
 ορ^ον Αββ^α Ερμαω^τ ν^ο ιε [
 δια]σταλμ[μ]^τ τ^ον συμβ^ον εν^χ μ Μεσ^ο κγ ι^δ/ β [

Fragm. 2 verso.]

30 σ]ι αρ⁻ βφκς επι^τ παρ^ον ιν^δ/ β ετ^ον] ς[θ
 31]· Φοιβ^α Μην⁻ S Πετρ^ον Μακ⁻/ σι αρ^τ τζ [
 32]
 32 α δ/ Ιωανν^ον πραγμ^α [
 33] σι αρ^τ σξδ
 33 α δ/ Παυλ^ον . . .^ον πρ^ε [
 34 α]ρ^τ ιγ
 34 α δ/ Αν[δ]ρ^ε Κολλουθου [

11. απο^δ: cf. l. 20. The extension is not quite clear; perhaps αποδείξεως, *order*, or αποδόσεως, *payment*.

18. μονα(στηριον) Φαρου: this reading is doubtful. The two letters read as oo look more like oθ. The μοναστήρ(ια) are mentioned in l. 13, but as 1416, 72-79 shows that these μοναστήρια were distinct from the named monasteries (Pharous, etc.), that

fact does not make against the reading here.

22. γ: this is in very thick ink, and was therefore added by another hand.

23. It is not certain that this is the first line of a page.

30. ςθ: this must be either ςη or ςθ, according as the indication is the 1st or 2nd, and β is more probable than α.

35] αρ^τ ρβ
 35 α δ/ Πετρον Μακ^α/ [
 36] αρ^τ ιη
 36 α γι/ [. . .]⁵ [
 37] αρ^τ λε

Fragm. 3 *recto*.]

ν^ο δ ναυλ^{ου} δ πακ^τ/ δαπαν[·] κουρ[σ^{ου}
 ν^ο] ας ε Πεδι^α ν^ο β/ γ Π[εδι^α
 40 ν^ο] ε Βουνων ν^ο ε
 απο] Απολλων^ο λογω τ^{ου} κ[
 κωμ^η Α]φρο^δ Απα Κ^υ/ Μην^α απο κωμ[^η Αφρο^δ
]^υ Φοιβαμμων Π[
] Ναβαμου Σ[
 45 επι]στ^λ αν^τ Μην^α [
 σ—
] δε μ Παχων τ ι^δ/ β πεμψ[
 κωμ^η Α]φρ^δ σι αρ^τ αυμα ε Πε[δι^α
 Πακαν^υ αρ^τ ρβ Εμ[φυτευ^τ
 Αγι^{ου} Πινο]υ^τ αρ^τ λγ Σακ[οορε

Fragm. 3 *verso*.]

50 κ]αμον^τ ει/ φιλοκαλει^α παραχωμ^α S ανωρ S [
] β· Πεδιαδων [
] Ψυρου ν^[ο] β γ ιβ
 Κεραμ]ιον ν^ο S γ ιβ
]
 55]
 Μο]υναχ^θ

Fragm. 4 *recto*.] A few figures. One fuller line:—

] Εμφυ^τ ν^ο ε Ψυρου ν^ο ε

38. πακ^τ/: presumably πάκτου. The exact sense in which the word is used here is not certain. But for the (καί) one might perhaps read πάκτωνος, with ναύλου.

41. Απολλωνο(ς): the city.

44. Apparently a later addition (by the same clerk).

45. After Μην^α something has been washed out. αν^τ is added by another hand, in reddish ink; it may possibly be for αντι-

φωνητής; cf. 1452. επιστ^λ is somewhat below the level of the line and has probably nothing to do with Μην^α; the extension, without the context, is uncertain.

50. ανωρ: sic, apparently; quite obscure. We should expect διωρύγων. ανω ρ . [is possible, but the character after ρ appears to be the symbol for καί.

Fragm. 4 *verso*.]

] ιν^[δ]/ α δ^θ/ Γεωργι^{ου} Σενοθυ^ι[^{ου}
 κωμ· Αφρ^δ § μισ^θ καλ^α § σ^ν ν^ο β Βαβ[ν]λ^ω
 60 γ· Πεδι^α καλ^α ιβ^β [
 Πακαννεως καλ^α ιβ^β [
 Αγίου Πινου^τ καλ^α κδ^δ ν^ο § [
 δ/ επιστα]λμ^τμ^τ τ^{ου} συμβουλ^{ου} ενεχ^θ μ Παχων κς ι^δ/ β γ[
 κωμ· Αφροδιτω ν^ο κα β/ [
 65 Βουνων ν^ο α β/ [

Fragm. 5 *recto*.]

[. . . ιλ . . . ου . . . [
 Παδινου Μακ⁻/ απο κω[μ^η Αφρο^δ
 Πεκυσίου Μηνα απο [
 ε Πεδιαδων [
 70 Φοιβαμμων Παμουν απ[ο
 Σενο^θ Δανιηλ απο^τ [αυ^τ
 γ· Πεδιαδων
 Παμουν Λεοντιου απο [
 β· Πεδιαδων η^τ Πανω Πεκυσίου [
 75 εποικ/ Πακανν^ε σ^ν ερ^γ § επόικ/ Ποιμ^η [
 Θεοδοσιου Ψον απο Π[
 εποικ/ Βουνων σ^ν ερ^γ § επ^α Αγ^{ου} Πινου^τ [
] δ^τ/ αυ^τ λογω παραχωμ^α [
 εποικ/ Εμφυτευτων [
 80 αν^θν^θ Αγ^ι[^α] Μ[α]ρι^α σ^ν ερ^γ § επ[οικ/
 λο]γω παραχωμ^α Τεφ[ν]^θ [
 γ Π[ε]διαδων [

Fragm. 5 *verso*.]

] [ν^ο .] § μ^ε ≠
 84] ν^ο § μ^ε ≠
 Ten similar lines.
 95]β/ λ μ^ε ιε β/

Fragm. 6 *verso*.]

Πακανν^ε]ως μ^ε η

58. δ^θ/: δαπανηθέντων.

59. καλα(φατου): a correction; so too those in ll. 60, 61.

74. ητ(οι): 'namely.'

75. σν(ν) εργ(ατη) (ημισει): 'including half a labourer from Poimen,' i. e. including Poimen's share.

Εμφυτ]ετων μ^ε β
 Βουν]ων μ^ε β
 Κεραμ]ιον μ^ε α
 100 Ποιμ]ην μ^ε α
 Ψυρο]ν μ^ε β
 Αγι^{ov} Πιν]ου^τ μ^ε β
 Σακο]ορε μ^ε α
 αν^θν^θ Αγ]ιας Μαρι^α μ^ε α
 105] ελαι^{ov} μ^ε ρ α φ ω ν ει/π[ραχ^θ

Recto blank except for]σ^θ.

Fragm. 7 *recto*.]

εν] τ νυσω Βαβυλων· ερ[γ
] Αρων πακ^π/ απο⁻ αυ⁻ κωμ^η υπ[ο
]σ^{αδ} υπο Κολλου^θ Π[
]- § μισ^θ εργ^η παρ^{αλ} τ^η κ[ωμ^η
 110]' γ Πεδιαδω[ν
] εποικ/ Εμφυτ^ε [

Fragm. 7 *verso*.]

κωμ^η Αφρο]διτω ιν^{δο}/ γ δ/[
] § Κολλου^θ [
] ε Πεδι^α μοιρ^α ν^ο ις [
 115 .] Πεδι^α [
 Εμ]φντ^ε [
 Κε]ραμιου [
] Ποιμην [
] Σακορε [
 120]ορ^{ov} [. . .]- ε[ρ]γ⁻ [

Fragm. 8 *recto*.]

] Βουνων ν^ο [
 ςη ε]τ^{ov} α ι^δ/ τα § δ^θ/ Θεοδο[σιω
] ν^ο § β Π^δπ^δ [
] τ^[ov] Κλυσμ^α μίμ η [

106. τ νυσω: *l. τῇ νήσῳ*. There does not seem to be any dot above τ.

107. πακ^π/: probably πακτωνοπράτης; cf. 1419, 1217.

υπο: this probably refers to the person who stood surety; cf. 1437, 4-8.

109. εργ^η: *sic*, apparently.

112. The beginning of a section of the account, possibly of the account as a whole.

114. μοιρ^α: probably μοιρασμοῦ; cf. 1356, 10. The charge is perhaps for the expense of preparing a μοιρασμός; cf. the καταγραφή of 1435, 130, etc.

122. τα § δ^θ/: τὰ καὶ δοθέντα.

PAPYRUS 1437.—A.D. 718–719.

Inv. No. 1453. Fragment of one folio of a book; $7\frac{1}{2}$ in. \times 6 in. Written in a sloping, irregular minuscule in black ink.

A SMALL fragment of an account written in A.H. 100. The extant portion seems to refer entirely to workmen.

Recto.]

] σταλ^ε μ Χοι^α κα ι^δ/ β [.] λογω τ^ι καρό^ρ εν^τ νησ[ω Βαβ^υ
] . ερ^γ β
] τεκ^τ/ α Φ[.]⁻ α Κωνστ^α Μακ^{[α/}
 5]⁻ [Δ]ανηλ απο⁻ αυ⁻ πε[δι^α υ]πο Ψεμνου^θ Ηλι^α υπο [Φι]λο^θ απο^τ αυ⁻ επ^{οι} ερ^[γ] α υπο Πκουτσε S Σερ[γιου
]^{ου} Πετερμ^θ απο⁻ αυ^τ επ^{οι} τορι^λ α υπο Θεοδωρ^{ου} Μακ^υ/ S Μα[
] S ερ^γ α ον^β β
] ον^α Σενου^θ ομ^ο [.]⁻ υπο Αθαν⁻ Ιακ[ωβ

Verso.]

10] αυ⁻ δ/ Σαλε νι^ο Αποο[. πεμ]ψ⁻ ει/ σι^δ επιτρ^ε Ψωμ[Ου]βεειδ νι^ο Ρασζιδ επικ/[^ε επι^τ παρ^{ου} ι^δ/ β] ετ^{ου} ρ^ο σιτρο^χ β δυ[ο ?
] ξ εκ^τ/ μμ
]
] Ανδρ^ε Οννοφρι^{ου} [.]
] τ^η αυ^τ παρασχ^ο λογω σιδερ^ε αγγ^λ τ^ω καρ^αρ^α S ακ^τ/κ^τ/ εν⁻ [νησ^ω Βαβ^υ
 15 Ουβ]εειδ νι^ο Ρασζιδ επικ^ε/ επι^τ/ παρ^{ου} ι^δ/ β ετ^{ου} ρ^ο αγγ^λ β επι μ []
] τω^ν αλλ^ω κ^τ/ μ β ο γρ^α μισ^θ εκ^τ/ μ ν^ο β/ []

Τσε]νου^θ Λεωντι^{ου} απο⁻ αυ⁻ [. . .]⁻ ν^α Κολλου^θ Ανδρ^ε S Δανιδ [

3. In the lacuna must occur, first, a personal name, and then a word indicating a trade; perhaps τεκ^τ/.

4. απο⁻ αυ⁻ πεδι^α: ἀπὸ τῶν αὐτῶν πεδιάδων.

υπο Ψεμνουθ(ιου): the surety; cf. 1436, 107, etc.

6. τορι^λ: obscure; as the word evidently denotes a workman of some kind, a misspelling of some derivative of *τορνεύω* or *τορεύω* would give good sense, but the λ, if rightly read, is an insuperable objection to either. It is perhaps just possible, though very difficult, to read *τορν^ε* = *τορνευτής*; but perhaps the most probable explanation, suggested by Mr. Crum, is that the word is for *ταυρηλάτης* = *ταυρελάτης*; cf. RKT. X. 1, *πταγρηλατες*.

Μακ^υ: the reading seems certain; the name is unknown.

9. Σαλε νι(ου) Αποο[: an Arabic name seems required (Σαλε

may be either *Ṣalāh* or *Ṣālih*, more probably the former), but Αποο[does not look like anything Arabic. Απου (= Abu) is impossible; moreover Αβου in a patronymic is always declined, Αβι. Probably the patronymic has been accidentally omitted and we should read απο Ο[.

σι^δ: σιδηρεία? In the absence of the context it is not clear what part of the verb is represented by επιτρ^ε. Ψωμ[may be ψωμ[ια.

10. ι(ν)δ(ικτιονος) β: from l. 15.

σιτρο^χ: *Ι. σιδηροχ(αλκείς?)*.

11. ὑπέρ ἐκάστου μηνός.

14. σιδερ^ε: *Ι. σιδηρείων?*

16. ο γρ^α: obscure.

PAPYRUS 1438 (+1484). *Circ.* A. D. 704-705 (?).

Inv. Nos. 1505 + 1517. Two fragments of a book; 1 ft. $2\frac{1}{2}$ in. \times 11 $\frac{3}{4}$ in. and 1 ft. $2\frac{3}{4}$ in. \times 4 $\frac{1}{4}$ in.

Written in a small neat minuscule in very black ink; the same hand as 1412, ff. 15, 16.

THESE fragments were found with 1412, of which they clearly do not form part. One of them (the second folio of the sheet) is blank, but was folded down on the other before the ink was dry so that some of the lines of the latter are reproduced on it. The other fragment also (which is made up of two fragments, the second of which was previously numbered 1484) is blank on the *verso*. The fragment contains a mention of the *dux*, of 41 sailors who had fled, and of skilled workmen for the province of Africa. With this reference to sailors who had fled may be compared Pap. 32 (Vol. I. p. 230), which probably relates to fugitive sailors from the *κούρσον Ἀνατολῆς* (cf. JHS. XXVIII. 112).

δι[οικ^η/ Ιωανν^[ου] Αβ[ρααμ[?]] απο Λυκων
]ανγ^θ ει/ θαλ⁻ δ/ Ιε[ζεκιη]λ Ψεμνου^θ αρ^θ ν^ο η
 3]α αν^ττι δονκ⁻/ & διαφ⁻ορων ειδων⁻ τ^ω καρ^[α] δ/ αντεξ[?] δ/ Βικτ^ο απο Παρ⁻
 ν^ο ξθ γ ιβ
 4 ?δον]κ^ο/ & προστιμ^{ου} ναυ^τ μα φ⁻υγ^ο των παρ^αχ Τεφ^ν εκ ν^ο γ ν^ο ρκγ
 5] ν^ο πς καταλλαγ^η ν^ο β
] ν^ο λζ
] διαφ^ο ει^δ/ του Κλ^ν δ/ Σενηρ^{ου} πι^τ απο χωρ⁻ [Τ]ερν^θ Ανται^{ου} ν^ο κα γ
 8] του συμβουλ^λ & δαπαν^η τ^{ου} συμβ^{ου} δ/ Σενου^θ Ειρηνη πι^τ ν^ο πε [[μισ^θ ζ^νγ S]]
 κατ^{αλ}
 8* ν^ο β γ
 9] ε[ι]/ φορ^ε ανδρ^π τ^{ου} Αμιν^{αλ} δ^τ/ αν^τ Σενο^{ου} ν^ο οβς
 10] & μισ^θ τεχν^ν Αφρικ⁻/ δ/ Ιεζεκιηλ Ψεμ[νο]ν^θ πι^τ/ ν^ο ιγ β/
] τ^[ου] συμβουλ^{ου} & διαφορων ναυ^λ απ⁻ ν^ο κης ν^ο ις

2. ανγ^θ: not σαγ^θ, apparently.

3. αν^ττι: over the ν is a line which appears to be τ, so that τι may be a separate word, but probably the clerk has written αν^τ for αντί and then inadvertently written the τι as well.

αντεξ[?]: αὐτεξουσίας; probably referring to some order of the *dux* 'on his own authority.' For the word see 1449, 81.

Παρ⁻: apparently a place-name; or απορ⁻.

4. παρ^αχ: one would naturally take this as παραχωμάτων (for the παραχώματα of Tephythis see 1433, 68, etc.), but sailors do not seem required for such a purpose (cf. however 1449, 17), so that παρὰ χωρίου is more likely. It is, however, curious that παρά, not ἀπό, is used. Perhaps we may read παραχωρισθέντων

(cf. Dittenberger, *Syll. Inscr. Gr.* ed. 2, 316, 20), in the sense of 'sent to,' 'placed under custody at.'

7. Τερνθ(εως): cf. 1461, 79.

8. μισ^θ ζ^νγ S κατ^{αλ}: μισθοῦ ζυγ(ῶν?) καὶ καταλλαγῆς. The extension of ζ^νγ is doubtful. One would expect a personal object after μισθός, so perhaps ζυγοστάτου; but it is not clear why this should be placed under the δαπάνη of the Governor, and the ζυγά might be for the conveyance of his slaves (cf. 1435, 39). Perhaps μισ^θ may = μισθώματος or μισθώσεως, but that would probably be μισθ^ω, or μισθω^α, μισθω^ε.

11. S: apparently corrected from ει.

απ⁻ ν^ο: ἀπὸ νομισμάτων.

PAPYRUS 1439.—Date uncertain.

Inv. No. 1509 (a). Fragment of one folio of a book; 6 in. \times 6 $\frac{3}{4}$ in. Written in a very neat, round minuscule of medium size in ink of light colour.

PART of a single leaf of a book, containing an account of δαπανηθέντα. The writing is on the *verso* of the papyrus, the *recto* being blank.

S των δαπαν^θ

μισθου νν^α οίν γ λ ναυτικ^{ου}/ πλοιων τ^{ου} Κλ^ν [

2. γ: a correction from ε, which is crossed out, γ being written above.

μισθ[ο]ν αγγ^α θ λ φιλοκαλειας παραχωμ⁻ τ[
 5 [[μισθου S δαπαν⁻ αγγ^α ούν ιβ ει/ υπ^{ου} μασγίδα Ιερ[ουσο^λ]]
 μερους δαπαν⁻ Αβου Απ S εταιρό^ρ αυ^τ []
 [[τιμ^η χαρτιων αγραφων λ χρε⁻ τ^{ου} αυ^τ . []]
] αγορασ^θ λ εξαρτι⁻ / []

3. τ[: τ^η ημ^ε κομ^η or Τεφυθ^ε.

PAPYRUS 1440.—*Circ.* A.D. 709.

Inv. No. 1509 (δ). Fragment, probably of a book; $5\frac{3}{4}$ in. × $6\frac{3}{8}$ in. Written in a sloping minuscule in black ink.

THIS fragment, which bears writing only on the *recto*, mentions the Governor 'Abd-allāh by name. He had, therefore, in all probability ceased to be Governor, and, as money is raised for his *δαπάνη*, the account must date from early in the governorship of Qurrah.

διοι]κ^η/ χαρ^δ δαπανη^θ Μηνα μειζ⁻ απο ε Πεδι⁻ απο μ Χοι^α γ ι^δ/ []
]. τ^{ου} συμβ^λ
] προβ⁻ 55 εκ ν^ο β/ εκ^τ/ λ συμπλ^η δπ/ Αβδελλ⁻ υι^ο Αβδελλμελ[εχ
]^{ου} ταξι^δ βερι^δ ανερχ^χ μ^τ γραμ⁻ τ^{ου} συμβουλ^{ου} ρ διαφορό^ρ απ[αργυρισμων?
 5] ναυ^λ πλοι^ω β^α διαφορό^ρ ειδων διανύ⁻ τ^{ου} Κλ^υ S [α]λλ^ω []
 μι]σθ^ο/ συμχμ^χ ζ τ^{[ου} δου]κ⁻/ Σζωρ⁻ υι⁻ Αλουα[σαλ] επικειμ^ε τ^{ου} ε[]

1. χαρ^δ: or χρ^υ.

3. Αβδελλ(α) υιο(υ) Αβδελλμελεχ: the Governor (A.D. 705-709).

4. ταξιδίου βερ(ε)δαρίων ανερχομένων μετὰ γραμμάτων. The letter over the ι of ταξι^δ is more like the monogram of ου than δ, but cf. 1434, 328. If ου is right the word must be a proper name.

5. β^α: βασιάντος. For the genitive following see 1433, 116,

note.

6. τοῦ δουκ(ος): a quite conjectural reading. The person is probably the Ζωρα β^ε 'Αλοασελ of 1332, 22, and very likely the Σζουραε υἱὸς 'Αλουασαλ who occurs for Pachon 7th in 1433. In the first place he occurs in connexion with the Thebaid, and if δουκός here is right he was probably the *dux* of the eparchy.

ε[: hardly ε[τ^{ου}. For τ^{ου} perhaps ψ^ω.

PAPYRUS 1441.—A.D. 706.

Inv. No. 1439. Fragments of a book. The measurements of the four largest are :—ff. 7 and 8, 7 in. × $7\frac{1}{4}$ in. ; fr. 1, $5\frac{3}{4}$ in. × $7\frac{1}{2}$ in. ; fr. 2, $6\frac{1}{4}$ in. × 6 in. Written in a small sloping minuscule in ink varying from black to reddish (hand A), but two other hands have made additions ; B a small sloping minuscule, black ink, with a fine pen ; C a round, larger minuscule, reddish ink.

OF the fragments of this book those numbered as folios were found together, though the numbering is not quite certain ; two other fragments, found separately, are numbered as fragments 1 and 2. The register is largely concerned with requisitions for the *δαπάνη* of various messengers, from which it appears that the travelling expenses of the couriers who brought letters from head-quarters were, at least in many cases, charged on the *διοίκησις* to which they

were sent. It is to be noticed that all those mentioned are Arabs or *mauwālī*; as letters were sometimes brought by Copts, it is possible from this that a different arrangement was adopted with regard to non-Muslim messengers. The system of transliteration adopted for Arab names is of some interest. The identifications given in the notes are for the most part due to Mr. A. G. Ellis. 'Abd-allāh being mentioned as Governor and the latest date which occurs being the 5th indiction, ἀρχή, the account was probably written in A.D. 706.

Foll. 1-6.] Only a very little preserved. Beginnings or ends of 45 lines.

Fol. 7.]

46	M ^x iβ	δ ^θ / [
	M ^x κ ι ^δ / δ	δ ^θ / Συλλειμαν υι. Αβδελλ-	ελ ^θ χαρ υ[α]ν ^λ 'πλοι ^{ον} ' βαστ- ε ^ω Βαβ ^λ [
	τ ^η αυ ^τ η	δ ^θ / Χαλεδ υι ^ο Ιεζιδ	ελ ^θ χαρ γαλ- τ ^{ον} βουτ ^ν [
	M ^x κς	δ ^θ / Σ[. . .] υι ^ο Ασσαν	ελ ^θ χαρ δημί δ ^x / Κοσμ- [
50	Φαμ ^θ α ι ^δ / τ ^η αυ-	δ ^θ / Μελεχ υι ^ο Σουραεικ	ελ ^θ χαρ λοιπ ^δ δια ^ν δ ^x / Κοσμ ^[a]
	[τ] ^η [αυ] ^τ η	[δ ^θ /] Μελεχ ομ ^ο	ελ ^θ χαρ τ ^ω χαλκ ^ο / [
	[τ ^η] αυ ^τ η	[δ ^θ /] Ομαρ υι ^ο Αβδερ-	ελ ^θ χαρ τ ^ω αυ- κ ^{ον} / Ανατο ^λ [
	[τ ^η α]υ ^τ η ι ^δ / δ	δ ^θ / Σελημ- Σαρακινύ	ελ ^θ χ[αρ] λ[. . .] ει/ . . . Βαβ ^λ [
			[.]ερ- δ/ Σε ^[ου] απολυθ ^ε / [
55	] ιζ	[δ/] ^θ Α[β] ^{ον} Αμρ ^{ον} ελ ^θ ζ	ζημι- απεν[
	]	δ ^θ / Κωεμ υι ^ο Αλ[

Fol. 7 b.]

		]^ω προ . [
		] δ ^x / Μαπ[
	] ιδ δ ^[θ] / . . [.]εω[	] κάρ ^ρ Βαβ ^λ ν ^ο β/
60		] δ ^τ / εμβολαρχ ^x

46. δ^θ/: δαπανηθέντα.

48. Χαλεδ: only a very little of the X remains, so that the letter looks more like Σ; but Σαλεδ does not seem Arabic, whereas Χαλεδ is Khālid.

49. Ασσαν: Ḥassān or Ḥasan.

δ^x: διὰ χειρός, i. e. delivered by Cosmas.

50. Μελεχ υιο(ν) Σουραεικ: Mālik b. Shuraiḥ. For the last name cf. 1332, 23, etc.

λοιπ^δ δια^ν: λοιπαδαρίου διανομῶν.

51. χαλκ^ο/: i. χαλκώματα.

52. τω(ν) αυ(των): i. e. χαλκώματα.

53. λ[οιπ^δ] εμβολ^δ ει/ο[ρ]^ρ Βαβ^λ is perhaps just possible.

54. απολυθ^ε: απολυθέντος, 'discharged'? Perhaps από Λυθ^ε/, but Λυθ^ε/ does not suggest a place-name. Λυκ^ω/ (Lycopolis) is impossible.

55. Hand B.

Αβου Αμρου: the second name ('Amru, cf. too 1447, 79, 80) is interesting, as it shows that this, rather than 'Amr, is the

correct form of the name, contrary to the statements of the Arab grammarians. It is, indeed, possible that the word is the genitive of *Amros or *Amβros, for which cf. PERM. V. 38, 61, Crum, *Catalogue*, No. 1079, UKF. 1183; in Crum, *Catalogue*, No. 1090 the form is ἀβρος, and in Rylands Copt. Pap. 348 αμρογς. It would, however, be curious here to decline the word after 'Αβου in a Greek form. (Prof. Becker writes that 'Amru is certainly correct and any declension of *Amros quite out of the question.) 'Amru was the name of the conqueror of Egypt.

απεν: or απ εν[ταγιου του συμβουλ(ου)?

56. Κωεμ: a curious name. The second letter looks more like ν, but Κνεμ is an impossible form in Arabic. Prof. Becker suggests, doubtfully, كؤم, Kōwēm ('nicht als Name belegbar').

60. δ(ια) τ(ου) εμβολαρχ(ου): cf. also l. 64. This official is new. He must have been the overseer of the *embola*, though in l. 64 he does not occur in connexion with it (unless the 'arrears' there mentioned were wheat for the navy).

- [τ^η] αυ^τ δ^θ/ Αβ^{ου} Ιεζιδ Μανρ^{ου} μανλ^ε τ^{ου} αυ^τ ανελθ^ω/ μ^τ σπερμοβ^λ ν^ο α^ς
 δ^τ/ ναυ^τ πλ^{ου}
 τ^η αυ⁻ δ^θ/ Αβ^{ου} Ιεζιδ ομ^ο μαν^λ τ^{ου} αυ⁻ ανελθ^ω/ μ^τ λοιπ^δ διαβ^τ τ^{ου} Κλ^ν ν^ο β^ς πρ^ο α^ς
 δ^τ/ εμβολαρ^χ
 65 δ^τ/ Ζηεδ υι Απτ Σ Μουσλημ μανλ^ε τ^{ου} παν^ε συμβ^{ου} ανελ^θ περι^τ αν^δπ Μωαγγ⁻ εκ⁻/
 αν^θ Σ λ^τ δ^τ [η] μμ^ο δ^χ/ Ιω^α πρ^ε ν^ο β^ς
 [τ^η] αυ^τ δ^θ/ Ναυειμαν μανλ^ε Αβδελλ^ε τ^{ου} παν^ε συμβ^ο [ο] υλο^ν
 κατελ^θ μ^τ γραμμ^τ εκ προφ^α ναυ^τ καρ^ρ [ρ^ς] πρ^οφενγ^ο Σ ει^δ
 τ^ω καρ^ρ Σ αλλ^ω στιχ^ω δ^τ/ Ιω⁻ πρ^ε ν^ο [
 70 [τ^η] αυ^τ [δ^τ]/ Αβ[δ]ελλ^α Σ [. . .] μ^τ αυ^λ τ^{ου} παν^ε συμβ^{ου} κατελ^θ μ^τ γραμμ^τ
 προφ⁻ [.] κ^τ/φυ^λ φυγ^ο δ^χ/ Αβρ⁻ Γεωρ⁻ ν^ο δ^τ [
 δ^τ]/ Α . [
]^{ου} κατ^ε μ⁻ γραμ⁻ τ^{ου} ζω^ο . [
] Ιω^α [π]ρ^ε [Σ Μ] ακαριον [

Fol. 8.]

- ιβ δ^θ/ Αβδελλ⁻ υι^ο Δυναρ ελ^θ χ[αρ] αυ⁻ τ^ο διοικ^[η]/
 75 η^τ Χα[. . .] υι^ο [. . .] ει^ν
 κη δ^θ/ Μααμητ υι^ο Μααμητ ελ^θ χαρ^[?σ] [δ^τ]/ καμπαν^τ τ^ω χωρι^{ου} Σ α ι^δ/ μ . [
 Μεσ^ο δ δ^θ/ [Ο]σασμα υι^ο Αβδερα^α ελ^θ χαρ^α αν^δ τ^ω ξενοκ^δ/ [
 ε δ^θ/ Αβδερα⁻ υι^ο Ουβεειδ^ε μαν^λ [Αβδ]ελαζιζ^ε ελ^θ χαρ^α φοινοκ^δ/ [λ^τ] καστ^τ [ελλ⁻
 Σ τ^ο κ⁻/αλλ[αγ^η
 80 θ δ^θ/ Ιεζιδ υι^ο Χαπ βερ^δ ελ^θ ρ^ο εκστιγ^τ τ^{ου} δημ^ο β ι^δ/ [

61. Μανρ^{ου}: *i.e.* a negro; he was a *maulā*.

μαν^λ: the Ar. *maulā*, client, or non-Arab converted to Islam and affiliated to an Arab tribe. It is not certain whether ε stands, as often, for α, or whether we should read μανλέ(ως).

ανελ^θ/ μ^τ σπερμοβ^λ: Abu Yazid can hardly have come up μετὰ σπερμοβολίας, whether σπερμοβολία means *sowing* or refers to the actual seed-corn itself (as *e.g.* in Rylands Copt. Pap. 319), for seed-corn would hardly be sent from Babylon to Upper Egypt; *cf.* too l. 63, ἀνελθ(όν)(ντος) μ^τ λοιπ^δ διανομ(ών), where the λοιπαδάριον διανομ(ών) must be, not what he came with, but what he came for. Probably, therefore, μετά was used with the accusative in the Homeric sense of the *object* of the journey.

62. διὰ τῶν ναυτῶν πλοίου, *i.e.* apparently the letter was delivered by the sailors of the ship which brought Abu Yazid.

63. ν^ο β^ς πρ^ο α^ς: ; is a later insertion by the same hand. πρ^ο α^ς is quite obscure.

65. Ζηεδ υι(ου) Απτ: Zaid b. 'Abd. If δ^τ/ is right, this line began further to the left than any other.

ανελ^θ κτλ.: ἀνελθόντων περὶ τῶν ἀνδραπόδων Μωαγαριτῶν ἐκ (τοῦ?) αν^θ καὶ λόγῳ τῶν δημοσίων διὰ χειρὸς Ἰωάννου πρεσβυτέρου. αν^θ is difficult; perhaps ἀνθρώπου, a sum of money being accidentally omitted after it, giving the rate of some charge per man; but this is not satisfactory.

67-71. δ^τ/ Ιω⁻ πρ^ε in l. 69 and δ^χ/ Αβρ⁻ Γεωρ⁻ in l. 71 by hand A.

67. Ναυειμαν: Nu'aimān.

IV.

Αβδελλ^ε: 'Abd-allāh b. 'Abd-al-Malik, A. D. 705-709.

68. κατελθ(όντος): *i.e.* down the Nile from Aphrodito to Fustāt or elsewhere? *Cf.* l. 72.

εκ προφ(α)(σεως): 'concerning.'

προ(σ)φενγο(ντων): this seems to imply that the sailors had fled to Aphrodito. For the present *cf.* 1332, 8, note.

71. κ(α)τ(α)φυλ(ακ)ης φυγο(ντ): probably a sailor or sailors who had fled from the fleet guarding the mouths of the Nile; but in 1434 that fleet is called παραφυλακή.

76. σιδ(ηρου) καμπαν(ων) τ(ο)(υ) χωριου: *cf.* 1369, 5. The meaning is presumably 'weighed on the weighing-machines of the χωρίον.'

77. αν^δ τ^ω ξενοκ^δ: the first word may be either ἀνδρῶν or ἀνδραπόδων, probably the former, as ἀνδραπόδων would probably be given as αν^δπ/. ξενοκ^δ/ is obscure; perhaps, reversing the consonants, for ξενοδόκων (or, if τ^ω is for τοῦ, ξενοδοκείου).

78. Ουβεειδ^ε: this looks more like Ουβεειν^ε (just possible as = أوبين, Ubain, Becker); but δ is not impossible. A dot is not infrequently placed over the last letter of an Arab name ending with a consonant; *cf.* Σουχιρ^ε υι(ου) Μωαγερ^ε in l. 84.

Αβδελαζιζ: 'Abd-al-'Aziz b. Marwān, the late Governor.

φοινοκ(ο)δ(οικων): *sic*.

79. This is the continuation of l. 78. An entry has been written before it and then washed out.

80. Χαπ: Ka'b, usually written Χααπ (as in 1434, 176, etc.) to represent the *'aīn*.

(πε)ρ(ι) εκστιγ(ιου): *cf.* 1416, 1.

Y Y

ἰδ δ^θ/ Σουνειτ νι^ο Μαραχ μαν^λ τ^{ου} συμβ^{ου} ελ^θ χαρ^ο παρ⁻χωμ⁻ S διωρ[ν^γ
 ἰζ δ^θ/ Μωγαειρ νι^ο Καεις ελ^θ χαρ^ο εμβο^λ σ[ι^τ]/ S κ[ρ]^θ S να[ν]^λ τ^η α[ν^τ
 κβ δ^θ/ Απιπ μαν^λ τ^{ου} συμβ^{ου} ελ^θ χα[ρ^ο] . . . σ⁻ [
 κζ δ^θ/ Σουχιρ^ο νι^ο Μωαγερ^ο βερ^δ ελ^θ χαρ^ο δαπ[αν^η
 85 [Θ^ω]/ δ δ^θ/ Μ[.] . . . [

Fol. 8 b.]

] . . . [] ν^ο α [. . . Ιω]ανν^[ου] πρ^ε ν^ο α
 Ο]νβειδ μαν^λ Αλασδ^δ ενεχ^θ ρ^ο καμπαν^ο S αν^θ επιλεγ^ε ει^τ/ τ^αχρυσι^{ου} ν^ο β/
] Α[β^{ου}] Ιε[ζ]^ιδ ελ^θ S ζημι⁻ S πι[ττ]ακι^{ου} τ^{ου} σι^τ S ν^ο γ^γ ν^ο β/
] Αχιμ βερι^δ ελ^θ χαρ^ο ρ^ο τ^ω ακ^τ/ αγορ^θ δ^τ/ πρ^{αγ} δ^λ/ τ^ο φ[. . . .] ν^ο α
 90]σουαν μαν^λ Παγρη[.τ] [. . . .]ν^τ μησιν^λ ει^τ/ ταχρ^υ τ^ω πρ^{αγ} S Σαρακι^ο δ^λ/ τ^{ου} εν^δ
 παγ^λ S Ησαι⁻ ελαι^{ου} λογισ^θ νι^ο Φαβ S ζημι⁻ ν^ο α
 Αβ]^{ου} Ιεζιδ ελ^θ χαρ^ο ρ^ο [σιδη]ρ^{ου} κ^ε/ α S λ^λ αλλαγ^η χ^ω Μυναχ^θ ν^ο α
 α]ν[ε]λ^θ χα]ρ^[ι] . [. . .]α[.]εντ Αμιρ⁻ αλλαγ^η τ^ο αλλαγ^η χ^[ω] Μοραχ^θ ν^ο α
 Μουν]αχ^θ ν^ο α
 95]- αλλαγ^η σι^δ S ερ⁻ α λ^λ σαγμ⁻ κ/ β ταγ^ε ν^ο α
] ελ^θ χ[αρ^ο π⁻/φυλ]⁻ τ^{ου} στομι^{ου} ν^ο [. . .]'

Fragm. 1 *recto*.] Second half of a sheet (*recto* of papyrus).

αφ^ω

σ

Φ 5

ανυσ^θ δ/ Κοσμα [λογ]^ω τ^{ου} παγαρ^λ S φορ^ε καμη^λ βαστ^α αρρ[

81. Σουνειτ: S suggested by Mr. Ellis; Ar. Suwaid. This would mean 'blackish,' so that the person, who was a *maulā*, was perhaps a negro.

Μαραχ: a puzzling name; Mr. Crum suggests (Al-)Mal'ak. The confusion of ρ and λ is common in Coptic, and would no doubt be natural enough to a Copt writing Arabic. Prof. Becker suggests also, as possibilities, M'arraḡ or Ma'arak.

82. Μωγαειρ νι(ου) Καεις: Mughayyir b. ẖais.

83. Απιπ: Ḥabib.

84. Σουχιρ^ο νι(ου) Μωαγερ^ο: the second name is Muhājir. The first looks like Shukair, though *sh* is usually given by σζ as in Σζεριχ; but cf. Σουραεικ in l. 50. The first letter is, however, not certain; it might be χ, but is more like σ.

87. Αλασδ: the last letter is not much like a δ. It might be β, but even that is not an easy reading, and it is a good deal like the letter read as δ in Ουβειδ in l. 78, or the δ of δ^λ in l. 89. If Αλασδ is right the name is probably Al-Azd or Al-Asd, one of the Arab tribes. A man might be *maulā* of a tribe as well as of an individual.

αν^θ επιλεγ^ε ει^τ/ τ^αχρυσι^{ου}: very difficult. That τ^αχρυσι^{ου} forms one word seems probable from l. 90, where ταχρ^υ is written continuously (just possibly, however, εις τὸ τάγμα χρυσίου, referring to the making of an assessment). αν^θ επιλεγ^ε may be for ἀνθρώπων ἐπιλεγόμενων, 'men assigned to,' but the whole phrase is quite obscure.

88. πιττακιον: the space seems too large for ττ, but the surface of the papyrus is not good here and the corresponding space is left blank in some lines.

89. Αχιμ: Ḥakīm.

χαρ^ο ρ^ο: the ρ (= περι) is superfluous, as χάρ(ω) has been used; cf. l. 92.

αγορ^θ: apparently ἀγορασθέντων.

πρ^{αγ}: πραγματευτών (or -οῦ).

90. Παγρη[.τ]: no name suggests itself.

[. . . .]ν^τ: probably most of the space was left blank. The papyrus is intact.

μησιν^λ: quite obscure.

ει^τ/ ταχρ^υ: cf. l. 87.

91. Ησαι(α) ελαιου(ργου) λογισθ(εντος) νι(ου) Φαβ: apparently this means 'reputed the son of Phab.'

ζημι⁻: ζημίας.

92. Μυναχθ(η): sic.

93. αλλαγ(η)ς τ(ης) αλλαγ(η)ς: the first ἀλλαγή(ς) perhaps an accidental insertion, but it may = 'shift,' as in l. 95.

95. σαγμ(ατων): 'for making saddles.'

κ/ β ταγ^ε: this should be κατὰ δεύτερον τάγμα (cf. 1433, 564, etc.), but the over-written letter looks like ε. [So too perhaps in a Coptic fragment. Perhaps then we should read always κατὰ δεύτερον ταγέν, the participle used for the noun.]

100 Φ ε ανυσ^θ δτ/ αυτ λ [δαπ?] εργ τ^{ov} μασγι^δ Ιερ^ο αγγ^ν ς γ μίμβ [
 Φ κς ανυσ^θ δτ/ αυτ λ δ[απαν^η] μαχων ακτ/κτ/ S δρ^ορ^ο κουρσ^{ov} Ανατο^λ [
 τ^η/ ανυσ^θ δτ/ αυτ λ μ^ε δ^π/ γαντ S τεχνύ πλοι^ω τ^{ov} Κλ^ν ει/ Βολλ^α S Γου[δδα?
 Αθ^ν/ κ ανυσ^θ δτ/ αυτ ς απαργ^ν πρι^τ α μίμ δ λ φιλοκ^λ/ καρό καστ^λ S [
 Χοι^α δ S ε ανυσ^θ δτ/ αυτ S Πολυκρ^α ς [α]παργ^ν αγγ^ν α δ/ μίμ δ λ πλι^ν Αλ^ε σταλ^ε
]. ανυσ^θ δτ/ S αυτ λ [απα]ρ^τ? [α]γγ^α ουτ ει/ διαφορό το^π μίμ [
 105] ανυσ^θ δ/ Ηλιας Σιαλοολε [ουτ] εν ει^δ/ δερμ^α τρ^αγ αρ^{ov} η λ [

Verso blank.

Fragm. 2 *recto*.] Probably first half of a sheet (*verso* of folio).

Πα]λαιστιν^ν ν^ο β
] λ αγγ^ν ς γ μίμβ σ^ν ν^ο γ ιβ^ς αποτρ^ο ν^ο ιγ^ς δ/
] σι αρ^τ κε τ^{ov} ιγ ν^ο ας γ ιβ^ς κδ
] ουλ^ν S κουτ δα^π οσπρ^ε αρ^τ ι τ^{ov} ι ν^ο α
 110 καρ]ρ^ο ουτ εν^ν νησ^{ov} Βαβ^ν μίμ δ πριστ^{ov} α ν^ο β
] αγγ^ν α δ/ μίμ δ ν^ο δ ε
] αγγ^α β μίμ ε ουτ αγγ^α α τ^{ov} ε S α τ^{ov} δ ν^ο θ
 επ]ικ[ειμ]^ε [ι/]^δ ε [.] [ν]^ο α

Verso blank.

99. αγγ^ν: *sic*; so in l. 103; = ἀγγαρευτοῦ.

101. Βολλ^α S Γουδδα: the supplement is due to Prof. Becker, who identifies the two places as respectively <’Ο>βόλλα = Al-Ubullah, the trading-city near Basrah (cf. G. Le Strange, *The Lands of the Eastern Caliphate*, p. 47), and Jiddah, the port of Mecca, ‘deren alte literarische Schreibung eben mit *u* ist.’

103. πλι^ν Αλ^ε: probably πλι^νθειών ’Αλεξανδρείας; a requisition of labourers for some brickyards at Alexandria.

105. This Elias occurs as author of a Coptic fragment, addressing ‘Abd-allāh b. ‘Abd-al-Malik. He is there called a soldier (Crum). Soldiers not infrequently carried letters; e.g.

1379, 14.

ουτ(ως): this seems a likely reading.

δερμ^α τρ^αγ: δέρματα τράγεια; cf. 1416, 41. What αρ^{ov} can mean is obscure. It may be ρ^{ov}, but αρ^{ov} looks more likely.

106 ff. It is not certain that this really belongs to this account.

109.]ουλ S κουτ: perhaps names; ? Τζαμ]ουλ (καὶ) Κουτ.

οσπρ^ε αρ^τ: ὀσπρέου ἀρτάβαι. As often, the α is not really written at all.

112. α του ε (και) α του δ: i.e. ‘one receiving 5 s. and the other 4 s. as wages.’

PAPYRUS 1442.—Date uncertain.

Inv. No. 1427. Incomplete roll; the largest fragment measures 1 ft. 3 in. × 1 ft. 3³/₄ in. *Recto* in a rapid, sloping, rather irregular minuscule of varying size in ink of a slightly red tint. The hands of the *verso* are similar in character; E in black ink, F in ink of very light colour, written with a thin pen, G in ink of similar colour to that of the *recto*, perhaps by the same hand.

THIS roll contains several different accounts. The main account on the *recto*, numbered A, is one of requisitions intended for naval purposes. B is a similar but smaller one, dated in the 8th indiction (the date of A is not given). C, which is undated, is an account of λογίσματα for the

various *χωρία* of the *διοίκησις*, the sums being all given in both *ἀρίθμια* and *ἐχόμενα νομίσματα*. It is noticeable that for all the monasteries except Tarous the *λογίσματα* are larger than the total quota seen in 1413 and 1414. It will be remembered that these monasteries are not entered as paying *δημόσια* in 1413 and 1414, though other evidence shows that they did pay these taxes (see p. 126 and the general introduction). Their financial arrangements are indeed very hard to understand.

D is an account of the *embola* for the 1st indiction, and is of some interest. There is no indication that it refers only to a portion of the *embola*; yet the total amount, 1358 $\frac{1}{8}$ artabas, is much less than that which appears in 1419, 254, along with the normal quota of money, and certain of the *χωρία* which are known to have paid the *embola* do not occur. In this the account resembles 1415 *verso*; and in neither case can we suppose the amounts to be only so much of the *embola* as was required for the barns of Babylon, since a portion of the *ἐπιζητούμεναι* is deducted for these. In 1434, 51 ff., the amounts again differ. It is perhaps not impossible from these facts that the quota of corn-tax and its distribution among the *χωρία*, unlike the money-taxes, varied from year to year. The total amount here is less than in 1415 *verso*; of the quotas for the single *χωρία* those for the *μοναστήρια*, Psyrus, Poimen, and Sakoore are the same in both accounts, that for Pakaunis practically the same (128 $\frac{2}{3}$ artabas here and 128 $\frac{7}{12}$ in 1415 *verso*). The amount sent to Babylon is less here than in 1415 *verso*.

E is the only account relating to the quotas of individuals, not of *χωρία*. It specifies the tax-payers (all but one of whom are women), the *τόποι* in which they held land, and their quotas of land-tax, poll-tax (not paid by the women), and *δαπάνη* for the 5th and 6th indictions. The taxes are described as *προ(χρεία)* or *προ(τέλεια)* for the two indictions. It is not clear, therefore, whether the whole amount of the taxes for the indiction is specified or only a portion, but the latter is the most likely, especially as one of the tax-payers pays nothing for the 6th indiction. Even so, however, the varying amounts of certain taxes in the two indictions (*e.g.* George, l. 54, poll-tax 2 $\frac{1}{6}$ s. for the 5th indiction, 2 $\frac{1}{2}$ s. for the 6th, *embola* nothing for the 5th, 1 artaba for the 6th) may perhaps be used as an illustration of the varying assessments of tax-payers in accordance with local arrangements; *cf.* pp. 168, 173, 174, and general introduction.

F, which is undated and has no heading, evidently relates to some portion of the *χρυσικά δημόσια*, and G, also undated, probably concerns the poll-tax, but is not quite clear (*cf.* note on l. 68).

The roll, in its present state, consists of one large fragment and several small ones. As the arrangement of the account E on the *verso* is uncertain at the beginning of the lines and therefore no help can be got from it, the fragments have been placed by the fibres of the *recto*, and the space between those which are not continuous estimated from the width of the *κολλήματα*. As there are eighteen *χωρία* in C and presumably the same number in A, of which fourteen can be accounted for from the surviving fragments, it follows that four lines are lost. The fragments are distinguished in the transcript of A, being numbered f. 1, f. 2, etc.

Several corrections have been made, which are distinguished by thicker type. Not infrequently, however, it is somewhat difficult to decide whether a figure is a correction or not, and in some cases nothing more appears to have been done than to rewrite an entry over the original figures. Where this seems clearly to be the case the figures are not marked as a correction.

Recto.]

A. Across the fibres (parallel to the breadth of the roll).

1 (f. 1)	ει]δη λ [[φιλοκλ/ S εξαρτ]] κτισε S ανασκε S φιλ S εξαρτ καρ S ακτ/ S δρο S αλλω οντ εντ νησ ^{ov} Βαβ ^v				
2	] κωμ ^η Αφ ^δ ν ^o μβ ^ς οντ ακ ^θ / κ ν ^o κ σνκ/ [...] ^{ex} δ ν ^o α γ ελαι ^{ov} μ ^ε ζ ν ^o β ^ς γ ιβ ^ς αγκ ^v / σιβ ^ε γ ν ^o γ ^ς λεπτ ⁻ σιβ ^ε β ν ^o α γ λ ^π στι ^π α ν ^o α σχ ^{oi} μι ^ε / ν ν ^o β ιβ ^ς μασ ⁻ α ν ^o α ^ς γ				
3		τυλ κη ν ^o ζ στι ^π κ ^ε / β ν ^o α ^ς			
4	× ε Π ^δ π ^δ ν ^o ιε	ακ ^θ / δ ν ^o δ φοινικ ^δ / σχι ^τ γ ν ^o α	τυλ μ ν ^o ι		≡
	≡	≡	≡	≡	≡ [≡ ≡]
5	× γ Π ^δ π ^δ ν ^o η	ακ ^θ / β ν ^o β τυλ κδ ν ^o ς		≡	≡
	≡	≡		≡	≡
6	× β Π ^δ π ^δ [ν ^o] ε ^ς γ	α ν ^o α	σχι ^τ α ν ^o γ	τυλ ιη ν ^o δ ^ς	≡
	≡	[≡]			
7 (f. 2)	αν ^θ ν ^θ Αγι ^a Μαρι ^a ν ^o α β/]		β ν ^o β/	δ ν ^o α	
8	Πακ ^a / ν ^o κβ]	ς ν ^o ς	σχι ^τ γ ν ^o α	νς ν ^o ιδ	
	παλ ^{ov} ς ν ^o α				
9	] ]			ια ν ^o β ^ς δ ^ς	
	≡				
		[4 lines lost]			
14 (f. 3)	× Κερ ⁻ ν ^o α		γ [ν ^o α (f. 4)]		≡
15 (f. 3)	× Ποιμην ν ^o β/		β [ν ^o β]/		≡
16 (f. 3)	× Αγι ^{ov} Πι/ ν ^o α ^ς		(f. 4)		≡
	σαγ ^θ κ ^ε / ς ν ^o α ^ς				
17 (f. 4)	ν ^o α δ ^ς			α ν ^o δ ^ς	
	κ ^ε / δ ν ^o α				
18 (f. 5)					
	κ ^ε / β ν ^o ς				
19			α] ν ^o γ		≡
	≡ ς ν ^o α ^ς				
20 (f. 6)	× Αγι ⁻ Μαρι ν ^o ς		(f. 5)		
	β ν ^o ς				
21 (f. 6)	γ/ ν ^o ρε ακ ^θ / λγ ν ^o λγ σνκ/ . . . ^{ex} δ ν ^o α γ ελαι ^{ov} μ ^ε ζ ν ^o β ^ς γ ιβ ^ς αγκ ^v / σιβ ^ε γ ν ^o γ ^ς λ ^π σιβ ^ε β ν ^o α γ λ ^π στι ⁻ α ν ^o α σχ ^{oi} μι ^ε / ν ν ^o β ιβ ^ς μασ ^ε α ν ^o α ^ς γ τυλ ρπβ ν ^o μ ^ε ς στι ^π κ ^ε / β ν ^o α ^ς				

1. λόγφ κτίσεως καὶ ἀνασκευῆς καὶ φιλοκαλείας καὶ ἐξαρτίας καρά-
βων καὶ ἀκατιῶν καὶ δρομοναρίων καὶ ἄλλων ὄντων ἐντὸς νήσου
Βαβυλῶνος.

2. σνκ/ . . .^{ex}: cf. l. 21. The characters there look like
either σνκ/ στυ^{ex} or (less likely) σνκ λιν^{ex}. Evidently some kind
of fig-trees is meant.

αγκ^v/ σιβ^ε: ἀγκύρια σιβέννα. The following articles are
λεπτά σιβέννα, λεπτόν στίππιον, σχοινία μικρά (or μικτά), μασερτ,
τυλάρια, and στιππίου κεντηνάρια β. The form στίππιον (or
σίππιον) for στυππίον is frequent in papyri.

4. × : a mark of revision.

σχι^τ: σχιστά.

8. παλ^{ov}: if this is not a mere slip for πάλιοι, *pali* (but cf. 1433,
25, where it also occurs), it probably stands for either παλουδα-
μέντα, *paludamenta* (Soph.), or παλούκια, *pali* (Ducange). As
the requisitions are for naval purposes, the latter is the more
probable, and cf. 1414, 9, παλ^{oi}; but πάλλιον, *phallium*, occurs in
1414, 112, 145, etc.

16. σαγ^θ: cf. 1414, 16, note.

17. α ν^o δ^ς: the first figure is under the entries for the price of
φοινικοδόκια σχιστά, but the rate is that for τυλάρια, and the ν^o δ^ς
is in the right position.

22

 $\phi^{\alpha} \sigma \chi \iota^{\tau} \iota \epsilon \nu^{\circ} \epsilon \pi \alpha \lambda^{\circ \nu} \varsigma \nu^{\circ} \alpha$
 $\sigma \alpha \gamma \gamma^{\theta} \kappa^{\epsilon} / \kappa \nu^{\circ} \epsilon$

B. Across the fibres.

- 23 + Π^ν κε ι^δ/ η λογ^ω φι^λ
 Βουνων ν^ο ς σαγγ^θ κ^ε/ β ν^ο ς
 25 Σακ^ω/ ν^ο δ' = τ^ν α ν^ο δ'
 Αββ⁻ Ερμ⁻ ν^ο ς κ^ε/ β ν^ο ς
 Ταροου ν^ο ς κ^ε/ β ν^ο ς
 Φαροου ν^ο ς κ^ε/ β ν^ο ς
 Βαρβαρο^ν ν^ο ς κ^ε/ β ν^ο ς
 30 ορ^ον Αγι⁻ Μαρι⁻ ν^ο ς κ^ε/ β ν^ο ς

C. Across the fibres.

- + λ[ο]γισιμ^ω ε ι^δ/ δ/ εχ[·] ν[·] σπς ρ ιθ δ/ ν^ο τς
 λ[.] Αφροδιτω εχ[·] ν[·] ρθ // δ ν^ο ρις ς ια ς ε Πεδι^α εχ[·] ν[·] λ γ ρ δ ν^ο λ ε ς
 ζ γ Πεδι^α ν^ο ιθ // κ ν^ο κα ς β Πεδι⁻ [ν]^ο ι ζ ρ δ ν^ο ι η γ
 α αν^θν^ο Αγι⁻ Μαρι^α ν^ο β ρ κα ν^ο γ ιθ ς Πακαυνεως ν^ο νε // κ β ν^ο ν θ β /
 35 α ς γ Εμφυτ^ε ν^ο ε ρ ι β ν^ο ε β / β ς γ Βουνων ν^ο η // δ ν^ο η β /
 β [β] / Κεραμιου ν^ο ε // κ ν^ο ς ς α ς Ποιμην[·] ν^ο δ ρ δ ν^ο δ ς
 [.] [.] Ψυρου ν^ο ι α ρ ι β ν^ο ι β γ α ς Αγι^ον Πιν^ον ν^ο δ ρ δ ν^ο δ ς
 β / Σακορε ν^ο α ρ κ ν^ο β α ορ^ον Αβ⁻ Ερμαωτος ν^ο β ρ κ ν^ο γ
 ς μον^α Φαροου ν^ο ρ ι α ν^ο ς ς μον^α Ταροου ν^ο ρ ι α ν^ο ς
 40 γ μον^α Βαρβ⁻ ν^ο ρ κ β ν^ο α δ' ορ^ον Αγι⁻ Μαρι^α ν^ο β ρ κ ν^ο γ

D. Across the fibres.

- + επιζ[·] εμβολ[·] ινδ[·] / α αρ⁻ ,ατηνη ς
 κωμ^η Αφρο^δ Σ πεδι^α σι αρ^τ ,ασε ς
 ιδι^α κ^ω/ αρ⁻ χρε δ' ε Πεδι^α αρ⁻ ρμα
 γ Πεδι^α αρ^τ ρρη ς γ ι β β Πεδι^α αρ⁻ ρκ
 45 μον^α αρ⁻ ν
 Πακαυνεως αρ⁻ ρκη β /
 Ψυρου αρ⁻ ι α γ
 Ποιμην αρ⁻ ι
 Σακορε αρ⁻ γ
 50 Σ των εξ αν^ττ παραδ^θ/ εν^τ ορ^ρ. Βαβ^ν σι αρ⁻ ,αιγ λ αρ⁻ τμε ς

30. After this line two lines seem to have been washed out. Hardly any traces remain, but the second probably began with a +.

31. λογισιμω(ν): for the word cf. 1414 *passim*, and the introduction to it, p. 125 f.

32 ff. It is not clear what the figures preceding the name of each χωρίον stand for. It will be noticed that they vary in amount according to the amount of the λογίσμα. They must therefore have some relation to them. In many cases in the following lines and on the *verso* the abbreviation ν^ο becomes

a mere dot.

32. //: a variation of the usual ρ (in the MSS. /) for κεράτια. In several cases the two strokes meet at the top, forming an angle.

ρ^ις: ς corrected from δ'.

35. Βουνων: the ον is the monogram, so that the word looks like βγνων. So too in l. 74.

50. καὶ τῶν ἐξ αὐτῶν παραδοθεισῶν ἐν τοῖς ὀρρίοις Βαβυλῶνος. τμε ς: μ corrected from λ.

Verso.]

E. Across the fibres (parallel to the length of the roll). (2nd hand.)

1 line washed out, very faint traces.

- 52 δ/ γαμ^τ [Room for about 24 letters] Φθλα πρ^ο ιν/[^δ ε
about 9 letters δημ^ο το^π Σαλ^α ν^ο γ γ αν^δ δ^π/ γι/ ν^ο γ γ
αρ⁻ γ γ πρ^ο ι^δ/ ε δημ^ο ν^ο γ γ αν^δ δ^π/ γι/ ν^ο γ γ σι αρ⁻ γ γ
- 53 δ/ γαμ^τ [α]ρ^ου ομ^ο
] το^π Πρωμαγτι/ ν^ο β γ γι/ ν^ο β γ
αρ⁻ α γ πρ^ο ι^δ/ ε ξ των αυ⁻ β γ γι/ ν^ο β γ αρ⁻ γ β/
- 54 δ/ Γεω[ργιου] αρ^ου ομ^ο [] το^π Νεμκε ν^ο α ν^ο β ζ γι/ ν^ο γ ζ
αρ⁻ πρ^ο ι^δ/ ε ξ τ^ω αυ^τ ν^ο α ν^ο β γι/ ν^ο γ αρ⁻ α
- 55 δ/ γαμ^τ Απα Κ^υ/ Περι Σ . . [Room for about 12 letters]^τ αυ^τ ομ^ο
] το^π Κυρα ν^ο α γι/ ν^ο α
αρ⁻ β/ πρ^ο ι^δ/ ε ξ των αυ^τ γι/ ν^ο αρ⁻
- 56 δ/ γαμ^τ Αναστασιου [] κκ^ο ομ^ο
] διαφορων κτ^η ν^ο δ γι/ ν^ο δ
αρ⁻ γ γ πρ^ο ι^δ/ ε ξ διαφ^ο κτ^η ν^ο δ γι/ ν^ο δ αρ⁻ δ
- 57 το^π Αββ⁻ Ιακωβ [] πρ^ο ι^δ/ ε απο⁻ ας []
- 58 το^π Κανκελ^ου []
ν^ο β/ [σι α]ρ⁻ ας . [.] .
- 59 το^π Πιηνε []

52. The washed out line (which was very close to this) was not a heading, as it begins, like the following ones, with δ/, and it is doubtful whether any heading was ever written; there is certainly very little room for one. The hands of this roll are not very easy to distinguish; G may be by the 1st hand.

Φθλα: a γήδιον Φθλα occurs in 1419, 1202, 1205, 1207, and a χωρίον Φθλα, which in Brit. Mus. Papp. 1772, 1784 and a papyrus at Florence appears as a κώμη, in 1468. It is not quite clear what is the relation of the name here to the rest of the line. This line, with ll. 55 and 56, makes it probable that αρ^ου in ll. 53 and 54 is part of a place-name, not ἄρουρα, a conclusion supported by the fact that no figure follows; but it is not certain whether these names are τόποι or χωρία. The names of τόποι occur later in the line; consequently if these are also τόποι the amount of the tax must be specified in the lacuna. There is certainly no room for all three taxes; but since poll-tax and δαπάνη were not paid on the holding there is no need to specify them more than once, and the land-tax would probably occur alone. If, however, these are τόποι on which the tax was paid, we should expect payment to be made for both indictions; consequently, since the payments following the second τόποι are clearly for the 5th indiction, we should have to read here in the lacuna πρ^ο ιν/[^δ ε ν^ο x αρ^τ x πρ^ο ι^δ/ ε ν^ο x αρ^τ x δημ^ο], and for this there seems no room, especially as space is used rather lavishly in this document; moreover, δημ^ο, if the reading is right, implies

that that is the first mention of land-tax; and finally, διαφορων κτη(μάτων) in l. 56 seems inconsistent with the supposition that a τόπος has already been specified earlier in the line. Thus it is probable that these place-names are not τόποι, or at least not τόποι in which the tax-payers held taxable land, but are the places from which they came. The difficulty with regard to the last supposition is that there is so much space between the names of tax-payers and these place-names, and there is a blank space after Ἀναστασιου in l. 56. At any rate, it seems very unlikely, for the reasons stated, that the place-names refer to holdings on which the taxes were paid.

Σαλ^α: perhaps Σαλαχα (1419, 997).

πρ^ο: προχρείας or προτελείας. The dots in this line and in the corresponding places in following lines are in the MS.

53. (υπερ) των αυ(των): this refers to δημοσίων.

54. Νεμκε: the 4th letter looks rather more like η than κ, but is no doubt κ; the name is no doubt Νεμπ^ε (1419, 471, etc.).

55. Περι: Πετρε seems hardly possible.

56. Just above the second part of this line (from διαφορων) there are traces which suggest that a line has been washed out. Perhaps the line was cancelled and then rewritten slightly lower.

59. Below this line two words, which appear to have no connexion with any of the accounts, have been written, probably in the hand of F. They appear to read σημ⁻ and σηη.

F. Along the fibres (parallel to the breadth of the roll). (3rd hand.)

Incomplete account, without heading, relating to the quotas of χρυσικά δημόσια for Aphrodito and its subdivisions. 8 lines remain. The quota for Aphrodito is 1029 s. 22 c. $\epsilon\chi\acute{o}\mu\epsilon\nu\alpha = 1118\frac{1}{3}$ s. ἀρίθμια, and the total is $[2]3(?)61$ s. 23 c. = 2564 $\frac{1}{3}$ s. In very faint ink.

G. Across the fibres. (4th hand?)

68 + δια διαγρ^τ τ^ω φεβ/

69 Αφρο^δ Λυκα ν^ο θ ρ δ/ ν^ο ι Ηλαλ ν^ο ρ δ/ ν^ο αν^ω S κ^τ/ χωρ^α
ν^ο ιδ ρ δ/ ν^ο ιε γι/ ν^ο κγ δ/ ν^ο κε

70 Πακ⁻/ ν^ο δ ρ ιβ δ/ ν^ο ε ομ^ο ν^ο ε ρ ιβ δ/ ν^ο ς ομ^ο
. γι/ ν^ο ι δ/ ν^ο ια

71 δ/ εχ[·] ν[·] ρπγ ρ η αρ^θ ν^ο σ

72 κωμ^η Αφρο^δ αρ^θ ν^ο οη εχ[·] ν[·] οα ρ κ[[β]] ε Πεδι^α ν^ο κς β/ εχ[·] ν[·] κδ // ις
γ Πεδι⁻ ν^ο ιδ β/ εχ[·] ν[·] ιγ // δ

73 β Πεδι⁻ ν^ο ι β/ ν^ο θ ρ κα αν^θ Αγι^α Μαρ^ι ν^ο γ ν^ο β ρ ις
Πακαν^ε ν^ο μ ν^ο λς ρ κ

74 Εμφυτ^ε ν^ο γ ν^ο β ρ ις κ^{ov}/ Βουνων ν^ο ε γ ν^ο δ ρ κ
Κεραμ^{ιου} ν^ο γ γ ν^ο γ ρ

75 Ψυρου ν^ο ε γ ν^ο δ ρ κ Ποιμην[·] ν^ο α β/ ν^ο α ρ ιβ
Σακορε ν^ο β ς ν^ο α ρ κβ

76 μον^α Ταροου ν^ο γ ν^ο ρ ζ μον⁻ Φαροου ν^ο γ ρ ζ
μον⁻ Βαρβ⁻ ν^ο γ ρ ζ

77 Αγι^{ov} Πι^{ov} [ν^ο] γ ς ν^ο β ρ κ ορ^{ov} Αβ⁻ Ερμ⁻ ν^ο α ν^ο ρ κβ
ορ^{ov} Αγι⁻ Μ⁻ ν^ο α ν^ο ρ κβ

68. This line, which looks like a heading to what follows, is puzzling. The sums given below do not amount to 505 $\frac{2}{3}$ s., and the first two lines seem to have no connexion with those which follow. δια διαγρ(άφου) τῶ(ν) φεβ/ would seem to refer to poll-tax. As the sums below do not add up to anything like this amount, it is perhaps the κεφαλ(ισμός) (505 $\frac{2}{3}$ δνόματα), but one would expect the rate to be at least 2 s. per δνομα. At any rate, this line seems more appropriate as a heading to ll. 71-77 than to ll. 69, 70. It is difficult to see what they have to do with the account.

69. The nature of the account in this and the following line is not clear. The money is divided into three portions, described as Λυκα, Ηλαλ, and αν^ω S κ^τ/ χωρ^α. The first two look like personal names; Λυκα is more probably mis-written for Λουκά than

the name Λουκάς, which occurs in CIG. 1957, g. (vol. II. Add.). Ηλαλ is the Arab name which occurs in UKF. 260, 1199, Wilcken, *Tafeln*, xix. d. The last heading is ἄνω καὶ κάτω χώρας, and this suggests that the sums contained in these lines were requisitioned for the expenses of clerks and other officials at head-quarters, the two names being presumably those of officials, and ἄνω καὶ κάτω χώρας referring to the two departments of the 'Home Office' dealing with those districts.

70. The dot is in the MS.

72. κδ // ις: after εχ[·] ν[·] two figures, the second of which was δ, have been washed out. κδ // ις is written further to the right and almost run into γ Πεδι⁻.

74. κ^{ov}/ Βουνων: the first word is obscure; it never occurs elsewhere in connexion with Βουνοί.

PAPYRUS 1443.—Date uncertain.

Inv. No. 1406. Fragment, probably of a roll; 1 ft. $1\frac{3}{8}$ in. \times 1 ft. $8\frac{3}{4}$ in. *Recto* in a regular, round, rather large minuscule, in reddish ink, *verso* in a small, sloping minuscule, in ink of the same colour. Additions and corrections are made on both sides in a small, more upright minuscule, in very black ink.

THE account on the *verso* here, which is the only one of any importance, is a list of expenses, without dates. The corrections and additions, which are printed in thicker type, are so numerous as to suggest the idea that a register for the first indiction has been made to serve again for the second, differences being noted. This is somewhat supported by the frequent occurrence of the entries $\sigma\tau(oi)\chi(\epsilon\acute{\iota})$ and $\beta\ \acute{\iota}(\nu)\delta(\iota\kappa\tau\acute{\iota}\omicron\nu\omicron\varsigma)$, the latter seeming to mean that the entry holds good for the second indiction also. It is true that once or twice $\alpha\ \acute{\iota}(\nu)\delta(\iota\kappa\tau\acute{\iota}\omicron\nu\omicron\varsigma)$ is inserted; but this may simply mean that the entry applies only to that indiction.

Recto.]

Illegible remains of a protocol. 2 lines.

$\iota\beta$ $\delta/$ Ανδρ^{ϵ} $\Sigma\iota\mu\omega\nu[\text{os}$
 ϵ $\delta/$ Ανδρ^{ϵ} $\text{Οννοφρι}^{\omicron\nu}$ \S $\alpha\delta^{\epsilon}/$ $\alpha[\nu^{\tau}$
 5 $\iota\beta$ $\delta/$ $\text{Απα Ρασι}^{\omicron\nu}$ $\Theta\epsilon\omicron\delta\omicron\sigma\iota^{\omicron\nu}$ [
 ϵ $\delta/$ $\text{Απα Ωρ Μαρκ}^{\omicron\nu}/$ [
 $\iota\beta$ $\delta/$ Ανουπ Μηνα [
 $\delta^{\tau}/$ $\kappa\lambda\lambda$ $\text{Αμας απο Πανκερκ[εως?}$
 $\iota\beta$ $\delta/$ Απα Κ^{ν} Ανδρ^{ϵ} [
 10 $\alpha\delta^{\tau}$ γ $\delta/$ $\text{Αθανασι}^{\omicron\nu}$ $\text{Μακ}^{-}/$ [
 $\iota\beta$ $\delta/$ $\text{Απα Τηρ Βικ}^{-}/$ [
 $\iota\beta$ $\delta/$ $\text{Απα Κ}^{\nu}/$ $\Pi\acute{\nu}\omicron\omicron\nu\epsilon$ $\alpha[\text{πο } \nu^{\circ}$
 $\delta/$ $\Theta\epsilon\omicron\delta\omicron\sigma\iota^{\omicron\nu}$ $\Pi\alpha\nu\chi\epsilon\rho\iota\varsigma$ $\alpha[\text{πο } \nu^{\circ}$
 $\delta/$ $\text{Βικ}^{\tau}/$ $\text{Επιμαχ}^{\omicron\nu}$ $\alpha[\text{πο } \nu^{\circ}$
 15 $\iota\beta$ $\delta/$ $\text{Βικ}^{\tau}/$ $\Theta\epsilon\omicron\delta\omicron\sigma\iota^{\omicron\nu}$ $\alpha[\text{πο } \nu^{\circ}$
 $\delta/$ $\gamma\alpha\mu^{\epsilon}$ Αθαν^{α} $\kappa\lambda^{\iota\cdot\iota}$ [
 $\delta/$ $\Gamma\epsilon\omega\rho\gamma\iota\omicron\varsigma$ $\Psi\omicron\upsilon\omega\tau$ [
 $\iota\beta$ $\delta/$ $\Gamma\epsilon\omega\rho\gamma\iota\omicron\varsigma$ Ιακωβ [
 $\iota\beta$ $\delta/$ $\Gamma\epsilon\omega\rho\gamma\iota^{\omicron\nu}$ Μουσaiου [
 20 $\iota\beta$ $\delta/$ $\Sigma\epsilon\nu\omicron\upsilon\theta\iota^{\omicron\nu}$ $\Pi\kappa\upsilon\lambda\iota^{\omicron\nu}$ [
 $\delta/$ Τροσι^{δ} $\text{Ιωανν}^{\omicron\nu}$ [
 $\gamma\iota/$ $\alpha\text{πο } \nu^{\circ}$ $\rho\acute{\xi}\varsigma$ $\iota\beta^{\tau}$

3-21. The intention appears to have been to arrange these names in alphabetical order. This account probably relates to Aphrodito itself, as many of the persons here named occur also in the Aphrodito section of 1432.

3. Between the protocol and the account is a blank space of 1 ft. $1\frac{1}{2}$ in. In each line $\alpha\text{πο } \nu^{\circ}$, as in ll. 12-15 and 22, is to be supplied; cf. for this 1471 and 1472.

$\iota\beta$: the bearing of these figures is, as usual, doubtful.

IV.

8. Αμας : perhaps for Αμος (= Ἀμός?). Perhaps the same person is intended as in 1432, 47. $\Pi\alpha\nu\kappa\acute{\epsilon}\rho\kappa\epsilon\omega\varsigma$ may possibly be the same as the $\Pi\alpha\kappa\acute{\epsilon}\rho\kappa\iota\varsigma$, of the Panopolite pagarchy, in 1457, 115.

12. $\Pi\acute{\nu}\omicron\omicron\nu\epsilon$: for the dot cf. 1410, 371, note.

13. $\Pi\alpha\nu\chi\epsilon\rho\iota\varsigma$: perhaps = $\Pi\alpha\nu\chi\acute{\alpha}\rho\iota\omicron\varsigma$; cf. CIG. 9904.

21. Τροσιδ(ος) : no doubt the same name as the $\Delta\rho\omicron\sigma\iota\varsigma$ of 1410, 376.

Z Z

Verso.]

Col. I.]

			$\delta^{\theta}/$ των ναυ ^τ κ ^[ου] / Αιγ ^[π] β ι ^[δ] /		ν° πβς
			σ		
			στχ ιδι ^α κωμ ^η	β ι ^δ / στχ ν° νε	
			Βαβ ^υ	ν° κζς	
25					
26 a			[[Απα Τ. Κου ^λ ν° ιβ]]	στχ ναυλ ^{ου} τεχνύ ούν ε	ν° γ ιβ
26 b			Αναν. [[επι]] ν° ιβ		
27 27 a			στα ^λ τω κα ^ρ Μακ ⁻ / Ιερ ^ι ^σ ν° ιβ ιδι ⁻ κωμ ^η β ι ^δ / ν° γ ιβ	[[ν° δ' κδ]]	στχ
28 28 a			Εν[ω]χ . x ν° ιβ	Βαβ ^υ	ν° [[ή]]
29			$\delta^{\theta}/$ ναυ ^τ Αφρικ ^η / ούν γ		ν° λας δ'
30 a			Απα Τ. Κολλ ^θ ν° ζ	ιδι ⁻ κωμ ^η β ι ^δ / ν° κη δ'	ν° κα ζ
30 b			Πετρ ⁻ Παν ^ε ν° ζ		
31 31 a				Βαβ ^υ στχ	ν° ις ιβ
32 a			Πεκ ⁻ / Φατ ^ο ν° ζ		
32 32 b			Μαρκ ^ο / Αν ^δ ν° ζ	$\delta^{\theta}/$ θεραπι ^α ναυ ^τ εν ^τ ορμ ^{ου}	ν° α
			ιδι ⁻ κωμ ^η β ι ^δ / [[. .]]	β ι ^δ /	ν° β/
			Βαβ ^υ		ν° γ
35			στχ $\delta^{\theta}/$ ζ μισ ^θ βερ ^δ		ν° β
			//		
			ιδι ⁻ κω β ι ^δ /		ν° α γ
			Βαβ ^υ	β ι ^δ /	ν° β/
			/ στχ	$\delta^{\theta}/$ Θεοδωρ ^{ου} στρ ^α ζ μισ ^θ αυ ⁻ S ναυλ ^{ου} των ναυ ⁻ η ^κ ιδι ^α κω/ ν° S γ	
39			/ στχ	$\delta^{\theta}/$ ζ βουλλ ⁻ των ναυ ⁻ β ι ^δ / κ ιδι ⁻ κωμ ^η	ν° ζ
40 a				β ι ^δ /	
40			[στ]x α	$\delta^{\theta}/$ ζ τι/ ελαι ^{ου} λ των ναυ ^τ εν ⁻ κωμ ^η	ν° β α
41 a			/	β ι ^δ /	
41			στχ	$\delta^{\theta}/$ ζ τι/ οσπρ ^ε λ των ναυ ^τ δ/ Πετρο ^υ	ν° S ιβ
42 a			/	β ι ^δ /	
42			στχ	$\delta^{\theta}/$ ζ τιμ ^η σι ^δ λ των ναυ ^τ εν ^τ κωμ ^η	ν° ζ
43 a			/	β ι ^δ /	
43			στχ	$\delta^{\theta}/$ ζ μισ ^θ στρ ^α S ναυλ ^{ου} S βουλλ ⁻ των ναυ ^τ εν ^τ κωμ ^η ν° S δ'	
			//		

23. $\delta^{\theta}/$: δαπανηθέντα.

26 a. It is not quite clear what is the relation of these lines at the side to the original entries, but as (excluding the present line, which is cancelled) they make up a sum of 28½ s., which is the sum given by the corrector in l. 30 as the quota of Aphrodito for the 2nd indiction, it seems probable that they give the payments which make up that amount. Whether the persons named are tax-payers or tax-collectors is uncertain; but 7 s. would be a very large payment for one person for a single requisition. As there is a space between σταλ(έντος) τῶ(ν) καρ(άβων) and the name in l. 27 a, this phrase may perhaps have no reference to the latter; but it may mean that the person referred to has been sent to or from the fleet.

 ν° : apparently written twice.

27. στ(οι)χ(ει): this probably refers to the sum of money in l. 26.

27 a. Ιερ^ι^σ: not Ιερ^η^μ. Just possibly Ιερ^υ^σ = 'Ιερουσολύμων, meaning that he was at Jerusalem.

27. γ ιβ: a correction.

31. Βαβυ(λωνος): Βαβ^υ was written first by the original hand and then αβ^υ repeated by the corrector over the original letters. The quota, however, has not been altered, as it should have been when that for Aphrodito was changed. στ(οι)χ(ει) in l. 31 a probably refers to the correction in l. 30.

32. θεραπι^α: l. θεραπειας.

33. Apparently the corrector at first wrote after ιδί(ας) κώμη(ς) a different sum as quota. Afterwards he discovered that the original sum was right for the 2nd indiction, and therefore cancelled the figures he had inserted and wrote β ι^δ/ before ν° β/.

37. β ι(ν)δ(ικτιονος): apparently referring to the following line, like β ι^δ/ above the lines which follow it.

38. η^κ: both by the original clerk. No doubt he had read a κ as η in a day-book from which he was copying.

39. βουλλ⁻: perhaps the Latin βούλλα, but it can hardly mean as usual, seal, unless it refers to a charge for sealing documents.

40. εν⁻: εν τη.

41. οσπρε(ου): this looks much more like οσπρ^ε, and is therefore, perhaps, the mysterious οσπρ^ε of 1435, 81, etc.

	/ σν α δ ^θ / [[Βικτ/ Σ Μακ-/]] α ι ^δ /	ν ^ο β β/
45	γι/ ν ^ο β ι ^δ / ν ^ο ριζ ζ	
46	απο ν ^ο διαστολ· ν ^ο ρπζ αφ ^ω ν ^ο ριζ [ς] λ [[ν ^ο ξθς γ]] [. . .]ς γ	
	ς α ι ^δ / ν ^ο ογ β/ β ι ^δ / ν ^ο ρκβ ζ	
Col. II.]		
47	β ι ^δ / / προχρει- [ι ^δ /	
	γ δαπαν ^η βερ ^δ /] α ι ^δ /	ν ^ο θ ς ξ ναυλ ^{ου} πλ ^{ου}
	ν ^ο β β/ / μισ ^θ γ ^α γ ^α ναυ-] ν ^ο β β/ α ι ^δ /	ν ^ο δ
50 ^α		
50	/ τι/ ελαι ^{ου} Σ γα[ν]λ ^{ου} α]πουσι- ομ ^ο	ν ^ο ζ [[ς δ ^ο]]
51 ^α	β ι ^δ /	
51	/ μισ ^θ συμμ ^χ τ ^η π[αγ ^χ ?] α ι ^δ / ν ^ο γ β/	
	/ ναυλ ^{ου} πλοι ^ω βα[στ ^α ? κα]ρρ ^ο ομ ^ο β ι ^δ /	ν ^ο β ζ
53	/ προφ ^ο Τιμοθ ^ε / [. συμ]π ^λ τ ^η καταγρ ^ο ομ ^ο	ν ^ο β
53 ^α	α ι ^δ /	
54	/ προφ ^ο Μηνα [. κ]αταγρ ^ο ομ ^ο α ι ^δ /	ν ^ο α
55	// τι/ ψιαθι ^ο [.] β ι ^δ /	ν ^ο ς γ
	/ δαπαν ^η βερ ^δ κατ ^α ομ ^ο α ι ^δ /	ν ^ο α γ
	γ // καταλλαγ ^η χρ ^υ κα[.]α ομ ^ο α ι ^δ /	ν ^ο α ζ
58	γ / τιμ ^η λεπτ ^ο ν ^ο γ ζυ[γ ^η] των καρ ^ο Βαβ ^υ ομ ^ο	ν ^ο γ δ ^ο
58 ^α	β ι ^δ / σν ν ^ο α	
59	// ξ μισ ^θ εργ ^ο τω[ν Σ] ναυ ^λ αυ ^ο ον ^υ δ	ν ^ο α β/
59 ^α	α ι ^δ /	
60	// ξ ναυλ ^{ου} δαπα[ν ^η Φι]λοθεου β ι ^δ /	ν ^ο ς ιβ
	// ξ τιμ ^η χαρ ^τ / [.]- Σ αδ ^ε /	ν ^ο α γ
	ξ τιμ ^η χαρ ^τ αγρ ^ο τη[.] Α[ν]τινοδ	ν ^ο β
	ξ τιμ ^η αυ ^ο [δ/] Φο[ιβ]- Πατοσε	ν ^ο α
	ξ τι[μ ^η] αυ ^ο δ/ Φοιβ- Χ[.]ου	ν ^ο γ
65	ξ κλα[σ]μ ^η τ ^η κα[ταγ]ρ ^ο δ/ Πετρ ^η δι[οι]κ ^η /	ν ^ο β
	ξ τιμ ^η ζυγ ^η [.]	ν ^ο ς
	Σ των ν[.] μ[.] καθ ^α / δ ^ο / κ . . . δ	ν ^ο μβ

45, 46. The figures in these lines are obscure. Those in l. 45 should be the total of the corrected sums for this column, but the existing items make up 123 $\frac{5}{8}$ s. and some must be lost. Perhaps, however, a correction was made in l. 23. It is to be noticed that this sum is deducted in l. 46 from 187s., which may therefore be the sum for the 1st indiction. The second half of l. 46 (after the lacuna) is very difficult to explain; being below Col. II, though in a line with the first half, it may possibly give the total for that column, but would seem rather to give the sums for the two indictions in the first column. The first, if ν^ο ογ β/, written above, is meant for the sum of the 1st indiction, is irreconcilable with the individual items; the second, 122 $\frac{1}{2}$ s. for the 2nd indiction, may be meant as the sum of corrected items, which is properly 123 $\frac{5}{8}$ s.; but this is very unlikely. The ζ of ρπζ is a correction from β.

49. γ^α γ^α: perhaps meant for ἀγγα(ρευτῶν).

50. ἀπουσία is elsewhere used in connexion with iron; its meaning here is obscure.

[[ς δ^ο]]: ς δ^ο was written over ζ (?) and then crossed out, something else being apparently written above it.

53. προφ^ο: προφάσει.

56. κατ^α: or perhaps κατε(λθόντος).

58. λεπτ^ο ν^ο γ ζυγ^η: obscure. ν^ο γ (but the ν^ο is doubtful) seems to give the rate or total price, so that λεπτ^ο must be either a noun or the adjective used as a noun in some uncertain sense. For the reading ζυγ^η cf. l. 66. It is probably ζυγῶν, as in 1435, 39, but from the context must have a different sense, unless we should read in the lacuna λ(ό)γ(φ) τῶ(ν) ναυτ(ῶν) φυγ(όντων).

63. ιβ β/: ι corrected from β, or possibly the stroke is intended to convert β into μ.

65. κλασμ(ατων) τ(ης) καταγρ(αφης): cf. 1435, 158.

66. τιμ(ης): a correction.

67. Probably by a different hand. The letters are much larger and rounder, but the ink is black.

PAPYRUS 1444.—Date uncertain.

Inv. No. 1408. Small piece of papyrus which may be complete; $7\frac{3}{4}$ in. \times $3\frac{3}{4}$ in. Written in a very small, sloping minuscule, in rather faint ink.

THE account on this scrap of papyrus is one of receipts and miscellaneous expenses. It contains nothing of special interest.

Recto :—

+ γν^ω χρ^υ δαπαν^θ
 Μεσ^ο ιε
 δ-/ Αγι^{ον} Ψοι^{ον} § Ευλογι- ν^ο γ
 [[Με ις δ^θ/ Κολλου^θ ναυ^τ § ναυ^λ ν^ο §]]
 5 κ δ^θ/ § τιμ^η οθονι- δ/ Ιω^α ασπι^δ ν^ο ε

Verso (other way up) :—

+ γν^ω χρ^υ
 σ—
 ενεχ^θ ν^ο β § Πακ/ ν^ο ε
 § Εμφυ^τ ν^ο α § Ποιμ^η ν^ο α
 § Β[ο]ν^ω ν^ο § γ § Κερ- ν^ο § γ
 10 § νι/ Πκαμε ν^ο β § Ψυρο^ν ν^ο § γ
 § Αγι^{ον} Πινουτι^ω ν^ο § γ § Σακορε ν^ο § γ
 § Ιεζεκιηλ ν^ο γ § Σαηλπι ν^ο γ
 § Ηραει ν^ο § γ
 γι/ ν^ο ις β/
 15 αφ^ω δαπαν^θ
 σ—
 § τιμ^η χειρ^δ ν^ο α [[§ Γεωργ^γ γ^ε ν^ο §]]
 § Θεοδοσιο^ν πρ^ε ν^ο γ [[§ Κοσμ- ν^ο §]]
 § τιμ^η ιππ^ν ν^ο α § γ
 § τιμ^η οιν^{ον} δ/ Μουσai^{ον} ν^ο β/
 20 § Σενου^θ στρ^ν τ^{ον} δουκ^ο/ ν^ο γ
 § ασφ^λ Διοσκορ^{ον} ν^ο α

3. δ(ια) (του) Αγίου Ψοίου: presumably a monastery.

5. οθονι-: ὀθονίων.

ασπι^δ: possibly a name, but more likely ἀσπιδιοποιου or ἀσπιδουργου.

10. (υπερ) νι(ων) Πκαμε: it is curious to find single tax-payers among χωρία; cf. ll. 12, 13.

12. Σαηλπι: or possibly Σαηλ πι(στικοῦ), but there is no sign of abbreviation.

14. ις β/: a correction.

16. χειρ^δ: possibly χειροδέσμων; cf. the ζυγά of 1435, 39, and ξυλομάγγανα of 1384, 27.

(υπερ) Γεωργ(ιον): this half-line and the next are really a little above the level of the first halves. Apparently the clerk intended to make a second column, but, finding there would not be room lower down, crossed out what he had written.

γ^ε: γερδίου.

18. ιππ^ν: ἵππαρίων.

21. ασφ^λ: doubtful; perhaps ἀσφαλείας, 'surety for.'

§ Μηνα ν^o β/
 § τιμ· σι^τ δ/ Απα Τηρ ν^o α
 § μισ^θ αγρ⁻ δ/ Θεοδοσιος πρ^ε ν^o γ
 25 § Αβρ^α κ^θ/ ν^o γ

24. αγρ⁻: perhaps ἀγροφυλάκων; or possibly to be amended (ὑπὲρ)〈τιμῆς〉 ἀγράφων (sc. χαρτίων).

25. κ^θ/: perhaps καθαρουργοῦ; cf. Pap. 454 (a), 2 (Vol. I. p. 320).

PAPYRUS 1445.—Date uncertain.

Inv. No. 1493. Fragment of a roll; 1 ft. $5\frac{1}{4}$ in. × $9\frac{3}{4}$ in. Written across the fibres of the papyrus in a small, rather sloping minuscule, in very black ink. The *verso* is blank.

A SMALL fragment of what seems to have been a register of miscellaneous expenses. The quotas of the χωρία are specified after each.

] ν^o § ορ^{οῦ} Αγι⁻ Μαρι⁻ ν^o α γ
 ορ^{οῦ} Βα]ρβαρο^ν ν^o β/ ορ^{οῦ} Αββ⁻ Ερμαω^τ ν^o α γ ορ^{οῦ} Ταροο^ν ν^o γ
]εποικ⁻/ Ποιμην ν^o § αν^θ Αγι⁻ Μαρι⁻ ν^o § γ μον⁻αστ^η ν^o α
 5]εποικ⁻/ Ψυρου ν^o α γ μον^[a] Φαροο^ν ν^o γ
 ? Μ]ακ⁻/ ν^o γ δ^θ/ Ωρουωγχι^{οῦ} χαρ^λ ν^o γ δ^θ/ Θεοδωρ^{οῦ} Ιωανν^{οῦ} ν^o β
 7] ν^o β δ^θ/ Παχυμι^{οῦ} ορβι^{οῦ}πο^λ κατελ^θ μ⁻ παγ^χ ν^o β δ^θ/ Θεοδωρ^{οῦ} παι^δ εν^δ ν^o ια
 8] δ^θ/ Θεο^δ ομ· § φι^λ αυ^τ κ^τ/ γ⁻
 ζ^υγ α
 9]· απο Πακ^ν/ ν^o β β/
 10] Πεδι^[a] ν^o § Βουνων ν^o ε αγι^{οῦ} Πινου^τ ν^o ε ορ^{οῦ} Βαρβαρο^ν ν^o γ
 ορ^{οῦ} Ταροο^ν ν^o ε ορ^{οῦ} Φαροο^ν ν^o ε Ποιμην· ν^o ε αν^θ Αγι⁻ Μαρι⁻ ν^o ε

2. ναυλ(ου) πλοιου: this is above the level of the rest of the line, and is perhaps a continuation of the previous line.

4. μον⁻αστη(ριων): the clerk over-lined ν as if the abbreviation had been μον⁻. Cf. 1416, 72, where also the μοναστήρια are distinct from the named monasteries.

6. χαρ^λ: χαρτουλαρίου; cf. 1447, 137, etc.

7. ορβιουπο^λ: one would naturally divide this as Ὀρβίου πόλ(εως), implying, perhaps, that Pachymius came from the city (Antaeopolis?); but in 1446, 30, occurs a Ἰωάννου ορβιοπο^λ, where ορβιοπο^λ seems a single word, and should be either a name or an epithet. It does not look like a name, and is no doubt

ὀρβιοπόλων, i. e. a seller of ὄρβιον. ὄρβιον and ὄρβος are given by Ducange as forms of ὀρόβιον, ὄροβος. It is of course possible that ορβι^{οῦ}πο^λ here is to be distinguished from ορβιοπο^λ in 1446, 30; but cf. 1430, 18, where the word also occurs, and UKF. 31, 723.

κατελ^θ μ⁻ παγ^χ: κατελθόντος μετὰ παγάρχου.

παι^δ εν^δ: παιδὸς ἐνδόξου (sc. παγάρχου?).

8. § φι^λ αυ^τ κ^τ/ γ⁻ ζ^υ: obscure. φι^λ may be φιλοκαλείας, in which case αυ^τ probably refers to some κάραβοι previously mentioned.

9. Πακ^ν: no doubt meant for Πακα(ίνεως).

PAPYRUS 1446.—Date uncertain.

Inv. No. 1438. Fragment of a roll; $6\frac{3}{4}$ in. \times 1 ft. 4 in. Written in a sloping, rapid minuscule of medium size. Papyrus of very poor quality.

THE accounts contained on this fragment are concerned with miscellaneous charges, including land- and poll-tax. The payments are those of the individual tax-payers, and are described as ἐπιζητούμενα. There are some corrections, which are printed, as usual, in thicker type.

Recto. Col. I.]

	χρει]	β ^{ov} τ ^{ov} δημ ^o	ν ^o ζ̣	μισ ^θ καλ ^α	ν ^o γ̣	γι/ ν ^o ε
	ομ ^o]		ν ^o γ̣	ομ ^o	ν ^o ζ̣	[γ/ ν ^o ζ̣ β/
	ομ ^o]		ν ^o ζ̣	≈		[γ/ ν ^o] γ̣ γ̣
	ομ ^o]		ν ^o γ̣	[ο]μ ^o [ν ^o [·]]	[γ/ ν ^o]	ν ^o η
5	ο]μ ^o		≈	≈		[γ/ ν ^o δ
	ο]μ ^o		≈	≈		[γ/ ν ^o α γ̣
	ομ ^o]		ν ^o ς	ομ ^o	ν ^[o] β̣	[γ/ ν ^o ζ̣
	ο]μ ^o		≈	ομ ^o	≈	γι/ ν ^o γ̣ ζ̣
	ομ ^o]		≈	ομ ^o		γι/ ν ^o ς
10	ο]μ ^o			ομ ^o	≈	γι/ ν ^o α γ̣ ιβ̣
	ο]μ ^o		≈	ομ ^o	≈	[γ/ ν ^o] [·] · [· ·]
	ο]μ ^o		ν ^o γ̣	ομ ^o	≈	[
	ο]μ ^o		≈	ομ ^o		[
]≈		≈	≈		[

Col. II.]

15	Πεσῶτε Πτηρ ^{ov}	ἐπιζητ̣	ς̣ δημ ^o ς̣	αν ^δ ν ^o γ̣	δ ^π / τ ^{ov} συμβ ^{ov}	ν ^o γ̣ μισ ^θ ναντ̣	ς̣ δ ^π /
						ν ^o β̣/	γι/ ν ^o δ̣ς̣
16	Ξερηγνου Πλολε	ἐπιζητ̣	ομ ^o	ν ^o ≈	ομ ^o	ν ^o ς̣	ν ^o ς̣ γι/ ν ^o α
	Ι[ω]αννης Στάμα	ἐπιζητ̣	ομ ^o	ν ^o	ομ ^o	ν ^o ς̣	ν ^o δ̣/ γι/ ν ^o α
	γ̣ Π[? α]βικ	ἐπιζητ̣	ομ ^o	ν ^o	ομ ^o	ν ^o ς̣ [· ·]	≈ γι/ ν ^o ς̣
	Πεβω Μακ-/	ἐπιζ̣	ομ ^o	ν ^o γ̣	ομ ^o	ν ^o ς̣	ν ^o ζ̣ γι/ ν ^o γ̣ β̣/
20	Ω . . Κομματη	ἐπιζητ̣	ομ ^o	ν ^o α	ομ ^o	≈	≈ γι/ ν ^o α
	Τζαμουλ Παφεβες	ἐπιζητ̣	ομ ^o	ν ^o ≈	ομ ^o	ν ^o γ̣	≈ γι/ ν ^o γ̣
	Ἰακωβ Κυριλλος	ἐπιζητ̣	ομ ^o	ν ^o β̣	ομ ^o	ν ^o α	γι/ ν ^o γ̣

1. χρείας βουτύρου τοῦ δημοσίου and μισθοῦ καλαφατῶν.

3. γ̣ γ̣: apparently corrected from β̣/.

14. As ll. 26 and 27 were the last of Col. II, it is possible that only one line is lost after the present one, giving the totals, but it is of course quite possible that Col. II ended higher up than the bottom edge of the roll, and if ll. 15-27 really represent the total width of the papyrus, it was considerably narrower than usual.

15. αν^δ: more like αν^λ, but in l. 26 αν^δ seems clear.

ν^o δ̣: though this is apparently a correction, the individual items do not seem to be so; but one or other of them may be

a later addition.

17. ν^o α: this ought to be ν^o γ̣ δ̣, which was the original reading.

18. Παβικ: perhaps for Παβικλε; though a single name is somewhat unusual (but cf. l. 37), unless when followed by an epithet, and possibly we should read Π[ακ(υμίου)] or Π[εκ(υσίου)] Βικ(τωπος). There is, however, no sign of contraction after κ.

19. ν^o γ̣ β̣/: β̣/ corrected from γ̣. ν^o ζ̣ is a correction from ≈.

20. Ω . .: perhaps Ωρ^[ov].

22. ν^o α: α corrected from ≈; so, too, the first γ̣ in the following line; the second and the β̣/ in the total are later additions.

	Πεκυσιο ^ο Απολλω επιζητ ^ο ομ ^ο	ν ^ο γ	ομ ^ο	ν ^ο α γ ομ ^ο ν ^ο α γι/ ν ^ο β β/
	Αθανασιος Ισακ επιζητ ^ο ομ ^ο	=	ομ ^ο	ν ^ο ς ομ ^ο ν ^ο ε γι/ ν ^ο β/
25	Κολλου ^ο Πεκυσιο ^ο επι[ζητ ^ο] ομ ^ο		ομ ^ο	ν ^ο α ομ ^ο [ν ^ο] ς γι/ ν ^ο α ς γ
26	[γ]ι/ επιζητ ^ο δημ ^ο S αν ^ο ν ^ο [θ] ς γ δπ/ τ ^ο ον συμβ ^ο ον ν ^ο ε ε μισ ^ο ναυτ ^ο καρόρ ν ^ο β ς δ' Θ			
	ν ^ο ιη ς δ'			
27	ν ^ο κ ε			

Verso.]

S τ^ω ξενον οντ^ο ει-/ αν- μερι^ο Αγιο^ο Βικ-/

	Ιακωβ Χολο ^ο	ν ^ο α
30	Ιωαννο ^ο ορβιοπο ^ο	ν ^ο β γ
	Ιακωβ ς ενουικ ^ο	ν ^ο γ
	Ξενου ^ο γ ^ε	[ν ^ο] β
	Ψανις Οπε	ν ^ο γ
	Απα Κυρος Πκαρους	ν ^ο β/
35	Δαυειτ λινοεφ ^ο	ν ^ο β β/
	Ελλωτος λινοεφ ^ο	ν ^ο ς γ
	Παθουλ	ν ^ο [
	Ζαχαριας Ψατση [
	Παχ[ν]μιο ^ο [

25. A later addition, as appears from the totals in l. 26.

26. ν^ο ε ε: if, like the amount for the wages of sailors, this does not include the sum in l. 25, it should be ν^ο ε; if it does, it should be ν^ο ε ε.

ν^ο ιη ς δ': the original amount was ιη γ, which correctly represents the sum of the totals in the previous lines, excluding the subsequently added l. 25. This is the sum of the totals in this line, including the (incorrect) 6½ s. of the δαπάνη of the Governor. ν^ο κ ε in the next line is the sum of the original total of 18½ s. and the 1½ s. in l. 25.

28. καὶ τῶν ξένων ὄντων εἰς τὴν αὐτὴν μερίδα Ἁγίου Βίκτωρος. The reference is apparently to strangers (fugitives) who had settled there. εἰς τὴν μερίδα, as often, = ἐν τῇ μερίδι. For the μερίς Ἁγίου Βίκτωρος, see 1469.

30. ορβιοπο^ο: cf. 1445, 7, note.

34. Πκαρους: this name is given doubtfully by Crum, *Catalogue*, No. 1240 (see the index of names). It cannot be read Πκαροον (cf. 1420, 120), but is perhaps another form of that name.

35. λινοεφ^ο: L. perhaps λινοῦφον.

PAPYRUS 1447.—A. D. 685-705.

Inv. No. 1448. Remains of a book; no folio is complete, and the fragments vary considerably in size. Written in a round, exceedingly neat and regular minuscule in black ink. Fol. 9 published, with facsimile, in *New Pal. Soc.* Pl. 152.

THIS book has been reconstituted from fragments found in various places. The fragments are of two classes, from the top and from the bottom of folios, and as the upper and lower fragments are in no case continuous there is nothing to show their connexion except the correspondence of the κόλλημα-joints, which is fortunately in all cases fairly certain. The lower fragments were found in various places, the top ones all together; and as the latter were still for the most part connected the order of the folios can be determined from them. By a comparison of ff. 7 and 9

it appears that in the former five lines are lost between the upper and lower fragments, and this no doubt gives approximately the size of the lacuna in other folios also.

The account is one of the most interesting in the present collection. It concerns the *δαπάνη* *ὑπουργῶν τοῦ Ἀμιραλμουμιν ἐν Αἰγύπτῳ* several times mentioned in other registers, and consists of a list of names of persons with the amount of their *δαπάνη*, which is sometimes in kind and sometimes in money. Among these persons are included the Governor and his subordinates (such as attendants, *παλλικάρια*), the *Muḥājirūn*, *mauwālī*, notaries, artificers in the government service and so forth. Women occur as well as men, and in the case of Arabs the tribe or other group to which each belongs is specified. Those which occur are the *Ḳuraish*, the *Anṣār*, the *Shujā'*, and the *Th*—. The *Anṣār* were the people of Medina who assisted Mohammed; the *Ḳuraish* were his own kinsmen, the people of Mecca. The transliterations of Arabic names are very interesting for the pronunciation. The identifications of those which occur on ff. 2, 3, and 5 are mostly due to Prof. Becker, the remainder chiefly to Mr. Ellis. Some names are still unidentified.

As 'Abd-al-'Azīz is mentioned as Governor, the papyrus must fall within the years A.D. 685–705, and judging from the other dates in this collection the later years of this period are the most probable. The hand of the account is specially worthy of notice from its neatness and elegance, and the papyrus is of fine quality.

Fol. 1.] Blank.

Fol. 1 b.] Ends of five lines of a protocol.

Fol. 2.]

6 + Συν^θ αναγρ^α ἐπιστα]λ[μ^τμ^τ

δαπαν· Α[βδε]λ[αζιζ?

[. . .]τ Αβδε[λαζιζ του συμβουλου

[Uncertain number of lines lost.]

[. δ/] ἐπιστ⁻ α μ[[']

10 [. δ/] αλλου μ[[']

Α[.]⁻ Μαυία [

Ομμ^[ov] Οθμα[ν μαυλ^ε του]ν συμβουλ^{ov} [

Σισιννιο[ς παλλικ/] του συμβουλ^{ov} [

Ατμα π[αλλικ/ τ^{ov}] αυτου [

15 Νεφι[. τ]ου αυτου [

Ογοδ[. πα]ι^δ του αυτου [

1–5. None of the Greek writing is preserved, and not the beginning of the 'perpendicular writing' at the end of the lines. That preserved consists, in the first line, of 3 upstrokes followed by B or 4 followed by Z; in the second, of 4 followed by B or 5 followed by Z; in the third, of 6 followed by (certain) ε. The beginnings of the usual Arabic formulae are preserved.

6. αναγρ^α: ἀναγραφή.

7. Αβδελαζιζ: 'Abd-al-'Azīz b. Marwān, A.D. 685–705.

9. δι' ἐπιστάματος πρώτου μηνός . . .

11. Μαυία: Mu'āwiyah. This may very possibly be the Khalif (A.D. 661–680), the person mentioned here being a *maulā*, or possibly even a descendant, of his.

12. 'Umm 'Uthmān, *maulā* of the Governor.' For a woman

('Umm 'Uthmān = 'Mother of 'Uthmān') described as *maulā*, cf. l. 133.

13. Σισιννιος παλλικ(αριον): a Greek or Copt. For παλλικάριον, a page or attendant, cf. l. 102, etc., and for its restoration here UKF. 915 (l. π[α]λλικ/ τ^{ov} συμβουλο]ν?), 921, where the same man very likely occurs.

14. Ατμα: this is certainly not Coptic (Crum); possibly *āṭmā*, 'Athmah (Becker).

15. Νεφι[: this, if Arabic, may be taken as Nafi' or Nafi[s (Ellis). If it were Nafi[l the down-stroke of the λ would probably be visible. Or perhaps Nāfi' (Becker).

16. Ογοδ[: apparently not Arabic.

Γιαφαρ υι [Αβδερ]ααμαν υι Αβι Γιαμ τω[ν αυτ
 Μααμετ υι [Οθμα]ν υι Ομαρα των Κορ^α [
 Σαειδ υι Να[δερ] των Λανζαρ [
 Αλι υι Αβδελλ[^α υι Αβ]λα των Κορ^α [

Fol. 3 b.]

45

] ξυλ^ω κ^ε/ ιδ

[Uncertain number of lines lost.]

47

] εψ^η μ^ε β ν^ο β/ = []
 ιβ^{κδ} οξ^{ου} γ ζ ν^ο ιβ^{κδ} = πρ^β . []

47*

] . . []

48

] . κ^ε/ ιη] . κ^ε/ ιη

50

] εψ^η μ^ε ε . . κ^ε/ ς] . [κ^ε/ ρκς ν^ο ιβ^{κδ} ιβ^{κδ}] γς ιβ^{κδ}

] θ

55

] . . [. . .] . κ^ε/ ιη ν^ο ας δ' κδ] . κ^ε/ ε ν^ο ς] οξ^{ου} γ ς εψ^η [. . .] . ξυλ^ω κ^ε/ ας] εψ^η μ^ε α γ ε ν^ο ς [. . .] κ^ε/ ας ν^ο ιβ^{κδ} κδ] οξ^{ου} γ ς ν^ο ιβ^{κδ} = = = =

Fol. 4.]

διαφ[ορων

60

+ ανακεφαλαιω[σις

σ

Αβδελαζιζ συμβουλον

[Uncertain number of lines lost.]

].^ε ν^ο [

]- Οθ[μαν?

Fol. 4 b.]

] κη ορν^ον^ο κ^ε ξυλ^ω κ^ε/ α [ν^ο] κ[δ]

[Uncertain number of lines lost.]

65

] = = =
] = = = κ^ε/ ιγ

41. 'Ja'far b. 'Abd-al-Rahmān b. Abi Jam'. In Γιαφαρ and 'Αβι Γιαμ, the ι is intended to soften the γ. This is interesting, as it probably proves that τ was pronounced like our j. των αυτων is read because the following person, who is here said to be of the Quraish, is in l. 87 apparently described as of the same tribe as Ja'far, who must therefore have been of the Quraish also.

42. Ομαρα: 'Umārah.

43. Ναδερ: Naḍīr.

44. 'Alī b. 'Abd-allāh b. Ablah.'

47. πρ^β: πρόβατα. For the supply of sheep to the *Muhājirūn* see PERF. 558, where the 'Magariten' are to be taken, not as 'Renegaten,' but as *Muhājirūn*.

47*: at first overlooked, and therefore numbered thus to avoid confusion. The dots in this and the following lines of this page (except those after the brackets in ll. 54 and 56) are in the MS.

56. The entry ξξου(s) (ξέσται) ς has been written further to the left and then washed out and rewritten in its present place.

61. Perhaps to be completed from l. 164.

]	≈	≈	≈
	]	≈	≈	κ ^ε / β
]	≈	≈	≈
70	]	≈	≈	κ ^ε / β
	]	≈	≈	κ ^ε / α
	]	≈	≈	κ ^ε / δ
	]	≈	≈	κ ^ε / α

Fol. 5.]

- + Νεσζιδ^ε μανλ^ε του συμβ^ο
 75 Σομουρα δ ετ[αιρόρ παλλικ/κ/ του συμβ^ο
 [παλι]κ[/] α τ[ου συμβ^ο
 [Uncertain number of lines lost.]
 [.]α των Σζουγα [
 78 Αλιραχ Φ[.]αν νι Αους των Θ[
 78 α αλμ^δ [] ≈ ≈ ≈
 79 παλλικ[/κ/ .] Μ[αα]μετ νι Αμβρου τ[ων
 80 Αβδελλ⁻ νι Αμβρου νι Οθμαν των Κορ^α
 Ηνδ αδελφ^ο Ομμ^ο Μαμετ νι Οκοβα τ^ω αυ^τ [
 Ομμ^ο Ιωσηφ θυγ^α Ιωσηφ νι Αβδελλ^α νι Δερ[των αυ^τ
 Μαρουαν [νι] Αβδελλ⁻ νι Ασεμ των Κορ^α [
 Αλουλιδ νι Αβδερααμ νι Ασσαν των Λα[νζαρ ?
 85 Αβου Σαειδ μανλ^ε Αλερθ νι Αλαχαμ [των Κορ^α
 Γιαφαρ νι Αβδερααμα νι Αβι Γιαμ τ^ω [αυ^τ
 Μααμετ νι Οθμαν νι Ομαρα των α[υ^τ
 Σαειδ νι Ναδερ των Λανζαρ [
 Αλι νι Αβδελλ⁻ νι Αβλα των Κορ^α [

Fol. 5 b.]

- 90] κ^ε/ ιδ
 [Uncertain number of lines lost.]
] κ^ε/ ιη [
] κ^ε/ ιη []

74. Νεσζιδ^ε: probably Nashīṭ (Ellis). This man occurs in l. 114. This and the following two lines may probably be completed from ll. 114-116.

75. Σομουρα: probably Samurah (Ellis).

77. Σζουγα: the tribe Shujā', 'ein Teilstamm der Juhainah, die noch Jahrhunderte später in Ägypten nachweisbar sind.' It would more correctly be written Σζουγια with an iota to soften the γ, as in Γιαφαρ, 'Αβι Γιαμ.

78, 78 α. Αλιραχ αλμ^δ: in a different, sloping, hand, which has also written the ≈ ≈ ≈. The meaning of the latter is doubtful. Αλιραχ αλμ^δ seems to be a note on l. 78, or, perhaps, l. 79; it cannot be intended as a substitution, as there is no sign that

either line has been cancelled. 'Αλιραχ would seem to be the province Al-'Irāk (Babylonia) (Ellis); αλμ^δ will be ἀλμεδινα (or some similar transliteration), = al-madinah, 'the capital' (Becker). The words appear to mean that the person mentioned in the text has been removed there.

78. Αους: Aus.

79. Muḥammad b. 'Amru was perhaps the son of the conqueror of Egypt, who had a son of that name.

Αμβρου: 'Amru; cf. 1441, 55, note.

81. αδελφ^ο: *sic*, but αδελφ^η must be meant, since Hind is a woman's name.

- 95] κ^ε/ ιη []
] κ^ε/ ς []
] κ^ε/ ρκς
] κ^ε/ ιη
] κ^ε/ ε
] 8 ε ξυ^λ κ^[ε]/ ας
] ξυ^λ κ^ε/ ας
] =
- 100
 Fol. 6.] Lost.
 Fol. 7.]
- Ουβηειδ νι Αφλα μανλ^ε του συμβουλ^{ου} []
 παλλικ/κ/ του αυτου ουσι παρ^α Θεοδωρακι^{ου} [ραπτη
 103 κ[ορ^α του συμ]β^{ου} ου[σ]κ[παρ]- Μ[αρι]^α [παι]^δ [του αυτ
 [Five lines lost.]
- 109 Σελημ [σ]ι[κ]εαστης μανλ^ε [Ο]μμ^{ου} Ασεμ S εταιρ^ο []
 110 Σελημ μανλ^ε Ομμ^{ου} Α[σ]εμ σ^ν φαμ^λμ^λ []
 Μουαθιπ ραπτη μανλ^ε Ομμ^{ου} Ασεμ S κορ^α α S παλικ/ α τ^{ου} συμβ^{ου} ουτ^τ π[αρ^α
 Γεμηλ νι Ουσζανα μανλ^ε του συμβ^{ου} σ^ν φαμ^λμ^λ []
 παλικ/ α του συμβ^{ου} ουτ^τ παρ^α Σαφοναν μανλ^ε του αυτ^{ου} []
 Νεσζιδ μανλ^ε του αυτ^τ S τη γαμ^ε αυτ^τ []
- 115 Σομουρα S εταιρ^ο παλλικ/κ/ του συμβ^{ου} ουσι παρ- Γωρα νι Α[βδε]λ[]
 παλικ/ α του συμβ^{ου} ουτ^τ παρ^α Σελημ μανλ^ε Ομμ^{ου} Ασεμ δ/ αλλ[ου
 παλλικ/κ/ Ομαρ νι Μαρουαν δ/ αλλ^{ου} []
 Επιφ ς δ/ α ον^ν ιγ μ^ι α ν^ο α δ' κδ ουτ ελαι^{ου} μ^ε α γ γ ν^ο α ιβ^ο οξ^{ου} μ^ε α []
 Φαωφ ς δ/ αλλ^{ου} ον^ν ιγ μ^ι α ν^ο α δ' κδ ουτ μ^ε α γ γ ν^ο α ιβ^ο μ^ε α []
 120 Χοι ς δ/ αλλ^{ου} ον^ν ιγ μ^ι α ν^ο α ιβ^ο ουτ μ^ε α γ γ ν^ο ι γ κδ μ^ε α []
 Μωγαλλις μανλ^ε Χουθνα θυγ- Ιεζιδ γαμ^ε Αλασβαγ νι τ^{ου} συμβ^{ου} σ^ν φαμ^λ δ/ επιστ[αλμ^α

Fol. 6. Fol. 5 may, however, be a single sheet.

101. 'Ubad b. Aḥaḥ.

102. ουσι παρα Θεοδωρακιου: ουσι is presumably simply the dative plural (cf. οντι in l. 113) agreeing with παλλικ(αριους). The meaning of παρ^α in this and similar phrases (ll. 103, 111, 113, etc.) is evidently 'of the household of.' That the noun is in the genitive is shown by this line and 167, unless, indeed, ου is a mistake (perhaps supported by ραπτη); one would rather expect the dative, meaning that the παλλικάρια were *with* the persons mentioned, as their attendants or subordinates; but cf. Mark iii. 21 οἱ παρ' αὐτοῦ, 'his kinsfolk' (Blass, *Gr. of New Test. Greek*, 2nd ed., p. 138).

103. κορ^α: κορασίοις? The supplements here are from l. 168.

Μαρι^α: Μαριανού; Μαρίνου, a commoner name among the Copts, is unlikely because of the line above ι. The Arabic *Mariam* = Maryam (l. 148), being a female name, seems unsuitable.

παιδ(ος): ἀνδράποδον is regularly used in these papyri for *slave* (cf. l. 172), and it is a little doubtful what is the difference between it and παῖς. Possibly the latter denoted rather a household slave.

109. σικεαστης: from l. 174. The word is quite obscure; it does not look like a name, but, on the other hand, no known common noun suggests itself.

110. φαμ^λμ^λ: φαμηλίαις or possibly a derivative, φαμηλιαρίους. If the former is right, as only one person has been mentioned and the word is evidently plural, φαμηλία must be used in the sense of 'a member of a family.' It occurs too often to be a mistake for φαμ^λ (the singular).

111. Μουαθιπ: Mu'attib.

ουτ^τ: if this refers to all the foregoing it must be genitive, and would therefore be inconsistent with the οὔσι, which frequently occurs; probably, however, it is οὔτι, going with παλ(λ)ικ(αρίφ) only.

112. Jamil b. Ūsha'nah. The last is a Syriac name. It is to be noticed that the man was a *maulā*. The γ of Γεμηλ does not need an ι to soften it, as it is followed by ε.

113. Σαφοναν: Safwān.

115. Γωρα: unidentified. Perhaps Jurrah (Becker).

117. Ομαρ: 'Umar.

121. 'Mukhalliṣ, *maulā* of Kuthnah, daughter of Yazīd and wife of Al-Aṣṣbagh son of the Governor.' On Χουθνα Becker

remarks: —'wohl كُثْنَة, Kuthnah, ein Flechtwerk, mit dem man Wohlgerüche umhüllt, ein zwar nicht belegbarer, aber gut möglicher Fraunname.'

Fol. 7 b.]

] η δ/ Χιναν^α παι^δ τ^{ου} συμβουλ^{ου}
] ελαι^{ου} με^ε ιδ οξ^{ου} με^ε καθ^η γ^ε εψ^η με^ε μη^η γ^ε προβ^αβ^α κη. ορν^{ου}ν^{ου} κε ξυ^λ κ^ε/ ρνη
] εψ^η με^ε προβ^αβ^α κα ορν^{ου}ν^{ου} i ξυ^λ κ^ε/ ν

[Uncertain number of lines lost.]

125

] ξυ^λ κ^ε/ κ
] = προβ^αβ^α γ ν^ο γ
] = ορν^{ου}ν^{ου} iε ξυ^λ κ^ε/ iε
] οξ^{ου} με^ε β = προβ^αβ^α β = κ^ε/ i
] = κ^ε/ β

130

] οξ^{ου} με^ε β = προβ^αβ^α β = κ^ε/ β
 οξ^{ου} με^ε β προβ^αβ^α β = κ^ε/ β

Fol. 8.]

μανλ^ε ΜαρουανΟμμ^{ου} Μααμετ μανλ^ε Μαρουαν

[Uncertain number of lines lost.]

[..... δ]/ αλλου μ^ε α ν^ο γ^ε .[

135

Αβουλγερρα κηρυκ⁻/ [
 Αβου Ρωμεγ κηρυκ⁻/ [
 Απα Κ^υ/ νο^τ Ισαακ εν^δ χαρ^λ ον^τ ει^τ/ διαν^υ τ^η ανω [χωρ^ρ
 Ζαχαρια νο^τ του αυτου ον^τ ει^τ/ διαν^υ τ^η κ^τ/ χω^ρ [
 νοταρ^ρ κ Αθανασιου εν^δ χαρ^λ [

140

Σωλειμ νι Συμεαν Αρ^α νο^τ του συμ^μβ^{ου}
 νοταρ^ρ μδ Αθανασι^{ου} εν^δ χαρ^λ ουσι ει^τ/ υπο[υ]ρ^η τ^η χ[α]ρ^η . . . [. [
 Αθ^υ/ τ δ/ α διατιμ^ο μ^ε τ ν^ο γ^ε iβ^ε ου⁻ [
 τη αυ^τ δ/ αλλ^{ου} ομ^ο μ^ε τ ν^ο θ ου^τ [

145

Κοσμα ιατρω [
 διαφορ^ρ τεχν^ντ^η - [
 Αβου Ιεζιδ σελλοποιω σ^ν φαμ^λμ^λ [
 Αβου Μαριαμ σελλοποιω S εταιρ^ρ [

122. Χιναν^α: Kinānah. This line is perhaps by a different hand. It is certainly in much lighter ink than the following lines.

124. με(τρα): no figure inserted.

132. μανλ^ε Μαρουαν: 'manwālī of Marwān.' The Marwān meant is probably the Khalif (A. D. 684-685), the father of the Governor.

135. Αβουλγερρα: probably Abu'l-Jarrāh (Becker). κηρυκ⁻/: κήρυκος.

136. Αβου Ρωμεγ: perhaps Abu Rumakh.

137. εν^δ χαρ^λ κτλ.: ενδόξου χαρτουλαρίου ὄντι εἰς τὰς διανομὰς τῆς ἀνω χώρας. The abbreviation χωρ^ρ for χώρας is curious, but see l. 144. It appears from this that the clerical staff of the Civil Service was divided into two departments, one for Upper and one for Lower Egypt. So too (A. H. 143) in *Berl. arab. Urkunden*, ed. Abel, Nr. 2 (Becker).

138. κ^τ/: κάτω.

140. 'Sulayyim b. Sim'ān, Arab notary of the Governor.' Or perhaps Σωλειμ is simply Sulaim.

141. τ^η χαρ^λ: from l. 191. Even there χαρ^λ is not complete, but the reading is certainly not χωρ^α, as χ and ρ are too close together in both places. The word must denote the office of the *chartularius*, but the known forms are χαρτουλάριον and χαρτοφυλάκιον, which, being neuter, are inconsistent with the τῆ(ς). The present passage would seem to point to a form χαρτουλαρία or some similar form.

142. διατιμ^ο: διατιμηθέντος, which probably means 'assessed' for 6 months.

144. Αθανασιου: the first letter is a correction.

145. Κοσμα ιατρω: perhaps a physician attached to the Governor's household.

147. σελλοποιω: 'saddler.'

148. Μαριαμ: Maryam. The name Abu Maryam, which is attributed to a Bishop prominent in connexion with the conquest of Egypt, is regarded by Butler (*Ar. Conquest of Egypt*, p. 513 f.) as a myth, due to MS. corruptions, but this is a certain instance of it.

Fol. 8 b.]

- 150] ελαι^{ov} μ^ε β γ ζ οξ^{ov} μ^ε δ γ ζ εψ μ^ε μβ γ ε προββ^a ιθ ορν^{ov} λ ξυ^λ κ^ε/ ξβ
]. οξ^{ov} μ^ε γ ε εψ μ^ε ιγ γ ε ξυ^λ κ^ε/ ιη
 [Uncertain number of lines lost.]
] προββ⁻ ι . [.] . [] β
]^ε/ η
]
] εψ^η μ^ε β ν^o β/ = = ξυ^λ κ^ε/ β ν^o ε κδ
 155 ο]ξ^{ov} μ^ε α ν^o ε μ^ε ε ν^o α β/ προββ⁻ ε ν^o γ γ = κ^ε/ ε ν^o ι
]. ιβ^μ μ^ε δ ν^o α γ προββ^a γ ν^o β = κ^ε/ δ ν^o γ ιβ
] μ^ε ε ν^o α β/ = = = = =
] γ β ν^o ε γ β ν^o κδ μ^ε α ν^o γ προββ⁻ α ν^o β/ = κ^ε/ β ν^o ε κδ
] = = γ ε ν^o ιβ = = = = κ^ε/ γ ν^o δ
 160] = = μ^ε α ν^o ε = = = = κ^ε/ ε ν^o γ ιβ
] = = γ ε ν^o ιβ = = = = κ^ε/ γ ν^o δ
] = = = μ^ε ι ν^o β = = = =

Fol. 9.]

+ ενωσις

- [Αβ]δελαζιζ συμβουλου S των του οικ/ αυ^τ []
 [Uncertain number of lines lost.]
 165 Ουδη[.] []
 Ουβηειδ νι Αφλ[α μα]υλ^ε του συμβ^{ov} []
 παλλικ/κ/ του συμβουλ^{ov} ουσι παρ^a Θεοδωρακι^{ov} ραπτη μ[]
 κορ^a του συμβουλ^{ov} ουσι παρ^a Μαρι⁻ παι^δ του αυ⁻ []
 παλλικ/κ/ του αυτου ουσι υπο Χαλεδ νι Μουσαφε []
 170 κορ^a του αυτου ουσι παρ^a Δαία παι^δ τ^{ov} αυ^τ []
 Γεωργιω εννουχω S εταιρ^ρ παλλικ/κ/ τ^{ov} αυ^τ []
 αν^δν^π του συμβουλου απο Νιγρ^a ουσι ει^τ/ ουσι^a αυ^τ κ^τ/ελ^θ
 Μετφαρ μανλ^ε του συμβουλ^{ov} μ^l α []
 Σελημ σικεαστης μανλ^ε Ομμ^{ov} Ασεμ S εταιρ^ρ μ^l α []
 175 Σελημ μανλ^ε Ομμ^{ov} Ασεμ σ^v φαμ^λμ^λ μ^l α []
 Μουαθιπ ραπτη μανλ^ε Ομμ^{ov} Ασεμ S κορ⁻ α S παλικ/ α ον^τ παρ⁻ αυ^τ μ^l α []
 Γεμηλ νι Ουσζανα μανλ^ε του συμβ^{ov} σ^v φαμ^λμ^λ μ^l α []
 παλικ/ α του συμβ^{ov} ον^τ παρ^a Σαφουαν μανλ^ε του αυ^τ μ^l α []

163. ενωσις: the reading is certainly correct, but perhaps γνώσις was intended. If not, ένωσις.

165. Ουδη[: there are several possible completions; Ηυδαίφα, Uḡaina, Hudail, etc.

167. ραπτη: ἰ. ῥάπτου; but cf. l. 102, note.

169. Khālid b. Musāfi.

170. Δαία: Daḡyah.

172. αν^δν^π: ἀνδραπόδοις.

Νίγρ(α)s: this word does not seem to occur elsewhere as a geographical name. It is perhaps a name of Nubia, in which case, as Prof. Becker remarks, the passage may refer to the Nubian slave-tribute. Sūdān (*black*) may be a translation of Νίγρ(α) or Νίγρ(α) of Sūdān.

ει^τ/ ουσι^a αυ^τ κ^τ/ελ^θ: εἰς τὴν οὐσίαν αὐτοῦ κατελθοῦσιν.

173. Μετφαρ: Prof. Becker suggests Midfār.

177. νι(ω) Ουσζανα: a correction.

Fol. 9 b.]

180] α γ
] κ η [ο] ρ ν θ ν θ κ ε ξ υ λ ω ν κ ε / [? ρ] κ
 [Uncertain number of lines lost.]
 ο ρ ν θ] ν θ ν ε ξ υ λ κ ε / ρ π γ
] κ ε / ρ ν τ ν ο ι ε ς ι β
] κ ε / ρ κ τ ν ο ι α γ ι β κ δ

Fol. 10.]

μαυλων Μαρουαν
 185 Ο μ μ ο ν Μ α α μ ε τ μ α υ λ ε Μ α ρ ο υ α ν [
 φ α μ λ μ λ Α β ο υ Λ α γ ι λ α ν μ α υ λ ε Μ α ρ ο υ [
 [Uncertain number of lines lost.]
 Α π α Κ υ ρ [ο ν ν ο τ Ι σ α α κ ε ν δ χ α] ρ λ [ο] ν τ ε ι - / δ ι α ν ο μ τ η τ η α ν ω χ ω ρ ρ
 Ζ α χ α ρ ι α ν ο τ τ ο υ α ν τ ο υ ο ν τ ε ι τ / δ ι α ν ο μ τ η κ τ / χ ω ρ ρ
 ν ο τ α ρ ρ κ Α θ α ν α σ ι ο υ ε ν δ χ α ρ λ [
 190 Σ ω λ ε ι μ ν ι Σ υ μ ε α ν Α ρ α ν ο - τ ο υ σ υ μ β ο υ λ [
 ν ο τ α ρ ρ μ δ Α θ α ν α σ ι ο υ ε ν δ χ α ρ λ ο υ σ ι ε ι τ / υ π ο υ ρ γ ι α τ η χ [α] ρ λ
 Σ τ ε φ α ν ο υ ν ο τ Α θ α ν α σ ι ο υ ε ν δ χ α ρ λ ο ν τ ε ι - / δ ι α ν ο μ τ η α [ν ω χ ω ρ ρ
 Κ ο σ μ α ι α τ ρ ω [
 διαφορρ τεχν ν τ [
 195 Α β ο υ Ι ε ζ ι δ σ ε λ λ ο π ο ι ω σ ν φ α μ λ μ λ μ α [
 Α β ο υ Μ α ρ ι α μ σ ε λ λ ο π ο ι ω Σ ε τ α ι ρ ρ ο ν ν τ μ α [
 διαφορρ προσω η τ ν α υ τ π λ ο ι α α γ γ α δ ε μ β λ θ α ρ μ ε Σ τ ε ν δ δ α λ λ ω ε ι δ ε ι / α π α [ρ] / [γ

Fol. 10 b.]

ε] ψ η μ ε α κ ε / ξ υ λ ω κ ε / β
] κ ε / α
 [Uncertain number of lines lost.]
 200] κ ε / [
] α κ ε / ε
] α κ ε / α
] κ ε / α
 ξ υ] λ ω κ ε / μ δ
 205] κ ε / κ
] μ ε β κ ε / β
] π ρ ο β β - ε κ ε / ε

186. Abu'l-'Ajlān, the ι to soften the γ (Becker). Μαρου is thus written in the MS.

194, 195. The dots are in the MS.

197. Probably to be read and punctuated διαφόρων προσώπων, ἤτοι αὐτοῦ πλοίων ἐνδὸς (καὶ) ἀγαρεντῶν, καὶ ἐμβληθέντων ἀρμένων,

καὶ τένδας, καὶ ἄλλων εἰδῶν εἰς ἀπαργυρισμόν. The τένδα is perhaps that mentioned several times in 1433.

198. = :: in spite of these signs, which should imply some previous entries, this is certainly the first line of the page.

204. Probably a later insertion, by the same hand.

Col. 1.]

[+ λογος τ^ω δ]απαν^θ δ/ εμ^{ου} Ωρουονχ[ι^ο]^ν νοτ απο μ Θ^ω/ ε^ω Φαρμ^θ

	[δ ^θ / B]ασιλειου ναυ ^τ § [ν]α[ν]λ ^ο ^ν ε ^ω Βαβυλωνος	ν ^ο γ γ
	[δ ^θ / Ιω]ανν ^{ου} στρ ⁻ [α]νελ ^θ § [...] λ[ο]γογγ ⁻	ν ^ο α
	δ ^θ / συμ ^χ μ ^χ τ ^{οι} [.]ε[.....]	ν ^ο β/
5	εν ελ . [..... ν ^ο] γ	ν ^ο γ
	[δ ^θ / § τ[ιμ]· χαρ ^{τι} ων [αγγ ⁻	ν ^ο α γ
	[δ ^θ / τοις συμ ^χ μ ^χ τ ^{οι} ευησ ^χ ε χαρ ^τ ·	ν ^ο γ
	δ ^θ / § ενοικ ^ι ^ο ν του ... ι/	ν ^ο β γ
	δ ^θ / § τιμ· οιν ^{ου}	ν ^ο ζ
10	δ ^θ / § τιμ· ψ ^ω μι ⁻	ν ^ο β γ
	δ ^θ / § τιμ ^η ελαιου	ν ^ο α ε
	δ ^θ / § τιμ· ξυλων	ν ^ο α
	δ ^θ / § τιμ ^η χοιρ ^δ α	ν ^ο α
	δ ^θ / § τιμ ^η προβ ⁻ β	ν ^ο β/
15	δ ^θ / § τιμ· αλ ^ν κ ^θ / γ	ν ^ο ζ
	δ ^θ / § μισ ^θ . [.] ⁻	ν ^ο β γ
	[δ ^θ / §] ναυ ^{ου} απο Βαβυλωνος ε ^ω Αφρο ^δ	ν ^ο α
	[δ ^θ / § τιμ· κερμ ^α	ν ^ο β γ
	[δ ^θ / § τιμ· καμ ^ι λ παλλικ ⁻ /	ν ^ο α
20	[δ ^θ / κ ^{υρ} ω Καδιτος § απολ ^ν	ν ^ο ε
	[δ ^θ / κ[ν]ρ ^ω Μαρινω νοτ τ ^{οι} αυ ^τ	ν ^ο α
	[δ ^θ / κ ^{υρ} ω Ιακωβ § απολ ^ν ? ο]μ ^ο	ν ^ο γ
	[δ ^θ / κ ^{υρ} ω Γεωργιο ^ν νοτ τ ^{οι} [αυ] ⁻	ν ^ο ζ
	γι/ απο μ Θ ^ω / ε ^ω Φαρ[μ] ^θ ν ^ο λθς γ	

Col. 2.]

25	S απο μ Πχ β ι ^δ / ε ^ω Θ ^ω /	
	δ ^θ / § ενοικ ^ι ^ο ν	ν ^ο α β/
	μ[μ] ε	

2. This may be the passage-money of Basilius, as would be the obvious interpretation of the phrase; but it is perhaps more likely that Basilius was the skipper of the boat by which Horuonchius travelled, and that *δαπανηθέντα Βασιλείου* is used to mean what would more properly be expressed by *δαπανηθέντα Βασιλείου*. Basilius is probably the Basilius son of Apa Cyrus, *ναύτης*, who occurs frequently in 1433, as the date suits.

4. *συμ^χμ^χ τ^{οι}*: *συμμάχοις τοῖς*. The dative seems probable from l. 7.

5. *εν χαρ^α*: if this is right, the second word is perhaps that which occurs in 1447, 141, 191.

7. *ευησ^χε χαρ^τ·*: the first word is perhaps an attempt at *εὐσχήμονος*, but the last letter is not much like *χ* and appears more like the stroke (/) of abbreviation. *χαρ^τ·* should be *χαρ^τουλαρίου*, but the last letter is more like *ι* or *ρ* than *τ*, and the first looks like *λ*. It would be possible to read *χαρ^β* or *λαρ^β*.

10. *ψ^ω μι⁻*: probably *ψωμίον μικρ^{ον}*.

13. *χοιρ^δ*: *χοιριδίου* or *χοιροδέλφακος* (cf. Pap. 1259, l. 9, vol. III, p. 239). The price here is 1 s., in l. 33 only $\frac{2}{3}$ s.

14. This shows a rate of $\frac{1}{3}$ s. per sheep, but in l. 34 it is $\frac{1}{2}$ s.

16. . [.]⁻: possibly *ν[αυ]⁻*.

18. *κερμ^α*: *κερμάτων*, i.e. miscellaneous articles? But the regular rate, $\frac{1}{3}$ s. per month, makes against this.

19. *καμήλου λόγφ παλλικαρίου*.

20. This line is difficult. The word read as *κ^{υρ}ω* occurs quite uninjured only in l. 22, where the *υ* is very doubtful and might be read as *να*. Here, however, the reading *κ^{υρ}ω* seems much the most probable. If, as seems likely, *Καδιτος* is a personal name, like the words which follow *κ^{υρ}ω* in the other lines, *κ^{υρ}ω* is perhaps simply *κυρίω* as a title of respect. *Καδιτος* is very possibly the same as the *Χάδιτος* which several times occurs as the name of a *τόπος*; if so, *Χάδιτος* is to be taken, like so many names of *τόποι*, as the name of a former owner. *απολ^ν* is doubtful. It may be *ἀπολύσεως* in some uncertain sense, but if, as seems probable, *τοῦ αἰτ(οῦ)* in ll. 21 and 23 does not refer to *Caditos* and *Jacob*, *απολ^ν* would appear to be the epithet of a person. In l. 22 *απολ[ν]μ^ο* could well be read, in which case we must take the word as *ἀπολυσίμου*; but since the person so described has notaries under him (ll. 21, 23), we should expect him to be an official, and *ἀπολύσιμος* does not look like an official title.

	δ ^θ / ⸑ τιμ ^η οιν ^{λο} υ	μ[μ]’ ε	ν ^ο ε
	δ ^θ / ⸑ τιμ ^η χαρ ^[τ] αγρ ⁻		ν ^ο α
	δ ^θ / ⸑ τιμ ^η ελαι ^{ου}		ν ^ο ς
30	δ ^θ / ⸑ τιμ ^η ψ ^ω μι ⁻		ν ^ο α
	δ ^θ / ⸑ τιμ ^η αλ ^ν κ ^θ / β		ν ^ο γ
	δ ^θ / ⸑ τιμ ^η ξυλων		ν ^ο ς γ
	δ ^θ / ⸑ τιμ ^η χοιρ ^δ α		ν ^ο β/
	δ ^θ / ⸑ τιμ ^η προβ ⁻ α		ν ^ο ς
35	δ ^θ / ⸑ τιμ ^η κερμ ⁻ λ ^λ αλλ ^ω δαπαν ^ω		ν ^ο β γ
	δ ^θ / ⸑ ναυλ ^{ου} απο Βαβυλωνος ε ^ω Αφρο ^δ		ν ^ο α ς
	δ ^θ / ⸑ ομαδερον ς λογ ^τ τ ^η εμβολ ^η		ν ^ο ς γ
	γλ/ ν ^ο ιε ς γ		

37. ομαδερον: obscure; just possibly a corruption of ὁμοδόγων, 'untanned hides,' but this seems too great a corruption for the

Greek of this account, and hides do not seem to have much connexion with the *embola*.

PAPYRUS 1449.—A. D. 710-712.

Inv. No. 1430. Incomplete roll (see below); 7³/₄ in. × 3 ft. 5³/₄ in., with a detached fragment. Written in a small neat minuscule, sometimes round and upright, sometimes more compressed and sloping; probably the whole by one hand. The ink is chiefly black, though varying in intensity, but ll. 29-42, 51-59, 71-93 are in ink of a reddish tint. The corrections in Col. III of the *recto* are in black ink.

THE *format* of this document is somewhat puzzling, and it is difficult to decide whether it should more properly be called a book or a roll. It is certainly continuous throughout its whole length (for though now divided in several places it is clear that the tears are recent), and since the length, even without the lost half of the protocol, is 3 ft. 5³/₄ in., it is natural to regard it as a roll; but after the protocol and each of the columns are folds, and between the protocol and Col. I and between Cols. II and III are corresponding worm-eaten holes, so that clearly the papyrus was not rolled but folded over. Since, however, as already remarked, the whole of the papyrus is continuous, it is certain that the protocol and various columns cannot be regarded as each forming a separate folio and each pair a folded sheet. The explanation seems to be that the papyrus was folded over four times; and since the folds are inwards, to the *recto* of the papyrus, the process was as follows:—First the portion containing the protocol, which as usual is written on a strip of papyrus stuck on to the rest in the reverse order, *i. e. verso* facing the same way as the *recto* of the remainder, was folded down on to the *recto*, where Col. I is written; the two were then folded down on to Col. II, these on to Col. III, and these finally on to Col. IV.

It is not so clear whether the account was written before or after the folding, or in what order the various columns were written. Naturally one would suppose that, whether the folding took place before or after the writing of the account, the clerk would write all the columns of the *recto* first in the existing order, and would then write the columns of the *verso* in the reverse order to those of the *recto*; but there are certain facts which suggest, first, that the roll was folded before

the account was written, and, second, that a very peculiar order for writing the columns was adopted. Neglecting for the moment Col. I *recto* and Col. IV *verso*, which are on opposite sides of the same portion of the papyrus, it is to be noticed that Col. II *recto*, which is a list of sailors requisitioned for various services and is clearly a continuation of Col. I, is written in intensely black ink; and the same ink is seen in Col. III *verso*, the corresponding column on the other side, which also deals with sailors. Again, Col. III *recto*, which is an account of provisions for the fleet, is written in ink of a slightly red tint, and the same ink was used for the first half of Col. II *verso*, which is a continuation of this account; but in the middle of the column the clerk changed to black ink, which appears also in Col. I *verso*. Col. IV *recto*, which corresponds to Col. I *verso*, is left blank, except for a single line written from top to bottom of the roll. These facts suggest that the order in which these six columns were written was:—II *recto*, III *verso*, III *recto*, II *verso*, I *verso*, I *recto*. Cols. I *recto* and IV *verso* are still unaccounted for. The former, which seems from its heading to be the beginning of the whole account, which is in black ink like Col. II, and which deals, also like it, with sailors, was no doubt written first. The ink is not so intensely black as that of Col. II, but the column may have been written some time before the other. Col. IV *verso*, which deals partly with iron and partly with sailors, may have been written after the rest of the account; or, as it relates to the 8th indiction, may possibly have been written first of all or after Col. I *recto*, but on a different occasion, the account being later continued in Col. II *recto*; or, finally, the order may perhaps be I *recto*, IV *verso*, III *verso*, II *recto*. At any rate the order of the remaining columns seems fairly clear. It is difficult to fit in the detached fragment anywhere, since the roll seems complete as regards its length, except at the protocol end, and the fragment seems to come from the top of the roll rather than from the bottom. For this reason, therefore, as well as for others (see note), it seems very doubtful whether the fragment really belongs to the document. It should be added that it and all the fragments composing the continuous roll were found separately, being scattered in various parts of the collection.

The order of the columns being, as we have seen, rather uncertain, it seems best to print them in their actual order when the roll is spread out, *i.e.* I–IV *recto*, I–IV *verso*. The accounts are of a miscellaneous character, but they all relate to naval stores, or to the conscription of sailors to serve in the fleet. For the date see the note on ll. 1 and 2. Corrections are marked by thicker type.

Recto.]

Protocol.]

[.....] [Αβδελαζιζ] νιος
[Μαροναν συ]μβουλος | ιγ | €

1, 2. The ιγ within the cartouche seems to be the indiction (*cf.* *Archiv*, V. p. 153). One 13th indiction was in the Governorship of 'Abd-al-'Aziz (A.D. 699–700); another was in that of 'Abd-al-Malik (A.D. 714–715). 'Abd-al-Malik, however, does not seem to have given his father's name on his protocols (*cf.* 1462, introduction), and, moreover, to take the date of the protocol as A.D. 714–715 would throw the account, which mentions the 8th

9th, and 10th indictions, outside the limits of date within which the collection probably falls (*circ.* A.D. 699–*circ.* A.D. 721). Hence the restoration here, and the date assigned at the head of the account, since, as Pauni 1st of the 10th indiction occurs (l. 49), apparently as in the past, the account would seem to have been completed, though probably not entirely written, in A.D. 712.

Col. I.]

- ‡ καταγρ^α ναυ^τ λογ^ο ακατη[ναριων . . . κου]ρσ^{ου} ινδ^ο/ θ οφειλον^τ πεμφ^θ ει/ Ανατο^λ
 λογ^ο ναυτικ/ δρομον⁻ Α[να]το^λ [δ]/ [Πακω] στρ⁻ Σ πι/ απο πολ^ε Απολλωνος οὔ γ
 5 απο κωμ. Αφροδιτω δ/ [τ^{ου} αυ]⁻ Πακω στρ^α απο πολ^ε Απολλωνος ναυ^τ η μ⁻ μ^ημ^η ε
 Ισακ Απολλω ι[αυ^τ] α Θεοδοσιος Κουτ^{ου} ναυ⁻ α
 Παπας Γεωργι^{ου} α Μαρκ^ο/ Αβραμιο^ν α
 Ζαχαρι⁻ Απα Τηρ α Σαμουηλ Ενωχ α
 Ψαχο Διανου α Ισακ Μερκουριος α
 10 απο εποικ⁻/ Πακανν^ε ναυ^τ β
 Φιλημμ^ω Φιλιππ^{ου} [να]υ⁻ α Γεωργιος Διον^υ ναυ^τ α
 απο εποικ⁻/ Πακανν^ε Σ Κεραμι^{ου} Γε[ω]ργιου Ερμαω^τ ναυ⁻ α
 απο εποικ⁻/ Εμφυτ^ε Ηλιας Θλι[.]του ναυ^τ α
 απο εποικ⁻/ Ποιμην Ιω[σ]η[φ . . .] ερμω ναυ^τ α
 15 [γι/ ούν] γ μ^τ δα[πανη] μ^μ ε Σ ναυλ^{ου} [.]τ Απο^λ εν^τ πλοι⁻
 Φιλο^θ Σ Ηλι⁻ προ^ο ναυ⁻
 16]x . [.] δ⁻/ ευκλ^ε
 δουκ^ο/

Col. II.]

- 17 λογω Τεφυ^θ ναυ^τ δ
 Αφροδιτω
 Απα Κυρος Πιβλ⁻ ποιμ^ε ν^ο [β]/ Φρηρ Αβ⁻ Αβραμιος ν^ο)
 20 Εμφυτ^ε
 ν^ο ε β/ . . Απα Κυρος Μουσai^{ου} Σ Παπ[ι]ο]υθιος ν^ο γ)
 Κεραμι^{ου}
 Κολλου^θ Ψοi^{ου} ν^ο β/
 λογω Χωνειis ναυ^τ β
 25 κωμ^η Αφρο^θ
 Σενου^θ Καυλο ν^ο α Καυ[μ]α Ανθεριαs ν^ο β/

4. Ανατο^λ: the traces at the beginning are very unlike α.

5. η μ⁻: η is clearly the number of sailors from Aphrodito, and not to be taken with μ⁻, which is obscure and seems superfluous. Perhaps it is for μ(ηνων), μ^ημ^η being accidentally written as well; more probably it stands for μ(ετὰ) (δ(α)π(άνης)) (cf. l. 15).

11. Φιλημμ^ω: sic, for Φιλήμω(ν).

12. Apparently this sailor was provided (his wages, etc., paid) by Keramion and Pakaunis jointly.

15. Απο^λ: probably the city; it seems as if the ναῦλον were only from Aphrodito to Apollinopolis. As the person charged with the duty of collecting the sailors came from Apollinopolis, it is possible that that city was the place where the sailors were to meet, and that their passage from there to the fleet was paid for out of the central treasury.

εν^τ πλοι⁻: ἐν τῷ πλοίῳ.

προ^ο: cf. 1435, 113, note.

17. Τεφυθ(εως): it is not clear what is the significance of this name and Χωνειis in l. 24. The latter name is not found elsewhere in the collection; Τεφυθιs occurs several times, but always (with one exception) as a place for the παραχώματα of which work-

men are requisitioned. Here, however, it is sailors, not workmen, who are required, and it is difficult to see what they could be wanted for. For the one other instance of sailors in connexion with Tephythis cf. 1438, 4, and note there.

19. Αβ⁻: probably for Ἀπα.

21. The dots are in the MS. Απα Cyrus is apparently either a surety or a substitute for Papnuthius. If the former, the 6½ s., inserted by the original hand, is the amount in which he was bound; but ll. 74, 76, where men are entered, as here, ἐπέρ another person, and are apparently themselves providing a surety, make the latter more probable. The 6½ s. may still be the amount of the security, though the surety's name is not given. From ll. 69, 74, 76 this seems probable. The significance of the sums after the names is not clear; perhaps also the amount of security, in which case the 3½ s. here will be the amount of the original surety for Papnuthius; but one would expect less variation in the amounts. If the money were the sailors' wages the amounts would be uniform.

26. Καυμα: the same person occurs in 1420, 8, 1457, 90, 112, 116.

λοιπ^δ διαίν^το^ν Κλ^ν οφ[ει]λ[οντ^α ανυ]^θ παρ^α Παπουω[ν]s ξ ινδ^ο/ η

σ—

μασ^ε ι αγκ^ν/ β β/ ζ λ^π σιβ^ε ι

Space of 3 inches.

παραδ^ο/ τ^ω εξ^η στικ^ο/ κουρσ^ο ι^δ/ ι

49 Π^ν α ι^δ/ ι δ/ Σενο^ν διακ^ο/ απο Παροβ Κελωλ' παραδ^ο/ εν Ταμια^θ Ι. [...]. κ^ι^ο τ[ου]

εν^δ διοικ⁻/ λ δαπαν^ν ναυ^τ κ^ς S Μωαγαρό^ρ κ^ο^ν/ Ανατο^λ

50 αλ^ε αρ^τ πε ψ^ω αρ^τ ρζ[? β]/ οσπρ^ε αρ^τ κη ελαι^ον μ^ε β γ δ οξ^ον μ^ε ιγ αλ^ν κ^θ/ λθ

Col. II.]

] κ^ι^ο^ν/ ι^δ/ ι δ/ Ζ[αχαρια ?

]

αλ^ν κ^θ/ ις

52 υπ[οδο]x Μουσai^ον Σενο^ν ξ [δαπαν^η ν]αν^τ ια λ δρομ^ο κ^ι^ο^ν/ Αιγ^π ψ^ω αρ^τ ξς οσπρ^ε αρ^τ ια

ελα^ον μ^ε γ δ οξ^ον μ^ε γ δ

53 / δ⁻/ αυ⁻ ξ δαπαν^η μανλ^ω ακ⁻/ S δρομ^ο Αιγ^π κ^ο^ν/ αλ^ε αρ^τ π οσπρ^ε αρ^τ ις οξ^ον μ^ε ζ

ειψ^η μ^ε κα

54 γι/

55 υποδο^χ Σενο^ν διακ^ο/ απο επ^ο Παροβ Κελωλ

αλ^ν κ^θ/ λ

56 / ξ δαπαν^η ναυ⁻ ακ⁻/ S δρομ^ο ον⁻ ει/ Ανατο^λ ον⁻ κ^ς μ^ς ψ^ω αρ^τ ρ. [ο]σπρ^ε αρ^τ κ

ελαι^ον μ^ε ιβ οξ^ον μ^ε ιβ

57 / ξ δαπ^α μανλ^λ S ναυ⁻ δρομ^ο ον⁻ ει/ Ανατο^λ δ^τ/ αυ⁻ Σεγχυ^θ αλ^ε αρ^τ ρζ ψ^ω αρ^τ λ

οσπρ^ε αρ^τ γ αλ^ν κ^θ/ γ

58 ξ δαπαν^η ναυ⁻ β λ ναυ^τικ/ δρομ^ο Ανατο^λ δ⁻/ αυ⁻

ψ^ω αρ^τ ιβ

αρ⁻ β ελαι^ον μ^ε α γ β

59 γι/

οξ^ον μ^ε α γ β αλ^ν κ^θ/ γ

60 υποδο^χ Ιεζεκιηλ πιστικ^ο/ ξ δαπαν^ν ναυ^τ καστελλ⁻ κ^ο^ν/ Αιγ^π ον⁻ μα μ^ς ουτως

ψ^ω αρ^τ σμς οσπρ^ε αρ^τ μα ελαι^ον μ^ε κδ γ οξ^ον μ^ε κδ γ αλ^ν κ^θ/ ξα

αφ^ω πεμφ^θ ει/ Βολβυ^θ δ⁻/ αυ^τ Ιεζεκιηλ

63 υποδο^χ Γεωργι^ον πι/ απο Παροβ Κελωλ' ξ δαπαν^η Μωαγαρό^ρ καστελλ⁻ αλ^ε αρ^τ ς

[ο]σπρ^ε αρ^τ ιε οξ^ον μ^ε η εψ^η μ^ε κδ

64 αφ^ω

σ—

65 πεμφ^θ ει/ Βολβυ^θ δ/

οσπρ^ε αρ^τ ιε οξ^ον μ^ε η [

46. Παπουωνs: for this name (= Papwōnsh) cf. 1431, 20.

47. μασ^ε: μασερτ or μασξερτ.

ς ι': $\frac{1}{2} + \frac{1}{10} = \frac{3}{5}$. The fraction $\frac{1}{10}$ does not elsewhere occur in the collection.

β/ ζ': = $\frac{5}{8}$, a fraction elsewhere expressed as γ/.

48. παράδοσις τῶν ἐξῆς στί(χ)ων κούρσου ἰνδικτιόνης ι.

49. Ταμιαθ(ι): Damietta; cf. 1354, 12, 22. The following words are probably the name and patronymic of the διοικητής of the naval station there.

51. The entry at the end is an overflow from the following line. So, too, in l. 55.

53. δαπανη(ς): the first part of the word is confused and may be a correction.

Αιγ(υ)π(του) κου(ρσου): these words should be in the reverse order.

54. The total has not been filled in. So in l. 59. γι/ here is possibly a later addition, though by the same hand.

56. ει(ς): probably 'in,' not 'to' or 'for'; cf. 1374, 1, note.

ρ.: the letter following ρ looks like η or κ. If the latter, a figure in addition may be lost in the lacuna after it, which is, however, a small one.

57. Σεγχυ^θ: sic, apparently, but Σενουθ(ίου) must be meant. The letter read as χ is not the monogram of ου.

58. αρ(ταβυι) β: this refers to ὁσπρεον.

59. The entries at the end are a continuation of l. 58.

60. καστελλ(ατων): cf. 1434, 35, note.

62. Βολβυθ(ινην): Rosetta.

65. δ(ια): the name has not been inserted.

Col. III.]

+ λογω ναυτικ/ κουρσ^[ov] Αιγ^π ψ . [.]λ[.] Παπνου^θ στρ⁻
 καρ^α . υπο Αθανασι^[ov] Νηρ['] [S Α]θανασιος Ζαχαρ⁻ απο Αφρο^δ ναυ⁻ κγ
 κωμ⁷ Αφροδιτω ναυ^τ ιδ
 70 ν^ο β/ αν^τ Ψατο^ν Παμμε^ς Αθανασι^{ov} Νηραλ⁻ [ν^ο] δ γ Αθανασι^{ov} Ζαχαρ⁻ ν^ο ς γ
 Πετρος Ψατου [ν^ο] ς Πκουϊ Ιωαννης ν^ο α
 Ανουπ Φιφφυγορ [ν^ο] β/ Φωκα Μαρκος ν^ο β/
 Φιλο^θ Μακαρι^{ov} Φεζ [ν^ο] α Σζαμουλ Πονατα ν^ο β/
 Ισακ Ηρακλει^ν περ^χ [ν^ο] β/ Ματοι Απα Κυρου ν^ο β/
 75 ν^ο β/ ς ς ς Σενου^θ Πεσυνθιος ς Γεωργιος γναφ^ε ν^ο δ γ
 Δανειδ Πκοορε [ν^ο] β/ Πεβω Γεωργιος ν^ο β/
 ν^ο ς ς ς Πεσυν^θ Στζαμουλ ς Μουσai^{ov} Σενουθιος ν^ο δ γ
 ε[ποι]κ[/] Π[α]καν[ν]εω^ς ναυ^τ ε
]^{ov} [] Κ[ολλ]ου^θ [] το^ν [.] . φ^ν ν^ο . ς β/

Col. IV.]

80 λογ^ο σιδηρ^{ov} τ^{ov} δημ^ομ^ο ινδ^ο/ η
 επιζ[·] δ[·]/ [μασι]^ω ι κ^ε/ δς αφ^ω το γ
 κ^τ/ αυταξ[/] δ[·]/ μασι^ω ζ κ^ε/ βς [. . . .]λ⁻ δ[·]/ μασι^ω γ κ^ε/ β
 αφ^ω
 —
 πεμφ^θ δ/ Βικ^τ/ Φοιβ⁻ χαλκ^[ω]/ εν ει^δ/ κ^ε/ α ς οβς
 δ^τ/ αυ⁻ εν απαρ^γ ς ν^ο [.] κ^ε/ α ς κζς αφ^ω δ^θ/ Μηνατι^{ov} πι/ ν^ο ιγ γ

67. The dot is in the MS. Its purpose is not clear. Perhaps accidental.

Νηρ[']: Νηραλ⁻; cf. l. 69. These two persons were themselves to serve, and were also charged with the duty of collecting the other sailors.

69. αν^τ: ἀντιφωνητοῦ. The $\frac{2}{3}$ s. is apparently the amount in which he was bound. For the sums after the names cf. note on l. 21.

70. Ψατον: corrected from Ψατη.

71. Φιφφυγορ: an extraordinary name, but all the letters seem certain.

72. Φεζ: apparently the father of Macarius. Possibly we should read Φεξ (cf. 1420, 104, where ξ is certain) but the last letter is much more like ζ.

73. περ^χ: περιχύτης; cf. 1452, 35.

74. The meaning of the commas, here and in l. 76, is apparently that Psatus (Copt. Psate) was surety for these persons also. For γναφέ(ως), cf. note on l. 90.

76. Something is washed out after Στζαμουλ. No doubt ν^ο δ γ was written there first. The transliteration στζ for ς (properly σ, σαμογλ) is to be noted; cf. 1459, 52. There is also an instance in Or. 6205 (Crum).

80. δ[·]/ μασι^ω: doubtful. δ[·]/ looks like an epithet of μασι^ω; but more probably, supposing σ to be incorrectly put for ζ, we may

explain the line as διὰ μα(ζ)ίων ι, κεντηνάρια δι, ἀφ' ὧν τὸ γ, i. e. '(iron), counted by lumps, 10, counted by weight, 4½ quintals, of which a third (is counted off for waste).' That σ is an error (mispronunciation) for ζ is almost certain, since μασι^ω is quite unknown and iron is elsewhere in the collection reckoned by μαζία. The lumps under the first heading in l. 81 weighed less than those under the second.

81. αυταξ/: sic apparently, but αὐτεξ(ουσίαν) must be meant. Its meaning in this connexion is uncertain, especially as the phrase with which it is contrasted is mutilated.

83. χαλκ^ω/: χαλκώματα. If the reading is right, as the articles here are taken out of the quantity of iron entered in l. 81 (ἀφ' ὧν, l. 82), the χαλκώματα are made of iron. Hence this is another instance of the use of χάλκωμα as something made of metal generally; cf. 1368, 4, note.

84. (υπερ) νο(μισματων): the reading seems certain, but the phrase is curious. One would expect (ὑπὲρ) κε(ντηναρίων) π νο(μίσματα) γ, and perhaps something has been omitted. The 1 k. 27½ l. further on in the line refers to articles ἐν εἶδει.

δ^θ/: this should be δαπανηθέντα, but the connexion with what precedes is not obvious. Perhaps part of the ἀπαργυρισμός was devoted to the δαπάνη of Menatius. The additions on this page are apparently by the original clerk and with the same ink, but written more rapidly than the rest.

PAPYRUS 1450.—A. D. 709.

Inv. No. 1446. $5\frac{1}{2}$ in. \times $8\frac{1}{4}$ in. In a round but slightly sloping minuscule of medium size; ink of a rather light colour. With Arabic heading.

THIS account was found with 1339, but its contents show that it was sent not with that letter but with 1337. As it relates to the navy, it is given here, after 1449.

الى صاحب اشقوة فى 'اجر' ثلاثة نواتية 'من نواتية المعبر' جهة

[+] $\chi\nu^{\omega}$ $\delta[.]$ $\pi[.]$. $\tau\epsilon\lambda\epsilon\sigma^{[0]}$ $\delta/$ $\Lambda\epsilon\iota^{\alpha}$ $\nu\iota$ $\Sigma[\omega]$ $\rho\alpha\epsilon\iota\kappa$ ξ $\mu\iota\sigma^{\theta}$ $\tau\omega\nu$ $\epsilon\xi^{\eta}$ $\nu\alpha\nu^{\tau}$ $\kappa^{\omega\nu}$ / $\Lambda\iota\gamma^{\pi}$ $\iota\nu\delta^{\circ}$ / η
 $\kappa\omega\mu^{\eta}$ $\Lambda\phi\rho\omicron\delta\iota\tau\omega$ $\epsilon\pi\iota\zeta^{[1\eta]}$ $\nu^{\tau}\nu^{\tau}$ $\xi\eta$
 $\alpha\phi$ $\omega\nu$

5 $\epsilon\mu\beta\lambda^{[0]}$ $\epsilon\iota/$ $\kappa\alpha\rho\rho^{-}$ $\sigma \cdot \pi^{\theta}$ $[...]^{\tau}$ \dots μ^{τ} $\nu\nu^{-}$ π $\mu\iota\sigma^{\theta}$ $\delta/$ $\Lambda\epsilon\iota[\alpha\nu]$ ν^{τ} $\xi\epsilon$
 6 $\mu\iota\sigma^{\theta}$ ς $\epsilon\mu\beta\lambda^{\theta}$ $\delta/$ $\Lambda\epsilon\iota\alpha\nu \dots$ $[...]^{\alpha}$ $\delta^{\theta}/$ $\kappa\omega\mu \cdot$ $\nu\nu^{-}$ $[\gamma]$
 6 (cont.) $\epsilon\kappa$ ν° $\epsilon\zeta$ ν° $\iota\epsilon\varsigma$

1. Arabic address: To the *Ṣāḥib* of Ashkūh concerning the wages of three sailors of the ferry for

2. $\Lambda\epsilon\iota\alpha(\nu)$: Hayyān.

$\epsilon\xi^{\eta}$: $\epsilon\xi\eta\varsigma$.

5, 6. $\epsilon\mu\beta\lambda\eta\theta\epsilon\upsilon\tau\epsilon\varsigma$ $\epsilon\iota\varsigma$ $\kappa\alpha\rho\acute{\alpha}\beta\omicron\upsilon\varsigma$... $\mu\epsilon\tau\acute{\alpha}$ $\nu\alpha\upsilon\tau\omega\nu$ π $\mu\iota\sigma\theta\omega\theta\epsilon\upsilon\tau\omega\nu$ $\delta\iota$

' $\Lambda\epsilon\iota\alpha\nu$, $\nu\alpha\upsilon\tau\alpha\iota$ $\xi\epsilon$. $\mu\iota\sigma\theta\omega\theta\epsilon\upsilon\tau\epsilon\varsigma$ $\kappa\alpha\iota$ $\epsilon\mu\beta\lambda\eta\theta\epsilon\upsilon\tau\epsilon\varsigma$ $\delta\iota$ ' $\Lambda\epsilon\iota\alpha\nu$... $\kappa\acute{\omega}\mu\eta(s?)$, $\nu\alpha\upsilon\tau\alpha\iota$ γ $\epsilon\kappa$ $\nu\omicron\mu\iota\sigma\mu\acute{\alpha}\tau\omega\nu$ $\epsilon\varsigma$ 5. The σ after $\kappa\alpha\rho(\acute{\alpha}\beta\omicron\upsilon\varsigma)$ seems to stand alone, and is therefore perhaps a numeral, giving the number of ships. The word after it may be $\theta\pi[\iota\sigma]\theta(\epsilon\nu)$. $\mu\epsilon\tau\acute{\alpha}$ cannot mean 'including'; it must be 'in addition to.'

PAPYRUS 1451.—A. D. 701-702 or 716-717 (?).

Inv. No. 1424. Fragments of a book. Written in a round, rather large minuscule, in black ink.

THE following account is a somewhat puzzling one. As the main portion, excluding the headings, consists of a list of names followed by two sums of money, the first of which is described as $\delta\iota\alpha\gamma\rho\acute{\alpha}(\phi\omicron\nu)$ and the second as $\delta\alpha\pi\acute{\alpha}\nu(\eta\varsigma)$, it might be supposed that the account is one of poll-tax and $\delta\alpha\pi\acute{\alpha}\nu\eta$, and it should in that case go in the second section of accounts. Both the general heading, however, and the single sub-headings seem quite inconsistent with this. The general heading, being very incomplete, is not very clear, but as it contains the word $\kappa\acute{\omicron}\upsilon\rho\sigma\omicron\nu$ it seems to exclude the possibility of the account being one of poll-tax; and the sub-headings consist of some such phrase as $\lambda\acute{\omicron}\gamma\omega$ $\kappa\acute{\omicron}\upsilon\rho\sigma\omicron\nu$ $\text{'}\Lambda\nu\alpha\tau\omicron\lambda\eta\varsigma$ or $\lambda\acute{\omicron}\gamma\omega$ $\epsilon\rho\gamma\alpha\tau\omega\nu$ $\text{'}\text{I}\epsilon\rho\upsilon\sigma\omicron\lambda\acute{\omicron}\mu\omega\nu$ followed by a number of sailors or workmen and a sum of money. This naturally suggests that the register is one of requisitions for various services, the wages and expenses of the sailors and workmen being charged on the tax-payers, and but for the occurrence in ll. 144, 145, and probably 25, of the word $\delta\iota\alpha\gamma\rho\acute{\alpha}(\phi\omicron\nu)$ one would suppose the first of the two sums to be $\mu\iota\sigma\theta\acute{\omicron}\varsigma$, and the second, $\delta\alpha\pi\acute{\alpha}\nu\eta$, to signify the cost of provisions, etc. $\delta\iota\alpha\gamma\rho\alpha\phi\omicron\nu$, however, is a difficulty. No very convincing explanation suggests itself. The account might be taken as one of poll-tax and $\delta\alpha\pi\acute{\alpha}\nu\eta$ paid by (or for) persons absent from home on the Government service, but the form

of heading, *λόγω κτλ.*, and the general heading seem quite inconsistent with this, and, moreover, in frags. 11 and 12 requisitions of sailors and workmen without money-payment are noted; though for that very reason it is perhaps doubtful whether these two fragments really belong to the book. Again, it may be that a portion of the poll-tax was specially set aside for the wages of persons engaged in certain services (the *λογίσιμα* of 1414, etc. ?); or, lastly, *διάγραφον* may be used in some other sense than poll-tax. Perhaps the *διάγραφον* of fragm. 16 is not to be connected with the rest of the account and δι[in l. 25 not to be read as *διαγράφ*^a; in any case it seems very unlikely that the account has anything directly to do with poll-tax.

The fragments of this book having been collected from many different places, there is no external evidence as to the order of folios.

Fragm. 1 *verso*.] = Fol. 1 *b*.

Φ εν ον[οματι του Θυ του] [.]
 ελεημ[ονος S φιλανθρωπ] [.]
 الرحمن الرحيم [بسم الله]
 5 η ουκ εστι θ[ς ει μη ο Θς μονος] [.]
 Μααμετ α[ποστολος Θεου]
 لا اله الا الله و محمد رسول الله
 Αβδε[λ
]

Fragm. 2 *recto*.] = Fol. 2, upper part.

διαφο]ρων κουρσ^{ov} κωμ. Αφρο^δ ιν^δ/ ι[ε?
 10]
]
 αγγ^γ γ ν^ο iη [
 ν^ο ε δ]απαν ν^ο α ζ γι/ ν^ο ε ζ αφ^ω κ^τ/β^λ ν^ο ε λ ν^ο ε ζ
 ν^ο δ] ν^ο β γι/ ν^ο ε ε ν^ο [ε
] γ [γ]ι[/ ν^ο]

Fragm. 3 *recto*.] = Fol. 2, lower part.

15 ν^ο δ] ν^ο β γ γι/ ν^ο ε γ ν^ο ε [λ ν^ο ε γ
] ερ^γ β ν^ο iη [
 ν^ο] ε ν^ο δ γι/ ν^ο θ αφ^ω ν^ο ε λ ν^ο [θ
 ν^ο] ε ν^ο δ γι/ ν^ο θ ε ν^ο [θ

9. *διαφορων κουρσων*: cf. 1452, 29, from which it is probable that the phrase ran something like *ἀκατίων καὶ δρομοναρίων διαφόρων*; but it would be more natural to take *διαφόρων* with *κουρσ^{ov}*, which is therefore, perhaps, a slip of the pen for *κούρσων*.

ινδ(ικτιονος) ιε: from frags. 11, 12; but as it is not abso-

lutely certain that they belong to the same book as the rest, the reading is a little doubtful.

15 ff. That this fragment is part of the same folio as fragm. 2 seems certain from the discolouration. The *recto* and *verso* of the two are therefore given together.

	]				ναυ ^{ττ} ια ν ^ο ο[
20	] ν ^ο δ	ν ^ο β[	γι/ ν ^ο ς[	αφ ^ω ν ^ο ≈	λ ^π ν ^ο [ς[
	ν ^ο] ε	ν ^ο α[	γι/ ν ^ο ς[	≈	ν ^ο ς[ς[
	] ν ^ο δ β/	ν ^ο α[γ	γι/ ν ^ο ς[	≈	ν ^ο ς[ς[
	] ν ^ο ε	ν ^ο α[	γι/ ν ^ο ς[	≈	ν ^ο ς[ς[

Fragm. 2 *verso*.]

	υποταγ ^η κωμ· Αφ ^δ λ ^γ κ/[^ο ν	
25	Θεοδωρ ^ο ν Δαυιδ	δι[αγρ ^α
	Κολλου ^θ Ιερεμι ^α	[
	Ανουφ Φιλο ^θ	[
	Γεωργιου Σενο ^θ	[
	]ιου Ιωσηφ	[

Fragm. 3 *verso*.]

30	[Κω]νστ ^α Μακαριου [	ν ^ο
	Θωμα Βησα	[ν ^ο
	Πεκυσιου Σιμων πρ ^ε	ν ^ο [
	Σαραπιον Μουσai ^ο ν οικ ^δ /	[ν ^ο
	Σενο ^θ Ψον	ν ^ο δ [

Fragm. 4 *recto*.] = Fol. 4?

35	γ· Πεδιαδων	
	λογω παραχωμ ^[a] Τ[εφν ^θ	
	Αβρααμ Φιλο ^{[θ}	
	λογω εργ ⁻ Ιερουσολ ^ν [
	Γεωργιου Π[
40	[λογ]ω κουρσ ^ο ν θαλασ[σης	

Fragm. 4 *verso*.]

	ν ^ο δ[ς] ν ^ο α[ς γι/ ν ^ο ς αφ ^ω κ ^τ /β ^λ ν ^ο ≈	λ ^π ν ^ο ς
	]	ερ ^γ β ν ^ο ιη
	ν ^ο ις] ν ^ο γ γι/ ν ^ο ιθ	ν ^ο ι̇ ν ^ο θ
	ν ^ο ς] ν ^ο γ γι/ ν ^ο θ	≈ ν ^[o] θ
45	]	ναυ ^{ττ} δ ν ^ο κ .
	ν ^ο δ[ς] ν ^ο β γι/ ν ^ο ς[ς	ν ^ο ≈ [ν ^ο ς[ς[

19. ν^ο ο[: since neither in the sums for sailors nor in those for workmen is there any constant rate per man, it is impossible to restore what is lost here.

23. This seems to be the bottom of the folio, but as ll. 20-23 do not make up the amount in l. 19, this section must have

been continued on the next page. Consequently l. 24, which is, as a matter of fact, different in form from the usual headings, cannot be a fresh heading.

43. γ and γι/ ν^ο ιθ are corrections.

45. Possibly a later addition, but by the same hand.

Fragm. 5 *recto*.] Perhaps the lower part of the same folio as 4.

[? β Π]εδιαδων
 λογω παραχωμ^α Τεφν^θ
 Κωνστ⁻ Αθανασιο^υ
 50 λογω κουρσ^{ου} Ανατολ. [
 Κολλου^θ Φιλοθ^ε/ [
 λογω παρ^αφυλλαγ. τ^ω στομ^ι
 Φ[οι]βαμμων Μακ^α/ [
 Ἰωσηφ Βικτορ [

Fragm. 5 *verso*.]

55] γι/ ν^ο ςς

Fragm. 6 *verso*.] The first half of a sheet (?).

εποικ^ι/ Εμφυτευτων
 λογω παραχωμ^α Τεφν^θ [
 Μακ^α/ Τερτο[

Recto blank.

Fragm. 7 *verso*.] The first half of a sheet.

εποικ^ι/ Βουνων
 60 λογω εργ⁻ Ἰερουσολ^υ [
 Φωκα Πτηρου [
 λογω κουρσ^{ου} Ανατολ. [

Fragm. 7 *recto*.]

65] β ν^ο ιη
 γι/ ν^ο] θ αφ^ω ν^ο ≠ λ^π ν^ο θ
] γι/ ν^ο θ ν^ο ≠ λ^π ν^ο θ
] ναυ^{ττ} γ ν^ο ιθς
]ς γι/ ν^ο ςς αφ^ω ≠ λ^π ν^ο ςς
] γι/ ν^ο ςς ≠ λ^π ν^ο ςς
 ν^ο ςς] ν^ο γι/ ν^ο ςς ≠ λ^π ν^ο ςς
 70] ναυ^{ττ} β ν^ο ις γ
 ν^ο γς] ν^ο ας γι/ ν^ο ε
 ν^ο δ γ] ν^ο ας γι/ ν^ο ες γ

Fragms. 8 and 9 *recto*.] The second half of a sheet.

[8.] $\epsilon\pi\omicron\iota\kappa'/\Sigma\alpha\kappa\omicron\omicron\rho[\epsilon$

Space of 3 inches.

75 [9.] $\epsilon\pi\omicron\iota\kappa^{\circ}/\text{Αγίου Πι}[\nu\omicron\upsilon\tau]\iota[\omega\nu\omicron\varsigma$
 $\lambda\omicron\gamma\omega\mu\alpha\sigma\gamma\iota^{\delta}\dot{\iota}\epsilon\rho\omicron\upsilon\sigma\omicron\lambda[\upsilon$
 $\lambda\omicron\gamma\omega\kappa\omicron\upsilon\rho\sigma^{\omicron\upsilon}\theta\alpha\lambda\alpha\sigma\sigma^{\eta}[$
 $\lambda\omicron\gamma\omega\kappa\omicron\upsilon\rho\sigma^{\omicron\upsilon}\text{Ανατολ}[\eta$

$\alpha\nu^{\theta}\nu^{\theta}\text{Αγι- Μαρι}^{\alpha}$
 $[\lambda\omicron\gamma\omega\kappa/]^{\omicron\upsilon}[$

Fragms. 8 and 9 *verso*.]

80 [8.] $] \varsigma \gamma\iota/ \nu^{\circ} \theta \alpha\phi^{\omega} \kappa^{\tau}/\beta^{\lambda} \nu^{\circ} \approx \lambda_{\pi} \nu^{\circ} \theta$
 $\nu^{\circ} \delta \gamma \quad \nu^{\circ}] \alpha \gamma\iota/ \nu^{\circ} \epsilon \gamma \nu\alpha\nu^{\tau\tau} \alpha \nu^{\circ}$
 $\nu^{\circ} \gamma \quad \nu^{\circ}] \alpha \varsigma \gamma\iota/ \nu^{\circ} \delta \varsigma \alpha\phi^{\omega} \approx \lambda_{\pi} \nu^{\circ} \delta \varsigma$
 $[9.] \nu^{\circ} \gamma] \delta\alpha\pi\alpha\nu \nu^{\circ} \alpha \varsigma \gamma\iota/ \nu^{\circ} \delta \varsigma [\alpha]\phi[\omega \approx] \lambda_{\pi} \nu^{\circ} \delta \varsigma$
 $\quad \quad \quad \nu\alpha\nu^{\tau\tau} \nu^{\circ}$

85 $] \nu^{\circ} \gamma \varsigma] \delta[\alpha\pi]\alpha\nu \nu^{\circ} \alpha \gamma \gamma\iota/ \nu^{\circ} \delta \varsigma \gamma \alpha\phi^{\omega} \approx \lambda_{\pi} \nu^{\circ} \delta \varsigma \gamma$
 $\quad \quad \quad \gamma\iota/ \nu^{\circ} \theta \alpha\phi^{\omega} \approx [\lambda_{\pi} \nu^{\circ}] \theta$

Fragm. 10 *recto*.]

$] \nu\alpha\nu^{\tau\tau} \dot{\varsigma} \tau\epsilon\chi\nu^{\tau}\nu^{\tau} \varsigma \epsilon\rho\gamma[\alpha\gamma^{\alpha}$

90 $[\kappa\omega\mu^{\eta} \text{Αφροδι}] \tau\omega$
 $[\lambda\omicron\gamma\omega \pi]\alpha\rho\alpha\chi\omega\mu^{\alpha} \tau\epsilon\phi\nu^{\theta} [$
 $[\text{Μα}] \rho\kappa^{\omicron\upsilon}/ \text{Ανδρεα} [$
 $[\text{Απολ}] \lambda\omega \Sigma\epsilon\nu\omicron\nu^{\theta} [$

Fragm. 10 *verso*.]

95 $\nu^{\circ} \delta \varsigma \quad \delta\alpha]\pi\alpha\nu \nu^{\circ} \beta \quad \gamma\iota/ \nu^{\circ} \varsigma \varsigma [$
 $\nu^{\circ} \delta \varsigma \quad] \nu^{\circ} \beta \quad \gamma\iota/ \nu^{\circ} \varsigma \varsigma [$
 $\nu^{\circ} \epsilon \quad] \nu^{\circ} \alpha \varsigma \quad \gamma\iota/ \nu^{\circ} \varsigma \varsigma [$
 $\nu^{\circ} \epsilon \varsigma \quad] \nu^{\circ} \alpha \quad \gamma\iota/ \nu^{\circ} \varsigma \varsigma [$
 $\quad \quad \quad \nu^{\circ}] \cdot \varsigma \quad [\gamma]\iota/ \nu^{\circ}$

75 ff. This fragment certainly belongs to the same folio as fragm. 8, and is probably continuous with it.

85. Here came the name of a *χαρίων*.

88 ff. As this fragment certainly does not belong to the same folio as fragms. 2 and 3, it must be the beginning of another indiction.

Fragm. 11 *verso*.] *Recto* blank.

επ^{οι} Εμφυτευτων
 λογω κ^ο/ θαλα^α ι^δ/ ιε [ναυ]⁻ α λογω κ^ο/ Ανατολ^η ι^δ/ ιε [
 100 τ^ω επα[ν]ελ^θ απ Αφρ[ικ^η/ S τ^ω] ελ^θ ει/ κ^ο/ ν⁻ η [S τ]^ω ον^τ ει/ πλοι^ω τ^ον Αμιρ^{αλ} εγ^τ
 [Ανατολ^η ?
 101 εποικ/ Βουνων
 λογω κου[ρσ]^ον θαλασσ^η [ι^δ/ ι]ε [ν]^α β λογω κ^ο/ Ανατολ^η [ι^δ/ ιε

Fragm. 12 *recto*.]

[εποικ/ Αγ]λιου Πινου[τιωνος]
 λογω κουρσ^ον θαλασσ^[η] ι^δ/ ιε ναυ^{ττ} α τ^χ α
 105 Μουσaiου Ταφην Θεοδωρ^ον Απα Πολλου μυλοκ^π/
 λογω κουρσ^ον Ανατολ^η ι^δ/ ιε η^τ Αναστασιου Σεγ^{ου}θιου [ν]αυ^{ττ} α

Fragm. 12 *verso*.]

λογω [κουρσ^ον Ανατο]λ^[η] ναυ^{ττ} γ
 Ψα^τ[^ον . . .] . α Παυλου Σενου^θ Ζαχαριας Ιωαννου
 των ον^[τ] ει/ πλοι^ω τ^ον Αμιρ^{αλ} εν^τ Ανατολ^η η^τ Πατερμου^θ Κοσμα ναυ^{ττ} α

Fragm. 13 *recto*.] The second half of a sheet.

110 Σενου^θ Ζαχαιου [
 Απολλω Ψατου [
 Απα Κ^ν/ Θεοδοσιο[ν
 λογω εργασι^α τ^ω καρρ^α [
 Μαρκ^ο/ Πατερμου^θ [
 115 λογω κουρσ^ον Ανατο^λ [
 Κοσμα Παμουν [
 Μακ⁻/ Σαμοσηλ [
 . . .

Fragm. 13 *verso*.]

ν^ο] δς ν^ο β γι/ ν^ο [ςς] ε λ^π ν^ο ςς
 ν^ο] δς ν^ο β γι/ ν^ο ςς ε λ^π ν^ο ςς

98 ff. It will be noticed that this fragment and the next differ in arrangement from the others, especially in the point that no sums of money are given. It is possible, therefore, that they do not belong to the same book as the rest; but they are in the same hand, and it is quite possible that they relate to certain requisitions of sailors to serve in person, without any money-payment. The uncertainty as to the nature of the money-payments renders this last point somewhat doubtful.

100. ν(αυτων) η: after κου(ρσον) one would expect the name of

the κουρσον, but it is certainly impossible to read any of the known names. ν⁻ η is, however, a doubtful reading.

πλοι^ω: not πλοι^α, and cf. l. 109. Presumably, therefore, the word is πλοῖον. 'Ανατολ^η from l. 109.

105. Απα Πολλου probably = Απα (Α)πολλω (Crum).

μυλοκ^π: μυλοκόπον, *mōlitor* (Stephanus). The word occurs also in WD. p. 122, Pap. XXIV. 8.

112. Probably a later addition, by the same hand.

117. Σαμοσηλ: *sic*.

Fragm. 16 *recto*.] Position uncertain.

145 δ]ιαγρ^α ν^ο δ δαπαν[·] [
 δι]αγρ⁻ ν^ο ς δα[πα]ν[·] .[

Fragm. 16 *verso*.]

 [λογω παραχωμ^α T]εφν^θ ερ^γ α η^τ Ιωανν^ο^ν Καυ[
 [λογω Ι]ερουσολ^ν [
] Απα Τηρ [
]μων^ο Παντζο^ν [
150]ων Ζαχαρι^α απο ε Πε[δι^α

Fragm. 17 *recto*.] The second half of a sheet.

 Ενωχ Ω[
 λογω μασγι^δ Ιε[ρουσολ^ν
 [
 [
155 λογ[ω
 [
 [
 Γεωργιου Ψατου [
159 Αβρααμ Παπο [
 [

Fragm. 17 *verso*.] A few figures. 6 (?) lines.

Fragm. 18 *recto*.] The second half of a sheet.

166 λ[ογω] εργ⁻ Ιερ[ουσολ^ν
 Βικ[τωρ
 Ιω[
 λογω κουρ[σ^ο^ν
170 Κφ[
 Π[
 Χ[
 λ^γ κουρσ^ο^ν Α[νατολ^γ

Fragm. 18 *verso*.] A few figures.

A few small fragments.

PAPYRUS 1452.—Date uncertain.

Inv. No. 1500(a). Two fragments of a book; 8 in. × 7 in. and $7\frac{3}{4}$ in. × $8\frac{1}{2}$ in. Written in a sloping minuscule of medium size, with a rather thick pen and in brown ink.

A REGISTER of sailors and perhaps also workmen requisitioned for various services. The name of each man is followed by that of his surety (*ἀντιφωνητής*); *cf.* Crum, *Catalogue*, No. 457. Two sums of money are entered against each name, but for what purpose is somewhat doubtful. The headings are indeed preserved, but though one, *παραμυθία*, is explicable (*cf.* note on l. 12), the other, *κατὰ δεύτερον τάγμα*, does not throw much light on the nature of the charge.

Fragm. 1 *recto*.] The second half of a sheet; of the first only the margin remains.

+ Συν^θ καταγραφ· τω[ν] ἀπολ[

λ^γ ναυτικ^{ον}/ καρ^αβων ο[ν^τ] εν^τ Α[φρικ]/ επι παρ^[ου] ι/[^δ
κωμ Αφροδιτω

Βικτορος Παπο απο^τ κ^ω/ αν^τ Φ.[

5 Ερμαωτος Φιλο^θ απο^τ αν⁻ υπο Α[

Ιωανν^{ον} Σολομ[ωνος

Θεοδοσι^{ον} Φ[ο]ιβ⁻ [

Πετρ^{ον} Μακαρι^ο[ν

Πεκ^{ον}/ Πκο[ο]ρε [

10 Ιωανν^{ον} Σαβι[νου

Fragm. 1 *verso*.]

			?	ν ^ο] α
	]	[πα]ρ ^α μυθ ^{ια}	ν ^ο α	ν ^ο α γι/ ν ^ο β
	]	απο . . δ δ'	ν ^α δ	
	]	ο[μ] ^γ	ν ^ο α ν ^ο α	γι/ ν ^ο β
15	]	[ομ] ^ο	ν ^ο α ν ^ο α	γι/ ν ^ο β
		]	ν ^ο α ν ^ο α	γι/ ν ^ο β
		]	ν ^ο α [ν ^ο] α	γι/ ν ^ο β
		]	γ ν ^α α	
		]	ν ^ο α ν ^ο α	γι/ ν ^ο β

Fragm. 2 *verso*.] The first half of a sheet (?).

20 β Πεδι⁻

2. Αφρικ(η): the α seems fairly clear, and the traces after the lacuna are not at all like λ (for Ανατολ^η).

ι(ν)δ(ικτιονος): perhaps the 7th; *cf.* l. 29.

4. αν^τ: ἀντιφωνητοῦ.

12. παρ^αμυθ^{ια}: the same word as in 1497, an acknowledgment by a soldier that 46 sailors have been delivered to him, 'each

with his . . . and his παραμυθία'; *cf.* note there (Crum). The meaning seems to be something like *douceur*, and so a present on commencing the service; *cf.*, for a somewhat similar sense, BGU. 1024, p. 7, l. 12, ἐλ[ι]γ[η]ν τινὰ τοῦ βίου παραμυθίαν.

13. The characters before δ δ' may be δ^π/ (δαπάνης) ν^ο.

	Ηλιας Αθαν ^α	απο β Πεδι ^α αν ^τ φ ^ω	υπο Ουερσ ^ε Παμι ^α απο ^τ αυ ^τ	[
	Πακαυνεως			
	Αβρααμ Εστρα	απο Πακ ⁻ /	υπο Εστρα πατρ ^ο αυ ^τ	[
	Σαβιν ^ω Ανδρεα	απο του αυτου	υπο μειζονων τ ^ω εποικ/	[
25	Θε[οδο]σιου Πεκ ^υ /	απο ^τ αυ ^τ	υπο Τζα[μο]υλ Φιλοθ ^ε /	[
	Σ[ιμω]ν Παυλου	απο ^τ αυτου	υπο Παυλου . . λ.	[
	Εμ[φυτε]υτων			
	Τζα[μο]ουλ Μουσaiου	απο Εμφυτ ^ε	υπο Σενο[υ ^θ] Ματε απο Αφρο ^δ	[

Fragm. 2 recto.]

	[. .] υτην· αι· λ· ακ ^τ / S δρ ^ο ρ ^ο διαφ ^ο κ ^ω / ινδ/ ζ [. .] ινδ/.			
30	[	δ κ ^ω / ινδ/ η δ/ Γεωρ ^γ στρ ^τ απο Αφρο ^δ		
	[		ν ^ο - η	
	[υπο] Αβρ ^α αδελφος αυ ^τ	απο ^τ αυ ^τ κ ^ω / παραμ ^θ ν ^ο α κ ^τ / β τ ^α ν ^ο α	γ/ ν ^ο β	
	[υπο] Πιρε Ιωαννου	απο ^τ α ⁻	ν ^ο α	ν ^ο α γ/ ν ^ο β
	[υπο] Θεκλα γαμ ^ε Κυριλλ ^ω απο ^τ α ⁻	ν ^ο α	ν ^ο α	γ/ ν ^ο β
35	[υπο] Τζαμ ^[ω] περι ^χ	απο ^τ α ⁻	ν ^ο α	ν ^ο α [γ/ ν ^ο β
	[υπο] Σενο ^θ Μοτε	απο ^τ α ⁻	ν ^ο α	ν ^ο [α γ/ ν ^ο] β
	[υπ[ο] Κοσμ ^α [Μ]ην ^α σκ ^υ / απο ^τ α ⁻	ν ^ο α	ν ^ο α	[γ/ ν ^ο β]
	υπ[ο] Ουερσ ^ε αδ ^ε / αυ ^τ	απο ^τ α ^τ	ν ^ο α	ν ^ο α γ/ ν ^ο β

21. αν^τφ^ω: αντιφωνηθείς. Παμ^α due to Mr. Crum.

28. Τζαμοουλ: the second ο is clear (but cf. Σαμοουλ, 1451, 117) and the first doubtful, so that the reading is by no means certain; but a Jamoul son of Musaeus occurs in 1424, 53, 1451, 129.

Ματε: apparently so, but clearly the same as Μοτε in l. 36.

29. αι^τ: possibly Αι^γ. α ι^δ/ would be a possible reading of

the remains, but does not in itself seem likely.

31. ν^ο-: νν⁻ is probably meant (= ναῦται), but the second letter seems to be actually ο. It can hardly be νοτάριοι.32. κ^τ/ β τ^α: κατὰ δεύτερον τάγμα.

34. It appears from this that a woman could be surety, equally with a man.

35. περι^χ: περιχύτου.

PAPYRUS 1453.—Date uncertain.

Inv. No. 1434 (b). Three fragments of a book; $5\frac{1}{4}$ in. \times $8\frac{3}{8}$ in., $5\frac{1}{4}$ in. \times $5\frac{1}{2}$ in., and $3\frac{1}{4}$ in. \times $2\frac{5}{8}$ in.

Written in a neat, small, round minuscule, in black ink.

THIS account consists of a list of names; and from fragm. 1 it appears that there were in each case two persons mentioned, the name of the first being preceded by the word αν^τ. There is some doubt as to whether the word is to be read αντί or αντιφωνητοῦ. In the former case the second person is a substitute for, or successor to, the first; in the latter, the first is surety for the second. It is noticeable that four persons are described as χρυσοῦποδέκτης (perhaps

seven, if ὁμο(ίως) in ll. 10 and 11 refers to a preceding χρυσοῦποδέκτης), and that two of these have in addition another epithet. It is possible, therefore, that the document relates to the appointment of χρυσοῦποδέκται or collectors of the gold taxes. Fragg. 3 *recto* shows that money payments were involved. If αν^τ is ἀντιφωνητοῦ these may be the amounts in which the sureties were bound.

Fragm. 1 *verso*.] *Recto* blank.

			] Ιακωβ [. . . .] ^{ov} πρ ^ε χρυσο[υπο ^δ
			] ο αν ^τ [
	] . . νιου Π[.] ως πιστ ^ω		[
	] Π ^ε δ ^ι [^a		
5	] αν ^τ Σενουθι ^{ov} Ε[ν]ωχ ραπτ ^η χρυσου[πο ^δ	Πκουι Ερμαω	
	χρυσουπο ^δ [
6	] αν ^τ Σενου ^θ Ψον Κουι ομ ^ο	Ουερσενουφισ Π . [
	] S Ανδρεας Σολομω[νος πρ] ^ε ως πιστ ^ω		

Fragm. 2 *verso*.] *Recto* blank.

	[εποικ/ Αγι] ^{ov} Πινουτ[ι ^ω]/ [
	[εποικ/ Σ]ακοορε [αν] ^τ Κολλο[ν] ^θ [
10	[? αν ^θ ν ^θ Αγι ^a Μ]αρι ^a α[ν] ^τ Μαι ^{ov} Π[ατερ]μου ^[θ] ομ ^[ο] [
	] - αν ^τ Απα Κυρ ^{ov} Ανδρεας ομ ^ο [

Fragm. 3 *verso*.]

	[κω]μ. Αφροδιτω [
	αν ^τ Βικ ^τ / Πατσε [
	αν ^τ Δ[α]νιδ Γεωργ[ι ^{ov}
15	αν ^τ Φοιβαμμ ^ω Θ[
	[αν ^τ Θ]εοδωρ ^{ov} [

Fragm. 3 *recto*.]

] γι/ ν^ο γ [

1. χρυσουπο^δ: χρυσοῦποδέκτης; cf. BGU. 675, 2, Pap. Flor. 11, 5. In UKF. 1091, 1111 occurs a λαμπρότατος διοικητής χρυσ-υποδέκτης.

3. ως πιστ^ω: obscure. ως is not the end of a preceding word as there is a blank space before it; cf. l. 7.

7. πρ^ε: this same person occurs in 1432, 104.

PAPYRUS 1454.—Date uncertain.

Inv. No. 1488 (a). Fragment of a roll; 1 ft. 1 in. × 8 in. Written in a large flowing minuscule in black ink, across the papyrus-fibres.

THE following two documents are lists of sailors or workmen from the foot of Coptic contracts of surety. Several such contracts will be found among the Coptic documents. These two are written by Theodorus, *συμβολαιογράφος*, the scribe of many documents in the Coptic section.

γν^ω

σ

5	<p>Ψοιον Μηνα</p> <p>Απα Κυρος Πνοονε</p> <p>Απα Κυρος Ανδρεας</p> <p>Ιωαννης Μαθιας</p> <p>[Θεο]δοσιος Ιεζεκιηλ</p> <p>κ^ε/ Μην⁻ πρ^ε</p> <p>[Μ]ηνα Ζηνοβι^{ον}</p> <p>Ψεμνου^θ Πελοολε</p>	<p>Μακαριου Βικτωρ [</p> <p>Δανειτ Γεωργιο^ν [</p> <p>Ανδρε[ας .] . . [.] . [</p> <p>Πακ[υμ]ις Απολλω [</p> <p>Φ[ι]λ[ο]^θ Ιωανν^{ον} Νεικ[</p> <p>Πετρος Μακαριο^ν [</p> <p>Παυλου Φιλο^θ βαφ[^ε</p> <p>Ιωαννου Μην⁻ πρ[^ε</p> <p>γι/ ο^ν λα +</p> <p>+ δι εμου Θεοδωρου συν^θ συμβ[ολαιογρ/ + + +]</p>
10		

5. Πακυμις: *Ι. Παχύμιος*; or possibly Πακυσις = Πεκύσιος; cf. 1446, 23, where a Pecysius son of Apollōs occurs.

6. Νεικ[: very possibly Νεικλεται, meaning that the person in question came from the τόπος so called.

PAPYRUS 1455.—Date uncertain.

Inv. No. 1434 (a). Fragment of a roll; 9 $\frac{1}{4}$ in. × 11 $\frac{5}{8}$ in. Hand as in the preceding.

+ γν^ω

σ

Γεωργιος Διανη	Ψικε Βικτωρ	Ψαχο Πειτ[
Ματοι Φιλο ^θ	Μακαριου Αθανασιο ^ν	Απολλω Ελλωτ[ος]

5 Θωμας Μακαρι^{ov} Ενωχ Βικτωρ Αθανασιος Ι[
 Παμονν Ψαχο πρ^ε γι/ οῦ ι
 + δι εμου Θεοδωρου συν^θ συμβολε[ο]γρ⁻ + + +

6. The crosses at the end are the usual scribble of notarial contracts, like the head of a trident with a stroke through it. Mr. Crum remarks that this scribe always makes a triple cross + + +, which is sometimes run into one symbol.

PAPYRUS 1456.

Inv. No. 1461. Two small fragments; 4 in. × 5 $\frac{3}{8}$ in. and 5 $\frac{3}{4}$ in. × 4 $\frac{1}{2}$ in. Written in small neat minuscule hands in black ink.

HERE are given together two small scraps of accounts containing portions of registers of a miscellaneous character. The first concerns sailors requisitioned for the fleets of Egypt and the Orient; the second contains miscellaneous entries.

(a) *recto*. *Verso* blank.

ινδ·/ β
 λογω καρρ⁻ Αιγ^π ν⁻ νθ [. . .] . μ^ημ^η ε λ[ογω
 λογω δρομον⁻ Ανατο^λ ν⁻ ις μ·μ^[η] ε λ[ογω
 ινδ·/ γ
 5 λογω δρομον⁻ Ανατο^λ ν⁻ ιη μ^ημ^η ε λ[ογω
 λ^γ κ^{ov}/ Αιγ^π ν⁻ ο μ^ημ^η η λ[ογω

(b) *recto*. *Circ.* A.D. 716 (?).

απο^τ ν^ο ξε νο^τ κ^ε/ μ^τ ν^ο ρνδ γ κ^τ/β^λ κ/ β [ταγ
 ζημι^[a] Ιωαν[ν^{ov} παγα]ρ^[x] § υποργ^γ . . . διοικ^τ/ [
 προστιμ^{ov} αν . ω[. . .] . . ουρα[.] . . κ . . ν⁻ [
 απο παραχωμ^a S διωρνγ^ω τ· κωμ· [
 5 γι/ ν^ο σλα [

(a) 2. ν⁻: ναῦται.

(b) 1. απο^τ: ἀπὸ τῶν. The line then gives a deduction from the original sum.

νο^τ κ^ε: obscure.

μ^τ: μετά. This sum is not of course the deducted sum, but one additional to the 65 s. at the beginning.

2. ζημια(s) Ιωαννου παγαρχ(ου) (και) υποργ(ων): cf. 1359, 1. In

1413 the pagarch is called John, and probably the person here named is the same, as earlier the pagarch was Basilius, before that Epimachus (1512), before that Zacharias, and before that Senuthius (1412). As 1413 relates to the years A.D. 716–721, this document will belong to about the same time. παγαρχ, however, is of course a doubtful reading.

Verso (the other way up):—

	πρ· ινδ/ α	[
	πρ· ινδ/ β	[
	πρ· ινδ/ γ μτ ν· ζζ) γ τι/ ειδ τ· καρρ ^α	[
9	πρ ^[ο] ι[νδ]/ δ μτ ν ^ο λζ μονν ^α	[

Two illegible lines. In each occurs αρ^θ ν^ο.

6. πρ·: προχρείας or προτελείας.

9. μονν^α: μοναστηρίων; cf. 1417, 2, 3.

PAPYRUS 1457.—*Circ.* A. D. 706–709.

Inv. No. 1502 (a). 15 (at present; cf. note on Fragn. 4) fragments, probably of a roll.
Written in a sloping minuscule of medium size, in black ink.

THE fragments of this account were found in various places and are so small that the exact character of the account is uncertain, though it was clearly some sort of register of miscellaneous expenses. As many of the fragments are blank on the *verso*, and those which have been used on both sides have the writing on the *verso* the reverse way up to that on the *recto*, it seems probable that the document was a roll rather than a book.

The account contains several difficulties. In the first place a phrase ὑπὲρ τόκου τῶν νομισμάτων x, γ ἐξαγίου τῶν δημοσίων occurs several times. The reference is clearly to interest charged on a certain levy of the *jizyah*, but what the interest was is not so obvious. The explanation is probably either that when a levy was not paid at the proper time the Government charged interest on it during the time it was in arrear or else that if the money was not in hand at the date fixed for payment the local officials borrowed the required amount and afterwards repaid this with interest. 1435, 91 perhaps makes the latter explanation the more probable. The phrase in l. 3, (ὑπὲρ) τόκου τῶ(ν) νο(μισμάτων) β ἐν [κατα]λ[ε(ίψει)], though at first sight it favours the other interpretation, is not at all inconsistent with the second.

Secondly, a difficulty is caused by the two phrases Ⲫ παρ^{αλ} τ^ω ν^ο x ἐν καταλ^ε and Ⲫ κ⁻/ταλλ^{αγ} τ^ω ν^ο x. The word κ⁻/ταλλ^{αγ}, which also occurs in 1435, 198, 200 and 1458, 7 as καταλλαγ^η and here in ll. 125, 126 as καταλλ^ε, is clearly καταλλαγῆς. παρ^{αλ} is given most fully in 1458 and in 1433, 27, etc. as παραλλ^η. This might stand for some derivative of παράλληλος, but seems more probably for παραλλαγῆς; but it is a difficulty that two words, of much the same sense, should be used side by side, as they should bear different meanings. Moreover, in every case in the present account (though not in 1458) where the phrase is complete ν^ο x is followed by ἐν καταλ^ε(ίψει), so that παρ^{αλ} may have some special connexion with the payment of money in arrear. In 1458 however, as already remarked, and in 1433, 27, etc. the phrase occurs without ἐν καταλείψει, so that it seems best to take it independently of that. If it is παραλλαγῆς it should mean 'exchange,' and may refer either to the exchange of money from one currency to another or (much more probably in view of the other evidence of this collection) to the conversion of current to standard coinage. καταλλαγή should have the same sense (cf. the obscure

account in Crum, *Catalogue*, No. 459, where **καταλαρη** might have some such meaning), but there must be some distinction between the two words; what, is not certain. In **1435**, 200 is an entry *ὑπὲρ καταλλαγῆς τῶν νομισμάτων ζ ἀποστρε(φόντων) (or ἀποστρεψάντων) ἐν τῇ Ἀποθήκῃ*, apparently referring to the repayment of money, so that *καταλλαγή* may have some special connexion with such repayments; but **1462** (i), 9, 10, *χάριν τ(ῶν) νομισμάτων ρλγ γ δαπάνης τοῦ παν[ευφήμου συμ]βούλου καὶ νομισμάτων δ καταλλαγῆς τ[οῦ] αὐτοῦ χρυσίου· γίνεται νομίσματα ρλζ γ*, seems to favour the idea that *καταλλαγή* simply means 'exchange.'

An approximate date for the document is given by the mention of a person who occurs several times in dateable documents, Shuraiḥ b. Al-Wāsil; *cf.* too l. 89, note.

Fragm. 1 *recto.*] *Verso* blank.

? διαγρ]αφῶς

σ

Φαμ^θ ια δ^θ/ ⸎ τοκ^{ov}/ τ^ω ν^ο ἰ γ ἐξ[αγι^{ov}
 τ^η αυτ δ^θ/ ⸎ τοκ^{ov}/ τ^ω ν^ο β εν [κατα]λ[ε
 ιγ δ^θ/ ⸎ τοκ^{ov}/ τ^ω ν^ο ε γ [ἐξαγι^{ov}
 5 κ. δ^θ/ ⸎ τ[ο]κ^{ov}/ τ^ω ν^ο β .[

Fragm. 2 *recto.*] *Verso* blank.

7] ν^[ο] γ ⸎ τοκ^ο/ τ^ω ν^ο ς [
 7 α] ν^ο β/ ⸎ τι/ χαρτιων [
]^ε μμ ζ
] ν^ο ας ⸎ μισθ^ο/ Θεοδω[ρον
] ⸎ κ-/τααλ^{ay} τ^ω ν^ο ι δ/ [

Fragm. 3 *recto.*] *Verso* blank.

10] δ/ Πετρ^{ov} τ^{ov} μαγιστριαν^{ov} ?
 εξαγ]ι^{ov} τ^ω δημ^ομ^ο δ/ Ψοτ[ε
 ν^ο] β γ εξαγι^{ov} τ^ω δημ^ομ^ο δ/ Χριστ[οφορου
] ν^[ο] α εν καταλ^ε δ/ Σι[μων

Fragm. 4.] The fragment so numbered, containing ll. 14–20, has been transferred to **1470**, to which it belongs.

1. διαγραφῶς: *cf.* l. 41 and **1435**, 185, but in no case is the word complete.

3. καταλ^ε: most probably καταλείψει, 'in arrear.'

5. κ.: the second figure seems to be either α or β.

6. Probably the first line of the page or column. It is not certain whether the second column has any connexion with the first, but probably not.

5: a correction.

9. κ-/τααλ^{ay}: *L. καταλλαγῆς*; *cf.* the introduction. It is to be noticed that regularly in this account and the following one the over-written line after κ stands, not as usual for τ, but for α, τ being written in the line.

10. του μαγιστριανου: *cf.* l. 33 and note.

Fragm. 5 *recto*.] *Verso* blank.

χρ]ει^α τ^{ου} χ^ω δ/ [
 ? ο]ν^τ εις απ[
 ? πρ]α^γ S Κολλο[ν^θ
 ? Σαρα]κ⁻/ ελθ^ο/ μ^τ [
 25]·γ^ς συμπ^λ δπ/·[
]α^χ Ζωρ^α νι^ο Αλο[υασαλ

Fragm. 6 *recto*.] *Verso* blank.

απο] πολ^ε Λυ[κ^ω/
] δ/ Παυ^λ Φ[ιλο^θ
 30] S παρ^{αλ} τ^ω ν^ο γ εν καταλ^[ε] δ/ Απολλω πρ^ε
] S τοκ^ο/ τ^ω ν^ο S β εξαγιο^ν τ^ω δημ^ομ^ο δ/ Ιωανν^{ου} πρ^ε
] τ^ω ν^ο γ τα S αχ^θ S α[πα]ρ^γ πιστ^ο γ δ/ Ιω^α π[ρ^ε]
] τ^ω ν^ο δ εν καταλ^ε γ εξαγιο^ν τ^{ου} δημ^ο δ/ Πετρ^[ου] τ^{ου} μαγιστριαν^{ου} ?
 S τοκ^[ο]/ τ^ω ν^ο ι γ εξαγιο^ν τ^ω δημ^ομ^ο δ/ Πετρ^{ου} τ^{ου} μα[γιστριαν^{ου} ?
 S τοκ^[ο]/ τ^ω ν^ο ι γ εξαγιο^ν τ^ω δημ^ομ^ο δ/ Ιωανν^{ου} πρ^[ε]
 35]υ ερχομ^ε ει^τ/ κωμ^η ρ^ς μ^ε χρ^ν δη[μ^ομ^ο

Fragm. 7 *recto*.] *Verso* blank.

ν^ο] ζ α εξαγιο^[ν]
]αγ^η τ^ω ν^ο γ ιβ μ·[
] τ^ω ν^ο β εν κ[αταλ^ε
] ν^ο ας χορη[
 40]λλαγ^η τ^ω ν^ο ας [

Fragm. 8 *recto*.] *Verso* blank.

? δια]γραφως

S μισ^θ Γεωργ^γ στρ^α [
 S θεραπι^α ναυ^τ Αφ[ρικ^η/ ?

21. χ^ω: χωρίου.

27. This might possibly be the top line.

28. Φιλοθ(εου): a Paul son of Philotheus occurs in 1451, 134, and another, described as βαφείς, in 1454, 8.

31. τὰ καὶ ἀχθέντα ὑπὲρ ἀπαργυρισμοῦ πρίστου τρίτου.

33. μαγιστριανου: cf. 1404, 16.

37. The restoration here and in similar cases is doubtful, as the word may be either παραλλαγ^η or καταλλαγ^η; παρ^{αλ} or παραλλ^η is more frequent than κ-/ταλλ^αγ, but the abbreviation παραλλαγ^η never occurs.

§ λειψ^ε καμισιο^υ Παπο [
 45 § παρ^{αλ} τ^ω ν^ο ιε εν κ[αταλ^ε
 § παρ^{αλ} τ^ω [ν^ο

Fragm. 9 *recto*.] *Verso* blank.

α]παρ^γ ερ^γ α μμ[""] ζ [
 α]παρ^γ ερ^γ ας λ [
 50 απα]ρ^γ ερ^γρ^γ ζ λ [
 α]παρ^γ ναυ^τ [

Fragm. 10 *recto*.] *Verso* blank.

§ π]αρ^[αλ] τ^[ω ν^ο].. ε[ν καταλ^ε
 §] παρ^{αλ} τ^ω ν^ο γ εν κατ[αλ^ε
]αγ τ^ω ν^ο κη [

Fragm. 11 *recto*.]

] ν^ο § παρ^{[αλ}
 55] ν^ο γ § παρ^{[αλ}
] ν^ο β/ § παρ^{[αλ}
] ν^ο γ § παρ^{[αλ}
 π]ρ^ε ν^ο γ § κ/[ταλλ^{αγ}
] ν^ο ε § παρ^{[αλ}
 60] ν^ο κδ § παρ^{[αλ}
] § παρ^{[αλ}

Fragm. 11 *verso*.]

§ παρ^{αλ} τ^ω ν^ο
 § μ^ε τι/ πα[
 § παρ^{αλ} τ^ω [
 65 § παρ^{αλ} τ^ω [
 § τ^η παρο^δ .[
 § παρ^{αλ} τ^ω ν^ο α [
 § παρ^{αλ} τ^ω ν^ο γ [
 § παρ^{αλ} τ^ω ν^ο β [

50. ναυτ(ων): ερ^γ was written first.

66. With this line *cf.* the similar entry at the end of each section of 1433.

Fragm. 12 *recto*.]

70] § Θε[οδ
] § μ[ισθ^ο/?
] § παρ^{αλ} τ^ω ν^ο β εν κ^α/ταλ[^ε
] § παρ^{αλ} τ^ω ν^ο β εν κ^α/τ[α]λ[^ε
 §] παρ^{αλ} τ^ω ν^ο β γ εν κ[^α/ταλ^ε
 75 §] μισθ^ο/ Ιωσηφ σ[τ]ρ[^α
 § τ[ι]/] ελαι^{ον} αγορα[σ^θ

Fragm. 12 *verso*.]

ν^ο] γ εν κ⁻/τ[α]λ^ε λ [₍₇₎
] ν^ο β εν κ^α/ταλ[^ε
 Η]λι^α στρ⁻ γ .α [. . .] ρ[. .] λ[
 80] Φιλοτιμι⁻ Ηλ[ι^α] στρ⁻ προ[
] § δ^π/ς θεραπι⁻ κ[. . .] β⁻ [
 §] παρ^{αλ} τ[^ω ν^ο

Fragm. 13 *recto*.]

§ παρ^α] λ τ^ω ν^ο δ εν κ[^α]/ταλ^ε δ/ [
 § παρ^α] λ τ^ω ν^ο δ εν κ^α/ταλ^ε λ .[
 85 § τ[ι]/ χαρτιων αγρ^α λ χρει^α π[αγ^χ?
 § μ[ισθ^ο/ συμ^χ ον^τ εις υπουρ^γ [
 § κ/] ^αταλλ^αγ τ^ω ν^ο δς ναυ^τ πλ[οι^ω
 § θ]εραπι^α/ ναυ^τ κουρσ^ω Αιγ^π [
 § μ[ισθ^ο/ Αθαν⁻ πι/ κ⁻/ελθ[ον^τ

Fragm. 13 *verso*.]

90] πρ[^ε] Καυμ⁻ Ανθερ[ι^α
] τ^ω ν^ο α εν α κ⁻/ταλ^ε δ/ Πετ[ρ^{ον} τ^{ον} μαγιστριαν^{ον}?
 τ^ω ν^ο] ε δ/ Μην⁻ απο κτ^η Α[
 τ^ω ν^ο] α εν καταλ^ε δ/ Φιλ[

81. Possibly κ[αρά]β(ων).

89. Αθαν(ασιου) πι(στικου) : very likely the Athanasius son of Paul, πιστικός, who occurs frequently in 1438.

90. Καυμ(α): cf. 1420, 8, etc., where the same person occurs.

95 $\tau^{\omega} \nu^{\circ}$] γ $\epsilon\nu$ $\kappa^{-}/\tau\alpha\lambda^{\epsilon}$ $\delta/$ $\Lambda\pi\alpha$ $K/$ [ν
 $\tau^{\omega} \nu^{\circ}$] α $\epsilon\nu$ $\kappa\alpha\tau\alpha\lambda^{\epsilon}$ $\delta\tau/$ γ^{ν} M [
 $? \lambda \chi\rho\epsilon\iota]$ τ^{η} $\pi\alpha\gamma^{\chi}$ $\epsilon\kappa$ σ^{ν} $\delta^{\chi}/$ M [
.

Fragm. 14 *recto*.]
.

$\alpha]$ $\tau^{\omega} \nu^{\circ}$ β $\epsilon\nu$ $\kappa^{-}/\tau\alpha\lambda^{\epsilon}$ [ϵ
 $\alpha]$ $\tau^{\omega} \nu^{\circ}$ β $\epsilon\nu$ $\kappa\alpha\tau\alpha\lambda^{\epsilon}$ [
 $]\lambda\lambda$ $\alpha\gamma\omicron\rho\alpha\sigma\theta^{\epsilon}/$ $\pi\rho^{\epsilon}$ $\iota\nu$ [
.

Fragm. 14 *verso*.]
.

100] $\epsilon\nu$ $\kappa^{-}/\tau\alpha\lambda^{\epsilon}$ $\alpha\pi\alpha\rho^{\gamma}$ [
 $\tau^{\omega} \nu^{\circ}$] α $\epsilon\nu$ $\kappa^{-}/\tau\alpha\lambda^{\epsilon}$ $\delta/$ $Z\alpha\chi$ [$\alpha\rho\iota^{\alpha}$
] $\pi[\alpha\rho]\alpha\chi\omega\mu^{-}$ $\delta/$. [
.

Fragm. 15 *recto*.]
.

105] $\pi\rho\alpha\gamma\mu^{-}$
] τ^{ω} $\delta\eta\mu^{\circ}\mu^{[ol]}$ $\delta^{\chi}/$ $\Theta\epsilon\omicron\delta\omega\rho^{\circ\nu}$ $\pi\rho^{\epsilon}$ [
] τ^{ω} χ^{ω} $\delta^{\chi}/$ $\Theta\epsilon\omicron\delta\omega\rho^{\circ\nu}$ $\pi\rho\epsilon\sigma\beta^{\nu}$ [
] τ^{η} $\kappa\omega\mu^{\eta}$ $\delta^{\chi}/$ $M\omicron\upsilon\sigma\alpha\iota^{\circ\nu}$ $\sigma\upsilon\mu^{\alpha\chi}$ [
? $\delta\eta\mu\omicron]$ $\sigma\iota^{\omega}$ $\delta/$ $H\lambda\iota^{-}$ $\sigma\tau\rho^{-}$ S $\mu\iota\sigma\theta^{\circ}/$ $\alpha\nu^{\tau}$ [
] $\tau^{\circ\nu}$ $\omicron\rho\mu^{\circ\nu}$ η^{τ} $\tau\iota^{-}/$ $\rho\iota\nu^{\circ\nu}$ [
] $\kappa^{\circ}/$ μ^{τ} τ^{ω} $\nu\alpha\nu^{\tau}$ $\kappa\omicron\upsilon\rho\sigma^{\omega}$ $\Lambda\iota\gamma^{\pi}$ $\kappa^{-}/$ α $\epsilon[\xi\alpha\gamma\iota\omicron\nu?$
110] $\tau\alpha$ S $\delta^{\theta}/$ λ $\delta^{\pi}/$ $\nu\alpha\nu^{\tau\tau}$ $\kappa\omicron\upsilon\rho\sigma^{\omega}$ $\Lambda\iota\gamma^{\pi}$ ω [
] $\tau\alpha$ S $\delta^{\theta}/$ $I\omega\alpha\nu\nu^{\circ\nu}$ $\pi\rho^{\epsilon}$ ξ τ [
.

Fragm. 15 *verso*.]
.

115 $K]$ $\alpha\nu\mu^{-}$ $\Lambda\nu\theta\epsilon\rho\iota^{\alpha}$ [
] τ^{ω} $\epsilon\nu$ $\kappa\alpha\tau\alpha\lambda^{\epsilon}$ $\delta\tau/$ γ^{ν} M [
] $\rho^{\circ\nu}$ $M\alpha\kappa^{-}/$ [
] $\kappa^{\theta}/$ τ^{η} $\pi\epsilon\delta\iota^{-}$ $\Pi\alpha\kappa\epsilon\rho\kappa^{\epsilon}/$ $\pi\alpha\gamma^{\chi}$ $\Pi\alpha\nu^{\circ}$ ν° ξ
 $K\alpha\nu\mu^{\alpha}]$ $\Lambda\nu\theta^{\epsilon}/$ $\delta\tau/$ $\alpha\nu^{\tau}$ ν° $\iota\beta$
] S $B\iota\kappa^{\tau}/$ $\epsilon\mu\beta\omicron^{\lambda}$ ν° γ
] $I\omega\alpha\nu\nu^{\circ\nu}$ $\pi\rho^{\epsilon}$ [
 $M\omicron\upsilon\sigma]$ $\alpha\iota^{\circ\nu}$ $\sigma\upsilon\mu^{\chi}$ [
.

96. $\epsilon\kappa \sigma^{\nu}$: obscure.

108. At the beginning perhaps $\delta\alpha]$ $\pi\acute{\alpha}(\nu\eta\varsigma)$.

115. $]\kappa^{\theta}/$ $\tau\eta\varsigma$ $\pi\epsilon\delta\iota\acute{\alpha}\delta\omicron\varsigma$ $\Pi\alpha\kappa\acute{\epsilon}\rho\kappa\epsilon\omega\varsigma$ $\pi\alpha\gamma\alpha\rho\chi\iota\alpha\varsigma$ $\Pi\alpha\nu^{\circ}\varsigma$.

117. $\epsilon\mu\beta\omicron^{\lambda}$: $\epsilon\mu\beta\omicron\lambda\acute{\alpha}\rho\chi\omicron\nu$ (or $-\omega\nu$).

Fragm. 16 *recto*.]

120 ⚭ παρ^{αλ} τ^ω ν^ο [
 ⚭ [παρ^α]^λ τ^ω ν^ο
 ⚭ παρ^{αλ} τ^ω [ν^ο
 ⚭ παρ^{αλ} τ^ω ν^ο
 ⚭ παρ^{αλ} τ^ω ν^ο

Fragm. 16 *verso*.]

125 ⚭ κ[ατα]λλ^ε τ^ω ν^ο
 ⚭ καταλλ^ε τ^ω ν^ο

125. καταλλ^ε : *l.* καταλλαγῆς.

PAPYRUS 1458.—Date uncertain.

Inv. No. 1502 (*δ*). Two fragments of a book; 7 in. × 11 $\frac{1}{4}$ in. and 4 $\frac{7}{8}$ in. × 3 $\frac{3}{4}$ in. Written in a rather large sloping minuscule; ink and papyrus of light colour.

A^N account similar to the last. The questions connected with it have been discussed there.

Fragm. 1 *recto*.]

⚭	παρ ^{αλ} τ ^ω ν ^ο β	δ/ Ιωσηφ στρ ⁻	ν ^ο ζ
⚭	παρ ^{αλ} τ ^ω ν ^ο β	δ/ Μην ^α Πκ[α]μ ^ε	ν ^ο ζ
⚭	παρ ^{αλ} τ ^ω ν ^ο ι	δ/ Ρεας Φιλ[ο ^θ]	ν ^ο α
⚭	τοκ ^ο / τ ^ω ν ^ο λ	δ/ του αυ ^τ	ν ^ο γ
5	⚭ λοιπ ^δ χρυσίου πι ^θ	δ/ Ιωσηφ απο Βουνων	[ν ^ο] γ
⚭	τοκ ^ο / τ ^ω ν ^ο β	δ/ [Μ]ην ^α Πκομος	[ν ^ο ζ?]
⚭	ημ[.]λ[.] καταλλαγ ^α κ/βο ^λ	δ/ κλ ⁻ [].

Fragm. 1 *verso*.] In brown ink. Too much rubbed for continuous decipherment. Contains the phrase (8) ασφαλει⁻ τ^ον ουπι . . .

5. πι^θ: obscure; qu. πιστευθέντος?

Πκωμης who occurs in 1620 and probably elsewhere (Crum).

6. Μην^α Πκομος: most likely the same as the Menas son of But the reading here is not Πκωμης.

Fragm. 2 *recto*.]

10]' § παραλλ[.
 ζ § παραλλ· τ^ω ν^ο ι δ/ Σενο[^θ
 ζ § παραλλ^η τ^ω ν^ο ι εν^τ χωρ· Αποθ/[^η
] λ γανλ^{ου} πορ^θ δ/ Περηδ[.
] § απ[ο]τροφ· να[υ]^τ [
] § [...·] ανν^θ Βου[νων]?

Fragm. 2 *verso*.]

Col. 1.] Ends of lines.

Col. 2.]

15 § μισ^θ Μαρ^κ/ πι⁻/ [
 ζ § μισ^θ Φ[οι]β⁻ [
 ζ § καταλλ[^{αγ}
 ζ § απαργ[^υ

11. εν^τ χωρ· Αποθ^η/: εν τῷ χωρίῳ Ἀποθήκη? If so, that would seem to imply that Ἀποθήκη (Abutig) was regarded only as a χωρίον.
 12. πορ^θ: πορθμείου.

PAPYRUS 1459.—Date uncertain.

Inv. No. 1418. Four fragments of a book. The first (which is made up of four fragments, the middle two of which are not continuous) measures 6 $\frac{3}{8}$ in. × 2 ft. 2 $\frac{1}{8}$ in. Written in a small, sloping minuscule in black ink.

TOO little of this book remains to form much idea of its character. The extant portions contain entries of payments of sums of money for various χωρία. The fragments having been brought together from various places, there is no guide as to the order of folios.

Fragm. 1.]

Fol. 1, Col. 1.]

εποικ⁻/ Σακοορε [...·]- κβ δ/ Κολλο^τ Ο[υ]αλεντιο^υ ν^ο β

1. Κολλο^τ: 1. Κολλούθου. The ν^ο β is rather above the level of the line.

Col. II.]

]...τ[.....] ν^ο ς [
]ρρ Χοι⁻ λ ν^ο [
 Αγ^ια Μαρίας Χοι^α κδ [
 5 [εποικ/]- Πακανν^ε δ/ Στζαμ[ουλ]
 Χοι⁻ ιθ [
 —
 οστρ^α Αγ^ιου Βικ⁻/ [
 [Χ]οι^α κη [
 —
 οστρ⁻ Αγ^ιου Βικ⁻/ [
 10 λ [
 —
 οστρ^τ Αγ^ιου Βικ⁻/ [

Fol. 1 b, Col. I.]

] ν^ο λα
] ν^ο γ
] ν^ο κ
 15] ν^ο ι
] ν^ο β
] ν^ο ς
] ν^ο η

Col. II.]

19 γ Π^δπ^δ τ^η δυτικ⁻/ δ/ Ιακ[ωβ] πρ^ε ς Φοιβ⁻ Γεωργ^ι
 —
 20 × Τ^ν κθ ν^ο ιε) γ ν^ο πς) γ × Μ^κ β
 ν^ο ζ × Μ^κ κα ν^ο ε
 × Μ^κ [. .] σ^ν ν^ο ς Φιλ^θ βαφ^ε ν^ο βς
 21 × Μ^κ κδ ν^ο βς × Φαμ^θ α σ^ν ν^ο α δχ/ Σιως
 ν^ο ς β/ / Φαμ^θ δ δχ/ Κοσμ⁻ συμ^κ ν^ο δ
 / Φα[μ]^θ [. δ/] Ιακ^ω/ πρ^ε ν^ο δ

3. λ: apparently corrected from κε.

5. Στζαμουλ: cf. 1449, 76, note. The names preceded by δ(ία) are more probably those of tax-collectors than of tax-payers.

7. οστρ^α: in l. 11 this appears to be written οστρ^τ, but if that may be disregarded the word is probably ὀστρακον, perhaps in the sense of 'receipt' (Crum). That ὀστρακον may mean 'receipt' is at least suggested by Or. 6208 = 1573, cited by

Mr. Crum:—'that you would be so good as to....our man N. N.... our ostrakon (sing.) and that he receive our δημόσιον and our ἀνδρισμός and our δαπάνη.... our ostrakon for this 8th indiction....' δ στρατιώτης seems unlikely.

19. Ιακωβ πρε(σβυτερου): very likely the Ἰακωβ πρεσβύτερος who in 1453, 1 is described as χρυσοῦποδέκτης.

20. ×: a sign of revision, but it seems to have some special significance, since it is sometimes replaced by a simple stroke.

- 22 / Φαμ^θ ι σ^ν ν^ο θ δχ/ Ψοι^ον Μην^α ν^ο ι × Φαμ^θ κ
 ν^ο β × κγ ν^ο δ
 × [.] ν^ο ζ
 23 Φαμ^θ ιε ομ^ο δχ/ Ψοι^ον ν^ο ε Απα Κ^ν/ Ανδρ^ε § εξω^τ
 ν^ο γ β/ δχ/ Ψουωτ ν^ο α
 [.] ν^ο ς
 24 Π^αχ δ ν^ο δς
 25 τ^η αυ⁻ η/ δχ/ Αβρ^α Σαρ⁻ ν^ο β

Fol. 2.]

- 26 [ο]στρ⁻ Αγι^ον Φιλο^ο ν^ο ζ οστρ⁻ Αγι^ον Ενωχ [ν^ο] ζ
 οστρ⁻ Αγι^ον Βικ⁻/ ν^ο ζ [
 27 Π^αχ δ ν^ο β γ Π^αχ δ ν^ο β
 Π^αχ δ ν^ο [
 28 εποικ⁻/ Βουνων δ/ Πατερμ^θ σ^ο ν^ο α δχ/ Ψοι^ον Τ^ν κη [
 Π^αχ δ [
 30 εποικ⁻/ Εμφυτ^ε δ/ Λεας [
 σ—
 Τ^ν κη ν^ο ε Μ^αχ ιη ν^ο ς Μ^αχ κθ ν^ο ι[
 Μ^αχ λ ν^ο γ Φ[αμ]^θ ς ν^ο α [
 εποικ⁻/ Ποιμην δ/ Μηνα [
 Μ^αχ β ν^ο α Μ^αχ ζ [ν^ο . Μ^αχ] κβ ν^ο α γ Μ^αχ κθ ε^ντ Αγι[

Fol. 2 δ.]

- 35] κ^τ/βολ^η γ ινδ^ο/ αρ^θ ν^ο βσ
]ων· αρ^θ ν^ο τ
 Θ αρ^θ ν^ο [β]φ

Fragm. 2 recto.] Verso blank.

-] Φοιβ⁻ Σιως § γ^ν ν^ο α
] ε Π^δπ^δ δ/ Ουωνσι^ον δχ/ Πετρ^ον Μακ⁻/ ν^ο α γ
 40] ε Π^δπ^δ ανατο^λ δ/ αλλ^ω ν^ο γ
 σ—
 Ψεμνον^θ ν^ο α Αβρ⁻ ν^ο α
 Μηνα ν^ο α

22. κγ: the day of the month.

23. ομο(ιως): the first ο is run into the ε of ιε. Apparently it stands for σὺν νο(μίσμασι) θ, but as the sum here is only 5 s., σὺν would seem in that case to mean 'in addition to.' The arithmetic shows, however, that the sums preceded by σὺν are not counted separately from the others in making up the total of 86½ s. Probably, therefore, σὺν means 'including,' and the 9 s. of l. 22 is divided between the 10 s. of l. 22 and the 5 s. of this line.

23. εξω^τ: probably ἐξωτερικῶν; cf. 1419, 16, note on εξ^δ.

25. η/: ἡμέρα.

Σαρ⁻: either Σάρας or Σαραπίωνος, but the former is perhaps more likely, since Σαραπίωνος would rather be abbreviated Σαρ^τ.

27. After the third Παχ(ών) is a mark which might be ν^ο, but δ is wanted for the date, and ν^ο occurs later.

39. Ουωνσιον: Coptic Wōnēsh (Crum). σ then = sh.

] ε Π^δ ανατολι^κ/ δ/ αλλ· ν^ο ς

Ψεμνου^θ ν^ο β Αβρ^α ν^ο β

45

Μηνα ν^ο β

] τ^η κ^ω/[.]^α [. . .] . . - €[.] . . ^λ [ν]^ο . [.]'

Fragm. 3 *recto*.]

εποικ⁻/ Εμφυτ^ε [

εποικ⁻/ Κεραμι^[ο^υ]

εποικ/ Ψυρου [

50

εποικ/ Ποιμην [

εποικ/ Σακοορ[ε

εποικ/ Αγι^{ο^υ} Πιν[ου^τ

εποικ/ Βουνων [

Fragm. 3 *verso*.]

55

] ν^ο κ

] ν^ο θ

] ν^ο ρ

] ν^ο ξ

]κ

] ν^ο ιε

60

]ε

] ν^ο κε

] ν^ο η γ

Fragm. 4 *recto*.]

] εποικ/ Ωστρακ^ο/ ν^ο γ [

] επ^{οι} Περιστερ⁻ ν^ο γ [

65

] χ[·] Πενραιδ^ο/ ν^ο κ [

Fragm. 4 *verso*.] The other way up.

] α ν^ο θ

47 ff. This fragment consists of part of two folios, but of the first only the margin is preserved.

63 ff. This fragment very likely does not belong to the same book as the rest, since the ink is lighter in colour and the writing larger, though the hand may be the same. As, however,

the name Ωστρακ^ο/ and two other new place-names are given the fragment is included with the rest. For Ωστρακ^ο/ cf. 'Οστρακίνη = Psenbelj (nome of Panopolis), Lipsius, *Apokr. Apostellegenden*, ii (2), 149 ff., Amélineau, *Géogr. de l'Égypte*, p. 383 (Crum).

5. THE FUGITIVES.

PAPYRUS 1460. - *Circ.* A. D. 709.

Inv. No. 1494. Fragments of a book; the extreme dimensions of the three largest, which are of irregular shape, are 1 ft. $2\frac{5}{8}$ in. \times 1 ft. $9\frac{3}{4}$ in., 1 ft. $2\frac{3}{4}$ in. \times 1 ft. $1\frac{1}{4}$ in., and 1 ft. $1\frac{3}{4}$ in. \times 1 ft. $2\frac{1}{2}$ in. Written in a very rough and illiterate minuscule on papyrus of poor quality.

THE connexion of the two following registers with the fugitives is a matter of inference only, as no general heading is preserved, but the inference seems a fairly safe one. The present register consists of a list of personal names, arranged under the names of *χωρία* of Aphrodito, and each followed by *ἀπό* with the name of the place from which the person referred to came and that of the pagarchy in which it was situated. Such a list of persons from other pagarchies with no specification of money payments as in the case of a tax-register would in itself suggest a connexion with the fugitives; and this is confirmed by the sub-headings, which read *ἀπὸ κ χρόνων καὶ ἄνω* and *ἀπὸ ιε χρόνων καὶ κάτω*, i.e. 'of 20 years and upwards' and 'of 15 years and downwards'. The first phrase recalls the *ἀπὸ εἰκοσαετοῦς καὶ ὧδε* of 1343 referring to the fugitives to be sent to their homes; the second finds a parallel in Rylands Copt. Pap. 277 also referring to fugitives, 'such of them as have fled away, from fifteen years and under.' The reference is apparently to the time spent in the pagarchy; see general introduction.

The account then is a list of fugitives from other pagarchies now in the various *χωρία* of Aphrodito. It will be remembered that in 1332-1333, 1339, 1343 a *κατάγραφον* of the fugitives was ordered to be drawn up. The present document is too roughly written to be the final list or a duplicate of it and is no doubt a rough register drawn up temporarily, perhaps by one of the men whom Basilus was ordered to assign to the service in 1332-1333. It is noticeable that though in the letters the fugitives are always alluded to as 'the fugitives of the Arsinoite nome,' once with the addition of Heracleopolis and Oxyrhynchus, those which occur here are all from pagarchies within the Thebaid. They are so numerous that the document is strong evidence for the extent and long continuance of the unrest which led to the flight of all these *fellahin*.

The document is of great value for its evidence as to the nature of the pagarchies. Unfortunately it is so illiterately written that several names are doubtful; but so far as can be decided, it seems probable that no pagarchy names occur which are not also nome names. The readings require careful examination, since the certain occurrence of a name which is not a nome name would go far to invalidate the theory that the pagarchy was substantially the same as the nome. For this cf. the general introduction and references there.

Fragm. 1.]

Fol. 1.]

Λαζαρὸ Ζαχαρία [

Βικτωρ Μαρκοῦ [ἀπο μὲν Ἀγ. Σε[νουθ^θ . . . τ αὐ[τ]

2. μὲν(αστηρίου) Ἀγ(ου) Σενουθ(ίου) . . .: nothing is wanted after the name, unless it were παρ^χ, which seems impossible. It is perhaps just possible to read Σε[νουθ], but the letters in the

lacuna must in that case have been rather widely spaced. τ(ῆς) αὐτ(ῆς) refers to Panopolis (cf. l. 8, etc.). The monastery referred to is the White Monastery.

	Ηλια Σιος	[απο] Πραισια παγαρ Λοκων
	Γεωργιο ^ν Μηνα	απο Θμαχο παρ ^χ Πανος
5	Ιωαννης Γεωρ ^γ	απο Ψιματε τη αυτων
	Αβραμ Ενωχ	απο ^χ Πακερκου παρ ^χ Παν
	Β[ι]κτωρ Ιωαννης	απο μον Αγιω Χριστ ^τ τ αυ
	Παμουν Σενου ^θ	απο μον Αγιο ^ν Σενο ^ν τ αυ ^τ
	Σενου ^θ Γεωρ ^γ	απο γ Καστρων
10	Θε[οδοσιο]ς Ισακ	απο Ψιντκα κωμ το ετω
	]ς Κολλ[ο]υ ^θ	[α]πα Πακουθ τ αυ ^τ
	]ιο ^ν	[απο] μον Αγιο ^ν Ιερημι παρχ [Θ]ινι
	]	απ[ο] Ταμμ[.]νετ . αρ παρχ Απ[ολλωνος]
	]	απο παγ[α]ρ ^χ . . Αντινοο ^ν
15	]	απο Σκρ[.]π παρ ^χ Λ[υ]κων
	]	[απ]ο Πασαλο παρ ^χ [Αν Σ] Απολλ[ωνος]
	]ι	απο Σαμαχ παρ ^[χ] Πανος
		απο] Τ [

Fol. 1 b.]

	Ιωαν[νης]	
20	Πεκυσιον Μαθ[αιου]	
	Μακαριο ^ν Μαρκ[ου]	απο . . .] . αρ[
	[Μ]ακαριο ^ν Μηνα [	απο μο]ν Αγιο ^ν Σενο ^ν παρ Παν
	Ισακ Κολλο ^ν θο ^ν	[απο . .]κορ παρ τ αυ ^τ
	Αμμωνιο ^ν Ζαχαρια	απ[ο] Παχμε Κοπτω

3. Σιος: the name which elsewhere appears as Σίως.

Λοκων: *l.* Λύκων, *i. e.* Lycopolis.

4. πα(γα)ρχ(ιας) Πανος: the χ is over the ν of Πανος; similarly in many other cases, both with χ and with other over-written letters.

5. τη αυτων: *l.* τῆς αὐτῆς.

6. απο^χ: ἀπὸ χωρίου.

Πακερκου: the ου is a monogram. In l. 39 the name is given as Πακερκου^τ. The place may probably be that given in 1457, 115 as πεδιάς Πακέρκε(ως), and it is perhaps just possible to take the monogram here and in l. 39 as the stroke after κ denoting contraction (κ/), but that is not very likely.

7. Χριστ: probably Χριστοφόρου, but there has been a correction, and the reading is not certain.

τ αυ: τῆς αὐτῆς.

9. γ Καστρων: probably Luxor; *cf.* Crum, *Catalogue*, No. 398, p. 187, note 2.

10. Θεοδοσιος: restored on the assumption that this may be the same person who occurs in 1430, 83, 1432, 39, 1435, 162.

το ετω: *l.* τῆς αὐτῆς. It is not clear to what this refers. If we take κώμη τῆς αὐτῆς together the meaning would be that Ψιντκα was a χωρίον or other subdivision of Τρία Κάστρα; but

perhaps it is more likely that κώμη is to be taken with Ψιντκα, 'the village of Psintka in the same pagarchy' (*i. e.* the Panopolite, Τρία Κάστρα being ignored?); *cf.* l. 47. That this is so is suggested by l. 174, where the κώμη of Ψιντκ' in the Panopolite pagarchy is probably the same as the Ψιντκα here.

11. απα: *sic.* Or perhaps Ἀπα, ἀπό being omitted.

Πακουθ: the ου is a monogram. This is possibly for Πακερκου or Πακερκου^τ and so = πεδιάς Πακέρκεως.

12. Θινι: Θινίτου.

14. παγαρχ(ιας): doubtful. A village name is wanted, and perhaps we should read Πα . . παρ^χ, the χ being written, as usual, in the wrong place, but the reading seems hardly possible. The letters before Ἀντινόου may be αν written twice by mistake.

16. Αν: Ἀνταίου. More often this pagarchy is described in the present papyrus as Ἀπόλλωνος simply, but Ἀν(ταίου) occurs as well in ll. 35, 175, and probably 81.

18. Probably, but not certainly, the last line.

20. Πεκυσιον: *sic.*

24. Κοπτω: Coptos. Presumably it is given as a pagarchy, though πα(γα)ρχ(ιας) is omitted. For Παχμε Mr. Crum compares Amélineau, *Géogr.* p. 294, Παχμε, which may well be the same place.

- 25 Σιμων Πετρ[ο]^υ απο Μαρωνουτ παρ^χ Πανο
 Ματοι Απα Διον απο Αγι Σενο^υθ παρ^χ Πανο
 Ενωχ Γο^υνοφριο^υ απο Ακκου το ετω
 [?]ως Αβρααμ απο Αγι Σενου^θ παρ^χ Παν
 Φοιβαμων Μαρκος απο Αφο παρ^χ Τψι
 30 Φ[ι]λοθ/ Δανειδ απο Λμων^θ
 Μαθαιος Βικ/ απο Ακ . . ω τω ετω
 Ιακωβιο^υ Κυρια[κο]^υ [α]πο Ψι[
]^υ [απο .]ο[

Fol. 2.]

- 35 απο μ]ον Ζηνοβι τ αυ^τ
 απο . .]ρημ παγρ Αν Σ Απολλω
 [. .] . α . [
 Φωκα Αβ[ρααμ απο μο]ν Μαρ^θ τ αυ/
 απο ιε χρο[ων Σ κατω] απο .]θμων παγρ^χ Αντι^{ου}
 —
 40 Σενο^θ Ατρη[τος] απο Πακερκου^τ παρ^χ Πανο^χ
 Φοιβαμων Κυριακ απο Αγιου Κυριακ παρ^χ τ αυ^τ
 Ιωαννου Γεωργιου απο Ακωμ παρ^χ τ αυ^τ
 Γεωργιου Ισκ απο π^λ `Α` πολλωνος
 Ωρσιησιου Ιακωβοου απο κωμ το ετω
 Μουσηου Αβρααμ απο Τση παρ^χ Πανο
 45 Σενοου^θ Φοιβαμων απο Πεμ παρ^χ Θινοι
 Φοιβαμων Μηνα απο αυ^τ τ αυ
 Ηλια ποιμ απο Ψοιπ^{οι} κωμ το ετω

26. Διον: *sic*, = Δίος.27. Γουνοφριου: apparently not Οννοφριου. Mr. Crum compares *ⲓⲱⲛⲟⲩⲣ*, Rylands Copt. Pap. 159, but though the first letter here is not certain, it does not seem to be ι.

Ακκου: ου a monogram; or perhaps Ακκ/.

28. Σιος: if this is right the line must begin further back than the others; but both lines and columns are very unevenly written in this papyrus.

29. Υψι: *l.* 'Υψηλῆς; cf. ll. 102, 105.30. Λμων^θ: *sic*; probably Ελμων^θ = 'Ερμωνθέως is intended.31. τ(ης) (αυ)τ(ης): this should refer to Λμων^θ, but may possibly refer to παγαρχίας 'Υψηλῆς.34. There was a monastery of this name at Panopolis (Akhmim); cf. Forget, *Synax. Alex.* p. 453 (Crum)."36. Μαρ^θ: Μάρθας.37. Αντι^{ου}: this may be for 'Ανταίου, but the pagarchy of Antaeopolis never occurs elsewhere in these papyri except in connexion with Apollinopolis, and moreover the two preceding places were in the pagarchy of Antaeopolis and Apollinopolis, so that there is no need to repeat the name. Probably, there-

fore, 'Αντινόου is intended.

38. 'From 15 years and under.'

39. Πανο: *sic*, the χ repeated; cf. l. 173.42. Ισκ: *sic*, for 'Ισάκ, but perhaps α has been written above.π^λ: πόλεως.43. Ιακωβοου: *sic*.

κωμ(ης): apparently referring, as the text stands, to Apollinopolis; but very likely the name of the village has been omitted.

44. Τση: Mr. Crum compares *ⲧⲥⲩ* (Am. *ⲧⲥⲩⲧⲉ*) in Amélineau, *Géogr.* p. 586 (more likely to be in Panopolis than *ⲧⲥⲩ*, p. 530), and a *ⲧⲥⲩ* in Coptos which occurs in his *Catalogue*, No. 434.45. Σενοου^θ: *sic*.Θινοι: *l.* Θινίτου.46. απο αυ^τ τ αυ: if the repetition of the αυ(τῆς) is not a mere mistake, the first refers to the village, the second to the pagarchy.

47. Here κωμ(ης) must apparently be taken with Ψοιποι, not with τ(ῆς) (αὐ)τ(ῆς), which will refer to the pagarchy; cf. l. 10.

	Απολλω Κολουθ ^θ	απο Ακωρ ^τ παρ ^χ Πανο
	] Ανατ[ο]λι	απο Πολλιοπολ/
50	]α . ιοτ[. . .]	απο Τατωκε παρ ^χ Πανος
	]ς	[α]πο [. . .] παρ ^χ τ αυ
	]ων	α[π]ο παρ ^χ Θιντου
	] απο Πεμ του αυ	
	α]πο Μοονχ ^ο παρ ^χ Θινου	
55	α]πο Ιβι ^ω ως ζ παρ ^χ Λοκ . ω ^χ	
	α]πο Μιτκ[.] κωμ το ετω	
	απ]ο Μονιξ π[α]ρ ^[χ] Θινι ^τ	
	[	One line.
]

Fol. 2 b.]

	+ Θεοδωρος Επιφα[νιου	
60	Ηλιας Δανειδ [
	Σολομοννος Κ[ο]λλ[ουθ ^θ	
	Φιλαθοε αβας [	]τ
	Διοσκορο ^ν Δανειδ	απο [. . . . π]αρ ^[χ] Ληκων
	Ανθαν Ατρητος	απο Ψι[. . . .] παρ ^χ Νο
65	Ενωχ Τεκρωμ	απο Θον πγι Θην ^τ
	Αναστα Δανειδ	απο μον Χ ^τ παρ Ληκον
	Φιβαμαμων Κυριακ/	απο γι Κυριακ/ παρ Παν
	Πιατο ^ν Απα Κυρο ^ν	απο μον Ηρπαργατα

48. Κολουθ(ου): the θ is written over the first λ.

49. Ανατολι: 'Ανατολίον.

Πολλιοπολ: probably 'Απόλλωνος πόλεως is intended.

50. Τατωκε: the κ is a correction.

52. Θιντου: *Ι. Θινίτου*; so too in l. 54. This invalidates Wilcken's suggestion *Θινι(τῶν)* (*Archiv*, V. p. 297³).53. του αυ(του): this, which is a correction, cannot be read with any certainty, but Pem was in the Thinite pagarchy, as appears from l. 45. The first letter of the original entry was π (for παρ^χ).54. Μοονχ^ο: possibly the *Μόνχωσις* of the Life of Pachomius, *Acta Sanctorum*, May, III. p. 29*, § 35 (Crum).

55-57. These three lines by a different hand, or perhaps rather with a different (thinner) pen and in blacker ink.

55. ως ζ παρ^χ Λοκ . ω^χ: obscure. ως seems clear and the symbol for καί is a likely reading. The name looks like Λοκγω^χ. Perhaps the apparent γ is merely a down-stroke (for abbreviation) after the κ (Λοκ^ω/), and the χ may be a repetition of that of παρ^χ, as in l. 39 above. If so, the name is no doubt Λύκων, which in fact does suffer much at the hands of this writer (*cf.* ll. 63, 66, 69, etc.). For Λοκ^ω/ *cf.* the fragment at the end and Λοκων in l. 3.

58. Not more than one line can very well be lost. Very slight traces remain, but not enough for any reading.

62. Φιλαθοε: *sic*. Probably Φιλόθεος is intended.63. Ληκων: *Ι. Λύκων*. In l. 66 the name appears as Ληκον.64. Νο. The reading is certain, but it is just possible that what is read as the χ of παρ^χ (it is above the ν) may be τ, in

which case the reading would be Νο^τ. Νο might be written by mistake for Πανο = Πανός, as suggested in JHS. XXVIII. p. 105, but Sir H. Thompson suggests that it is the Νο which occurs as a name of Thebes. If Νο^τ is right, the name is very likely Νοτινής, in which case we have probably a pagarchy name which is not also the name of a nome, though even so the reference may be to the νοτινὸν σκέλος of Hermopolis (*cf.* 1461, 14) or some other pagarchy; Νοτινή or Νοτινόν alone is not a likely name for a pagarchy. The ν is perhaps a correction.

65. Τεκρωμ: the name is probably Τεκρομπίας.

Θον πγι Θην^τ: if the letters are rightly deciphered the reading is probably Θον παγαρχίας Θινίτου; but it may be all one name, Θονπγιθην^τ. ι may be η, and the over-written τ looks rather more like π.

66. Αναστα: 'Αναστάσιος.

Χ^τ: Χριστοφόρου?67. Φιβαμαμων: *sic*.γι: *Ι. άγιου*.

68. Ηρπαργατα: a puzzling name. The παρ suggests a pagarchy; if so, Ηρ (or perhaps μονηρ) may be a separate name and γατα an unknown pagarchy name; but, unless it is an abbreviation, Ηρ is a very improbable name, and γατα is not convincing. Possibly the whole may be taken as 'Αρποκράτους, a hypothesis which receives some slight support from ll. 90 and 133. [Mr. Crum suggests 'Αρποκρατίωνος, a known saint's name, but l. 90, if the name there is the same, makes against this.]

Σενο^θ Δανειδαπο Τερρα^θ παρ Λων +70 γ Πεδιατω απο κ χρ^ορ^ο § ανω

Θεοδωσι Παποου

[α]π μου [. . .] παρ^χ [Φιλο^θ Κανα[απ]ο της α[ν^τ

Πισατε Ερμαω

[α]πο Αγισ Α[

Απα Κιρε Θεοδοσ[ι]ω[ν]

[απ]ο Μεν[

75 Ιωαννης Βικτωρ

[α]πο Ταν . [

Ζαχαριας Σενο^θ

[

απο ιε χρ^ο[ρ]^ο § κατωρ [

Βικτωρ Α[ν]ανιας [

Γεωργιος τω [

Fragm. 2.]

Fol. 1.]

80

π]αρ^[x] Πανοπαρ^χ Αν] § Απολλω

] . .

. . [. . .] . ωρ [

απο

]ιηλ

Ερμ[αω] Φιλο^θ

[

απο

πα]ρ^[x] 'Α'πολλων85 Σεν[ο]ν^θ Ζαχεος

[α]πο μ[ον] ? . .]βιν τ αυτο

Ανατολε Γεωργιου

απο Ψιμου [π]αρ^χ τ αυτο

Πεβω [Μο]ύσης

απο Πλέ'ς' π[αρ]^χ Κοs

Χησι[. . .]χω

απο Μιορ [το] ετω

Βιησ[. . .] . ωχηβ

απο Ψεν πα[ρ]^χ Πανος

90 Παρ[. . .] Θωμας

απο μεν Ηρπ[?] οκρα]του

Φιβαμων Χολ

απο Ταμνε π[αρ]^χ Α]πολλω

Παμο[ν]ν Σαραπιον

απο Ρ[.]λαδε[. . .]του

[.] Πε[διαδων] α[πο] κ χρ^ορ^ο § α[νω]

Fol. 1 b.]

Εμφυτετων απο [κ χρ^ορ^ο § ανω95 Πκουι Τιε απο Νερηβε π[αρ]^χ Λυκων69. Λων: *l.* probably Λύκων.71. Θεοδωσι: *l.* Θεοδόσιος.

72. Κανα: or Κανον.

73. Αγι(ο)s Α[: or Αγι(ου) Σα[.

74. Μεν[: perhaps μεν [= μον(αστηρίου).

77. κατωρ: *sic*, apparently.

79. It is not absolutely certain that this is the last line of the folio. In any case, not more than one line can well be lost.

83.]ιηλ: it does not seem possible to read τ]ψηλ.

85.]βιν: possibly Χαιρουβιν or some corruption of it. The correct form could hardly be got into the space.

87. Κοs: Cusae, Κοῦσαι, the modern Al-Ḳuṣīyah. [Becker, however, thinks it more likely to be Ḳūs, formerly Apollinopolis

Parva, an important place in the Middle Ages; but *cf.* Crum's note on Rylands Copt. Pap. 277. If Becker is right, this is an instance of a pagarchy not formerly a nome; Apollinopolis Parva was in the Coptite nome.]88. Μιορ: *cf.* Ḥamyūr between Al-Ḳuṣīyah and Siūt, Crum, *Catalogue*, p. 363¹ (Crum). Perhaps then απ Ομιορ.90. μ(ο)ν(αστηριου) Ηρποκρατου: *cf.* l. 68, note. But there is little room for four letters in the lacuna.

92. Just possibly Φ[ι]λαδε[λφ(είας)].

94. Εμφυτετων: *sic*.95. Νερηβε: *cf.* l. 170, where the same name recurs as Νερήβως. Probably Rifah near Siūt, Amélineau, *Géogr.* p. 165, Theophil. Alex. *Canon* II (Migne, *Patr. Graec.* 65, col. 36) (Crum).

- κα απο ιε χρ^ορ [S] κατω [] Γεω[ργιος
 απο Ψυτω []
 Πκου Ἀθανσιου α[π]ο Ψιναβ[ελε? π]αρ^ιχ Πανος
 Γεωργιου Ισακ απο [.]μμ^χ αυ παρ^χ Πα[νος] Σενοου^θ Πακ . [. α]πο κυμ ἔτω
 100 απο ιε χρ^ορ^ο S κατω
 Φοβαμμων Ψατε ————— απο Σινελολοε Πανος
 Ηλεις Ονονφιλε ————— απο Παπορ κομ παρ^χ Ψηλης
 Θεοδωρον Αθανασιου ————— απο Ιμ[.]οπανε παρ^χ Θεοδοσιου
 Ιωανης Φοιβαμμων ————— απο [.]κμτω παρ^χ Α[υκ]ων
 105 Κοσμα Μηνα — — — απο [.] . θερ . ρ π[αρ^χ Τ]ψηλη[ς]
 Σενηρος Ιωαννης — — — απο Π[απορ κ]ωμ π[αρ^χ Τ]ψηλη
 Πισατου Φοιβαμμων απ[ο]
 Γεωρ[γι]ου Ενωχ — — — απ[ο]
 Κα . ^θ [Β]ικτωρ απο []
 110 Σε[νηρ]ου Πατανου απο []

Fol. 2.] Beginnings of a few lines. Nothing left on *verso*.

Fragm. 3.]

Fol. 1.] Blank.

Fol. 1 δ.]

- ο^ν απο Πολλων []
 ρο^ν απο τ αυτης
 Α]πολλ πρ^α απο Συν^π τ αυ^τ
] . υκλον απο Φιν τ αυ^τ
 115]ηνοθο^ν απο Ιε[.]οπαρ
]^ν απο Πενω παρ τ α^τ
 Γε]ωργιο^ν απο γι Κολλο^ν τ α^τ
 Φοιβ]αμμον απο ιδι τ αυ^τ

96. κα: probably meant for καί; it cannot be a numeral.

97. Apparently a continuation of l. 96. In l. 100, however, the heading ἀπὸ ιε χρόνων καὶ κάτω occurs again; possibly, therefore, this ought to be read as Ψυρω (a difficult but not quite impossible reading) = Ψύρου, giving a fresh place-heading. In that case the following names are those of persons ἀπὸ κ χρόνων καὶ ἄνω.

98. Πκου Αθανσιου: *sic*.

Ψιναβελε: cf. 1461, 5. As the place there may well be the same as the present one, ελε is conjecturally supplied here.

99. αυ: *sc.* probably τῆς αὐ(τῆς), *i.e.* παγαρχίας.

101. The long strokes in this and the following lines were inserted by the clerk to connect the first and second portions of the lines, which are here more than usually irregular.

Σινελολοε: perhaps the *σινελολοε* of Amélineau, *Géogr.*

p. 426 (Crum).

102. Ηλεις: *l.* Ἡλίας.

Ψηλης: *l.* Ὑψηλῆς. This Παπορ κ(ώ)μη is probably the same as the Παφορ of Amélineau, *Géogr.* p. 304, which was near Shôtep or Hypsele (Crum).

103. Θεοδοσιου: probably the Theodosiopolis in the Thebaid; see JHS. XXVIII, pp. 106, 119.

110. Πατανου: not Παγανου.

111. Πολλων: = Ἀπόλλωνος.

113. πρ^α: πραγματευτής.

τ(ης) αυτ(ης): *i.e.*, apparently, Ἀπόλλωνος.

117. γι: *l.* ἄγιου.

118. ιδι: possibly a name, or perhaps ιδίας or ιδίου, in which case the phrase is confused.

- 120]οο^ν Παμνω^τ απο αυτων
]ιο^ν Παπνου^θ απο αυτω
 ? Γεωρ]γιο^ν απο Πθλ Πολλω
]ο^ν απο αυτατ
 τ α]υτ

Fol. 2.]

Col. I.]

- 125] . οβ[
 Καλαπησιο^ν απο Θαλ[.]
 Μακαρι Λωτε απο Νε[.]
 Πανεσνην Σενο^νθ[ι^{ου} απο] Ψιν^χ μεν
 Μηνα Κοσμα απο Ταν . δι^θ τ αυ^τ
 Μαρκ^ο[^υ] . η απο Ψιν τ αυτω
 130 Κυριακος Βικτωρ απο Μονιξ παρ Θινι
 Παπνουτε Μαρκος απο Καστρον Μενωνιο^ν
 Ταυρινον Ιακωβιο^ν απο Νων παρ^χ Κων
 Απολω Παπνουτε απο μεν Ηρπαγ^ν Παν
 Ου . ει[. . Σ]τεφανος απο Τεβατεκπα
 135 [Σ]ενο[υ]θι[ο]^ν [Διοσ]κορο^ν απο ορ Μαρ^θ
 Κυ]ριακο^ν απ[ο] Πενσα παρ Θιν
] [απο . . .]π κωμ . το ετο^ν
] απ[ο] Καστρ[ου] Μεμενωνιο^ν
] απο Αγι Κυριακου παγ^χ Θινιτ
 140] απο πολ Απολλων
] απο Ψιντκ^ν τα ετω

Col. II.]

[One (?) line.]

- 145] απο Φουηγω
] Παπνουτ απο αυτω
 Μ]ηνα απο Ταννα[

120. αυτω : more like αυταν . Perhaps this was written by confusion ; cf. l. 122.

121. Πθλ : *sic* ; probably the Φθλα of 1419, 1202, 1468. Πολλω is no doubt the Apollinopolite pagarchy.

122. αυτατ : *sic*, a confusion for τ αυ^τ.

126. Νε : perhaps Νερηβεως (ll. 95, 170) or Νερη^τ (l. 177).

127. μεν : often for μον(αστηρίου), but it should come before the name. The pagarchy of Mendes in the Delta seems out of the question.

131. Μενωνιου : l. Μεμνωνίου, *i.e.* Jême.

132. Ταυρινον : *sic*.

Κων : probably for Λύκων . Or perhaps Κυνών (Crum).

135. ορ Μαρ^θ : probably ὄρους Μάρθας, ὄρος being used, as with the Aphrodito monasteries, as *monastery* (in the desert) ; cf. general introduction. The monastery was in the pagarchy of Apollinopolis (l. 36).

141. τ(ης) <αυ>τ(ης) : in l. 174 Ψιντκ^ν is described as in the Panopolite pagarchy, but this would seem to refer to Ἀπόλλωνος. There may of course have been two places of the name.

144. Παπνουτ : or perhaps more like Παπνουε (Παπνουτε), τ being accidentally omitted.

- Π[.] Δανιηλ απο πολ[
 Πο . [. . Λε]οντιο^ν απο Πολλων
 Σενουθ Δανιηλ απο Θλαγραν πα[ρ
 Θεοδωρο^ν Πα[π]ο απο τ^ο_ν αυ^τ
 150 Πετρο^ν Αμραμ απο Τακτιμ^ο [
 Παησιον Γεωργιο^ν απο Πνη πα[ρ^χ
 Ψατη Θωμας απο Τση π^α [Πανος]
 S απα ιε χροο κατω Ταυρινου [
 Ιωαννο^ν Ιακωβ απο Τ . [
 155 Ζαχαρια Ιωαννο^ν
 απο γι Κολλου^θ τ ωτ
 Αβρρ σκ/ ερπρ . ^ω
 απο Περ παρ Διωσπο^λ
 Παπνουτε Βικτωρ

Fol. 2 b.]

- [One line.]
 161 απο] κ χρ^[ο]ρ^[ο] [S ανω]
 [Μη]να Χριστοφορο [
 [Χριστο]φορυ Μηνα [
 [Ιω]αννο^ν Παυλο^ν [απο .]σνεο . [.]ρ πα[ρ Πανος ?]
 165 Ενωχ ιατρο^ν απο Ουν τ αυ^τ
 [Θ]εοδωρο^ν Ηλιας απο Θηρ^α τ^η αυ^τ
 [Θε]οδοσιο^ν Μο^νσαιο^ν απο Μαιροκ^ν το ετω
 [Σε]νου^θ Φιλουγ^τ απο μο⁻ γ Σεν παγ^χ Πανχ
 [Σ]αμο^νηλ Φιλογ^τ απο Παροβ Κελωλ Ζαπο^ν
 170 [Κ]ωνσταν Θεοδωρο^ν απο Νερηβεως παρ^χ Λυκων
 [απο] ιε χροο S κατω
 [Σ]ενο^θ Πκομ απο Τρακαν παρ^χ Κοπτω
 [Πε]τρ^ο Γεωργιο^ν απο μον^α Αγι Σεν^ο παγα^χ Πανο^χ
 [Παυ]λο^ν Μακαρο^ν ποιμ^τ απο^χ Ψιντκ^ν κωμ το ετω

147. Πολλων: for Ἀπόλλωνος. So perhaps πολ[in l. 146.

152. Ψατη: apparently corrected from Ψαθη. For Τση cf. l. 44, note.

153. *Ι. καὶ ἀπὸ ιε χρόνων (καὶ) κάτω.* The reading is due to Mr. Crum.

156. This line is a continuation of l. 155.

157. Obscure. The second letter may be ν. Instead of ερπρ. ^ω it would be possible to read ερ⁻ βρ. ^ω.158. Διωσπο^λ: *Ι. Διοσπόλεως*, Thebes. But the reading is not certain, though quite possible.166. Θηρ^α: very likely the same as Αθηρα[in l. 178, which was in the Panopolite pagarchy. If so, all the places in ll. 164–167 were in that pagarchy. Hence the suggested restoration in l. 164.168. απο μο⁻ γ Σεν παγ^χ Πανχ: a correction. The original entry has been washed out. απο μο⁻ γ (= ἀπὸ μοναστηρίου Ἁγίου) is written above the line, and the rest over the original entry, of which the χ of Πανχ is perhaps part. In any case, Πανός must be intended.

169. Παροβ Κελωλ occurs several times in 1449. It is not clear what Ζαπου can mean. A pagarchy-name should come here.

171. χροο: *sic*; cf. l. 153.174. Μακαρου: *sic*. ποιμ^τ doubtful; apparently for ποιμένος. Perhaps ε of an original register was misread τ; cf. l. 195, note.απο^χ: χ would seem to be for χώριον. Perhaps, therefore, κώμ(ης) is written by mistake, unless it refers to Πανός, but it seems more likely that χ is an error; cf. l. 10 and note.

175	Πεκυσιο ^ν Ταυρινο ^ν	απο Μονναχ ^θ παρ ^χ Αν Σ Απολλ ^ω
	Ψατ Λεοντιο ^ν	απο Επευφος [τ α]υ ^τ
	Πετρο ^ν Θεοδωρο ^ν	απο Ν'ερη ^τ α[. . παρ] Δ[υ]κων
	Ουαρνιν ^ν Ιγνατιο ^ν	απο Αθηρα[. π]αρ ^χ Πανο
	Πκυλιο ^ν Ιωαννο ^ν	απο Ψ . [. .]πο το ετω
180	Ψοιο ^ν Μαρκο ^ν χ	απο Πενο παρ Παν ^ν
	Κολλο ^θ Ισακ	απο Εγα ^θ παρ ^χ Θιμι ^χ
	ο Ψοτε	[απ]ο Φ . τ ^θ [. .]χ

Fragm. 4.] = 1st folio of the book. *Verso* blank.

I.]

	[.] εν ονομ[α]τ[ι του Θεου του] [.]
	ελεη[μονος Σ. φιλανθρωπ]
185	[.] ουκ εστι θς ε[ι μη ο Θς μονος] [.]
	Μααμετ απ[οστολος Θυ]
	] عبد الله [
	αβ[δελλα Αλουλιδ] [.]
190	Αμι[ραλμουμιν]

II.]

	[.]ιον Πενο[
	[.] Φοιβαμμων απ[ο
	Πααμ Αθ[α]νσιο ^ν απο πολ [
	Ανδρεας Φιλοτ' απο Ταμ[
195	[Α]πα Κωρος Μακαρι ^χ απο [
	[Σε]υηρο ^ν Απολω απο Αββ ⁻ [
	] - απο Π[
	]ιον απο [

Some small fragments containing nothing of importance. [παγ^χ] Λοκ^ω/ [= Λύκων] occurs. The fragment containing this may just possibly come from above fragm. 3, f. 2, in which case more than one line is lost at the beginning of Col. II, and the height of the fragment is greater than that of the others.

177. Νερη^τ: cf. Νερήβεως in l. 170; but τ here is certain. If this register was copied from another (cf. note on l. 195) τ may have been misread for π, in which case the same place will no doubt be intended; but it would not do to assume this. Νερη^τ, like Νερήβης, was in the Lycopolite pagarchy.

178. Ουαρνιν: or Ουαινιν. Perhaps in that case the same name as the Ούενειν of 1461, 3.

180. Μαρκο^νχ: sic; this clerk seems to have a partiality for the letter χ.

185. Arabic; illegible.

188. The Arabic reads 'Abd-allāh. Hence the protocol had a different arrangement from the normal one, the Khalif's (or Governor's) name being given in Arabic as well as in Greek. 'Αβδελλα here is the epithet of the Khalif.

193. Αθανσιοον: sic, apparently.

195. Μακαρι^χ: sic. Possibly it may be inferred that this register was copied from some other and that the clerk has misread the monogram ον as χ.

[ει]^τ/ παγαρχ^χ Κυνων

15 εν⁻ Αγι^ου Ιωαννο^υ Νεκοομ [
 ει⁻/ νοτιν^ου σκελ^ου Ερμουπο^λ [
 εν^τ χ^ω Παπλοου [
 ει⁻/ παγαρχ^χ Ανται^ου Σ Απολλωνος [
]ηκεως [

Fragm. 2 *verso*.]

20 α]δ^ε/ αυ^τ
]η αντιφ^ω αυ^τ ού β
] Τζαμουλ Ισακ ού β
] ού γ

Fragm. 3 *verso*.]

ει^τ/ παγαρχ^χ Τψηλης [

σ—
 εν^τ κτημ⁻ Αγι⁻ Μαρι⁻ [
 εν^τ εποικ⁻/ Αββ^α Πα[υ]λ[ου]
 25 Ιωανν^ου Αροου π[οιμ^ε ?
 Απολλω Ανδρε[α]

Fragm. 3 *recto*.]

30]σι^ου αλοπ^λ αντιφ^ω αυ^τ ού α
 ? Φιλ]ο^θ δ/ Ζαχαρι^α γαμ^β Ενωχ ού .
 α]ντιφ^ω αυ⁻ ού β
] ποιμ^ε αντιφ^ω αυ⁻ ού α
] αντιφ^ω αυ⁻ ού α

12. παγαρχ^χ: *sic*.

14. The genitive perhaps implies that παγαρχίαν is to be supplied or is accidentally omitted.

15. χω(ριω) Παπλοου: *cf.* Goodsp. Pap. xv. 3, ἐποίκου (qu. ἐποικίου?) Παπλώου, referred to as in the Hermopolite nome, and Crum, *Catalogue*, No. 1076 (Crum).

19. αντιφ^ω: ἀντιφωνητής. This person, being given along with the rest, seems to be also a fugitive. Hence apparently

the surety fled at the same time as the person whose surety he was. The 'two persons' are the fugitive in l. 18 and the surety in this; *cf.* ll. 28, 29.

21. γ: corrected from ε.

27. αλοπ^λ: probably ἀλοπώλης.

28. οι(ομα): it is quite possible that no number was written, and ού, which is in fainter ink than the rest, has perhaps been washed out. *Cf.* l. 19, note.

Fragm. 4 *recto*.]

υποταγ^η γ[
 εν^τ χωρ^ρ Τελκε [
 εν^τ χωρ^ρ Ταχλουτ [
 35 εν^τ χωρ^ρ Βαστακκ[
 [ει-/ παγαρ^χ] A[ν]τινοῦ

Fragm. 4 *verso*.]

]
] . ον^β β
] . Παν[ν]χατος ον^γ γ
 40] ον^λ λ
]ος ον^γ γ

Fragm. 5 *recto*.]

[ει/]τ παγαρ^χ Τψηλης
 σ
 εν^τ πολει
 σ
 Ιωανν^{ου} Εριτσ[
 45 Μαρκος Γεωρ[γιου
 Διαννη Πεσ[
 [ει/]τ παγαρ^χ Ανται^{ου} S Απολλων[ος
]ε [

Fragm. 5 *verso*.]

] . αs ον^α α
 50 Π]εβω S Μην^α Πασιν^{ου} ον^β β
]ου^θ S αδελφ^ο αυ⁻ ον^β β
]
] S νι/νι/ αυ⁻ [

32. υποταγη: some part of υποταγή, but the sense is not clear without the context.

33. Τελκε: common in Shmoun texts; now Dalgah (Crum).

34. Ταχλουτ: ΤΑΧΡΩΤ, now probably Dashlūt (Crum).

35. Βαστακκ[: before Β are traces of a letter, perhaps α, but it appears to have been deleted. Possibly, however, the name is to be connected with the Αβαστεξ of Crum, *Catalogue*, p. 449 (Crum). It is to be noticed that that document (No. 1075) ver

likely comes from the same place as 1076, in which Παπλοου in the Hermopolite pagarchy (l. 15 above) occurs. From Τελκε in l. 33 it seems likely that the places here are in the same pagarchy.

40. ον(οματα) λ: evidently a total.

50. β: corrected from α.

53. νι/νι/: νίσι.

Fragm. 6 *recto*.]

[$\epsilon\iota^{\tau}/\pi\alpha\gamma\alpha\rho^{\chi}$] $\tau\circ$ [ϵ] $\tau\omega$
 55 $\epsilon\nu^{\tau}$ $\epsilon\pi\omicron\iota\kappa/$ $\Psi\iota\nu\tau\kappa^{\epsilon}/$ [
 $\epsilon\nu^{\tau}$ $\chi\omega\rho$ Ιβιωνος [
 [$\epsilon\iota^{\tau}/\pi$] $\alpha\gamma\alpha\rho^{\chi}$ $\Pi\alpha\nu\sigma$
 σ

Verso blank.

Fragm. 7 *recto*.]

$\nu\pi\omicron$ [$\tau\alpha\gamma^{\eta}$
 [$? \epsilon\iota^{\tau}/\pi\alpha\gamma\alpha\rho^{\chi}$ $\tau\circ$] $\epsilon\tau\omega$
 60 $\epsilon\nu^{\tau}$ $\kappa\omega\mu^{\eta}$ Κλ[ανδισος] ?
 $\epsilon\nu^{\tau}$ $\chi\omega\rho$ $\Psi\iota\nu\tau\kappa^{\epsilon}/$ [
 $\epsilon\nu^{\tau}$ $\epsilon\pi\omicron\iota\kappa/$ Μανρ^{ov} [
 $\epsilon\nu^{\tau}$ $\kappa\tau^{\eta}$ $\Theta\alpha\lambda\mu\epsilon$ [
 $\epsilon\nu^{\tau}$ $\epsilon\pi\omicron\iota\kappa/$ $\text{Ακ}^{\theta}/$ [
 65 $\epsilon[\nu]^{\tau}$ $\epsilon\pi^{\text{oi}}$ Ατσαρ^{ρ} [
 σ

Fragm. 7 *verso*.]

$\circ] \nu^{\tau} \alpha$
 $\circ\nu^{\tau} \beta$
 $\circ\nu^{\tau} \alpha$
 $\circ\nu^{\tau}$
 70 $\circ\nu^{\tau} \alpha$ $\circ\nu^{\tau} \beta$
 $\Phi\circ\iota\beta^{\alpha} \circ\nu^{\tau} \gamma$

Fragm. 8 *verso*.]

$\epsilon\iota/[\tau \pi\alpha\gamma\alpha\rho^{\chi}$
 $[\dots] \cdot$ [
 $\epsilon[\nu]^{\tau}$ $\epsilon\pi\omicron\iota\kappa/$ [
 75 $\epsilon\nu^{\tau}$ $\text{Τερνθ}/[\epsilon?$

Fragm. 8 *recto* and Fragg. 9 of no value.

54. This line is of some importance, and is to be compared with l. 59. The latter is probably a heading, since it is followed by $\epsilon\nu \tau(\eta) \kappa\omega\mu\eta$, which seems to require a pagarchy name before it; consequently it is very likely that that line and the present one contain the same reading; and compare the place-name $\Psi\iota\nu\tau\kappa^{\epsilon}/$ under both. $\tau\circ \epsilon\tau\omega$ is fairly common in these papyri for $\tau\eta\varsigma \alpha\upsilon\tau\eta\varsigma$ (or $\tau\omicron\upsilon \alpha\upsilon\tau\omicron\upsilon$) and is a quite possible reading here, though there is not much room for two letters between the two τ 's. The difficulty of the reading is that, if the places are in the same pagarchy as those which preceded, there seems no reason for putting in a new heading, unless perhaps a heading like $\Pi\omicron\iota\mu\eta\eta$

in l. 11 has preceded; or perhaps because it is the top of a page. If $\tau\circ \epsilon\tau\omega$ is not read we have possibly a pagarchy name which is not a nome name; here one may read $]\psi. \tau\omega$, $]\tau. \tau\omega$, $]\psi. \psi\omega$, or $]\tau. \psi\omega$, but if the heading in l. 59 is the same as that here the possibilities are narrowed to $]\psi\epsilon\tau\omega$ or $]\tau\epsilon\tau\omega$.

55. $\Psi\iota\nu\tau\kappa^{\epsilon}/$: cf. the $\Psi\iota\nu\tau\kappa^{\epsilon}$, $\Psi\iota\nu\tau\kappa\alpha$ of 1460.

63. $\Theta\alpha\lambda\mu\epsilon$: cf. just possibly $\Theta\alpha\lambda\mu\omicron\sigma\omicron\upsilon$, RKT. CCLV (Crum).

64. $\text{Ακ}^{\theta}/$: possibly Ἀκανθῶνος , or some other derivative from $\acute{\alpha}\kappa\alpha\nu\theta\alpha$. It is not likely to be the place of this name in Amélineau, *Géogr.* p. 17.

D. PROTOCOLS.

PAPYRUS 1462.

UNDER this number are collected various fragments of protocols in the Aphrodito collection, both from the Department of MSS. and from the Oriental Department. These and the protocols already given above furnish a considerable amount of material for the study of this obscure division of papyrology. For a discussion of protocols generally reference may be made to Prof. v. Karabacek's treatment of the subject in *PERF.* p. 17 ff. and particularly to his *Die arabischen Papyrusprotokolle in Sitzungsberichte der Kais. Akademie der Wissenschaften in Wien*, 161. 1. Karabacek's theory of Latin dates and religious formulae in protocols of the Arab period, first advanced by him in the *Vienna Oriental Journal*, xx. p. 139 ff., and defended at some length in the monograph just referred to, has already been discussed by Prof. Becker in *ZA.* XXII. p. 166 ff. and the present editor in *Archiv*, V. p. 143 ff., and it is sufficient to refer to those articles; but a brief summary of the evidence of these and other protocols as to the formulae employed and the arrangement adopted in the more legible portions may be useful.

It will be seen that the arrangement of protocols differs somewhat; but by far the commonest type at the period covered by these papyri, neglecting the difficult 'perpendicular writing' and disregarding abbreviations, was as follows:—

ἐν ὀνόματι τοῦ Θεοῦ τοῦ
 ἐλεήμονος καὶ φιλανθρώπου.
 بسم الله الرحمن الرحيم
 οὐκ ἔστι Θεὸς εἰ μὴ (ὁ) Θεὸς μόνος.
 Маамет ἀπόστολος (τοῦ) Θεοῦ.
 لا اله الا الله وحده محمد رسول الله
 Name of the Khalif or Governor, or both, in *Greek*.

The Khalifs during the period covered by this collection were 'Abd-al-Malik (A. D. 685-705), Al-Walid (A. D. 705-715), Suleimān (A. D. 715-717), 'Umar II (A. D. 717-720), Yazid II (A. D. 720-724), and the Governors were 'Abd-al-'Azīz b. Marwān (A. D. 685-705), 'Abd-allāh b. 'Abd-al-Malik (A. D. 705-709), Qurrah b. Sharik (A. D. 709-714), 'Abd-al-Malik b. Rifā'a (A. D. 714-717), Ayyūb b. Shurahbīl (A. D. 717-720), Bishr b. Ṣafwān (A. D. 720-721). During the whole of the reign of 'Abd-al-Malik the Governor was his brother 'Abd-al-'Azīz, whose protocols, so far as the evidence at present available is concerned, show an invariable style. He gives his own name and title only, without that of the Khalif; thus, Ἀβδελαζιζ υἱὸς | Μαρουαν, σύμβουλος. His protocols too seem all of them to follow the scheme given above as regards the Greek and Arabic sentences. Under Al-Walid a much greater diversity of styles prevailed. The commonest style is the above scheme as to the Greek and Arabic sentences, followed by the name of the Khalif only; thus, ἀβδελλα (as a title, = the servant of God) Ἀλουλιδ | Ἀμιραλ-

μουμιν. Sometimes 'Αλουλιτ appears instead of 'Αλουλιδ; in *Ar. Pal.* plate 100, 3, according to the present editor's copy, the name is written Αλογαλιδ, but Becker (*ZA.* XXII. p. 178) gives it as Αλουλιτ. Sometimes 'Αμιραλμουμιν is divided between the two lines. Deviations from this type are, however, common. 'Abd-allāh not infrequently gives his own name as well as that of the Khalif; *e.g.* **1462** (*m*), **1496**, **1462** (*p*); in **1462** (*y*) he gives his own name alone in Greek, and apparently that of the Khalif alone in Arabic. In *PERF.* pl. IV (see below), according to Becker's reading (*ZA.* XXII. p. 174 ff.), the name of the Khalif only is given in Greek, in the form mentioned above, while in Arabic are given the names of both Khalif and Governor. Sometimes again (*e.g.* **1433**, f. 1 b) the names of both are given in both Arabic and Greek. Occasionally too dates (by the Hegira) are given in Arabic; *e.g.* **1433**, 13, **1462** (*p*). The arrangement of the Kuranic formulae is also varied at times, the Arabic sentences preceding the Greek; *e.g.* *PERF.* pl. IV, *Ar. Pal.* pl. 100, 3, *PSR.* pl. XII, **1462** (*i*). In *Ar. Pal.* pl. 100, 1 the Greek version of the Bismi'llāh comes, as usual, first, being followed by the Arabic version, but both the Greek and the Arabic versions of the declaration of unity and Mahomet's apostleship are omitted, and there follows immediately on the Arabic Bismi'llāh the name of the Khalif, first in Arabic and then in Greek.

There are, however, more striking variations from the usual style than any of these. The best, because the only complete, example is **1433**, f. 1 b, in which not only is the first line Arabic, instead of Greek, but several additional Mahommedan formulae are introduced, in both Arabic and Greek. A similar, but unfortunately fragmentary, protocol is **1462** (*i*), which, however, differs in wording from **1433**, f. 1 b. The protocol of **1418** is again very different, but at present is unfortunately quite obscure.

During the latter part of Al-Walid's reign the Governor was Ḳurrah. Only two protocols are at present known which certainly bear his name. In one, *Ar. Pal.* pl. 100, 2, the reading is probably:—

[ἀβδελλα 'Αλουλιδ, 'Αμιραλ]μουμιν.
[Κορρα υἱὸς Σζερ]ιχ σύμβουλος.

In the other, *PSR.* Inv. 194, Becker reads:—

ἀβ[δ]ελλ(α) [Ἀ]λουλιτ.
ἐπὶ Κορ(ρα) συμβούλου.

To these may be added, as probably Ḳurrah's, though his name is lost, **1462** (*f*). There is a fourth protocol said to bear Ḳurrah's name, that namely published by Karabacek in *Ar. Papyrusprotokolle*, p. 98, and numbered Arab. Pap. Nr. 4006 (F. Nr. 82) in the Rainer Collection. It is to be noticed, however, that in Karabacek's edition the name KOPA is not preceded by any of the 'perpendicular writing'; and since it is thus printed in capitals, whereas the preceding Greek sentences are given in ordinary type, it seems not unlikely that it is itself 'perpendicular writing.' If so, the reading must be regarded with considerable suspicion, though in the absence of a facsimile it is impossible to speak dogmatically. All Ḳurrah's protocols, except the doubtful Rainer papyrus, are peculiar in arrangement. *PSR.* Inv. 194 and **1462** (*f*) agree in omitting the second Greek formula (declaration of unity, etc.), and in *Ar. Pal.* 100, 2 two lines of Arabic, one containing the declaration of unity, etc., the other giving the Khalif's name, precede the Greek lines which contain the names of the Khalif and Governor.

Lastly may be mentioned, among protocols of Al-Walīd's reign, two of a different type from any of the preceding. Those referred to are **1499**, which was also published by Becker, *ZA.* XXII. p. 174, and that of which a facsimile is given in L. Caetani, *Annali dell' Islam* II. 1. p. 696 (now Rylands Copt. Pap. 115). Neither of these has any Governor's or Khalif's name. The Greek sentences in both are ἐν ὀνόματι τοῦ Θεοῦ τοῦ ἐλεήμ(ο)νος and οὐκ ἔστιν θεὸς εἰ μὴ ὁ Θεὸς μόνος (in *Ann. dell' Islam* the readings are doubtful). In Arabic, **1499** contains only the Bismi'llāh; the other, according to Karabacek's reading, doubtfully adopted by Becker, has both that and the declaration of unity and Mahomet's apostleship (wrongly written) in a single line. Since neither protocol contains a name, their date is not certain; but **1499** is attached to a document dated in the 7th indiction, *i.e.* presumably A.D. 708–709, and the protocol will therefore, in all probability, belong to the reign of Al-Walīd. In the absence of other evidence the similar protocol in *Ann. dell' Islam* may be assigned to the same reign.

Al-Walīd was succeeded by Suleimān in A.D. 715, and Ǧurrah by 'Abd-al-Malik b. Rifā'a in A.D. 714. The present volume includes three protocols which seem to contain the name of this Governor, **1419**, f. 1 b, **1434**, f. 1 b, **1435**, f. 1 b. The first mentioned, which is practically certain, seems to read simply 'A[β]δελμα[λεκ συμβο]ύλου; the earlier part of the protocol is lost (but see below). The other two are both exceptionally difficult to decipher, and in neither is the name of 'Abd-al-Malik certain, except in so far as no other name seems to suit either the characters or the date of the document. The preceding formulae in both protocols seem to follow the usual scheme, but the protocols differ in their method of giving the Governor's name. In **1434**, 7, 8 the name 'Αβδελμελεκ is separated from σύμβουλος (*sic*) by an illegible word, perhaps an epithet; in **1435**, 4*, 5* the reading is very doubtful, but would seem most naturally to be 'Αβδελμελεκ | σύμβουλος; see notes. This last protocol has apparently, at the end, in Arabic, the year of the Hegira.

There is one other protocol which may just possibly bear the name of 'Abd-al-Malik, namely PERF. pl. IV. Here the first of the last two Greek lines can be read 'Αβδελμελεκ much more easily than anything else, and so it was apparently read by Karabacek, since in PERF. p. 19 he places this protocol under the reign of the Khalif 'Abd-al-Malik. During that reign, however, the Governor was 'Abd-al-'Azīz, whose known protocols, without exception, bear his own name but not the Khalif's; so that if the name here is really 'Αβδελμελεκ the protocol must be assigned to the Governor 'Abd-al-Malik. According to Becker, however (*ZA.* XXII. 175), the preceding Arabic line seems to contain the names of Al-Walīd as Khalif and 'Abd-allāh as Governor; and he therefore reads ἀβδελλα 'Αλουλιτ (?) | [ἀμιραλμουμιν].¹ The reading is perhaps just possible, but, as already said, 'Αβδελμελεκ is easier, nor is the reading of the Arabic certain; moreover, though the last line is too indistinct in the photograph to justify any positive reading, the traces at the beginning seem more like συμ than αμ. One fact, which perhaps gives some support to 'Αβδελμελεκ, may be mentioned. As pointed out in *Archiv*, V. p. 153, there seems to be a cartouche among the 'perpendicular writing,' which contains characters perhaps to be read ἰ(νδικτιόνος) ιε. If this is right, ἀβδελλα 'Αλουλιτ is impossible, since the 15th indiction was A.D. 716–717, after the death of Al-Walīd; but perhaps ι/ ε might be read equally well, *viz.*

¹ The last line is preserved but is very faint in the photograph.

A. D. 706-707. For the present, therefore, in view of the Arabic evidence, it seems best to regard the protocol as containing merely the name of Al-Walid.

The protocols bearing 'Abd-al-Malik's name were probably written during the reign of Suleimān, and in one the name of Suleimān probably occurred. That referred to is **1419**, f. 1 b, which, as published in this volume, is only a scrap from the bottom of the protocol. Another fragment, however, subsequently discovered (see Addenda, to p. 178), seems to contain the beginning of the protocol, perhaps with the name of the Khalif, and certainly indicating a widely different arrangement of the protocol from any hitherto known.

The latest protocol in the volume is that of **1413**. Only a scrap of this remains; it is from the bottom of the protocol, and contains the name of the Khalif 'Umar II in Arabic.

The concluding lines of the protocol of **1542**, which seems to bear the name of 'Abd-allāh as Governor, is of exceptional difficulty; see the transcript.

It will be seen from the preceding remarks that the forms of protocols vary considerably, but chiefly within certain well-marked limits, variations like those of **1433**, f. 1 b, **1462** (i), and **1418** being exceptional. The protocols of 'Abd-al-'Azīz were, however, uniform. In the variations it seems impossible to trace any regular progression. Becker, for example, suggested in PSR. p. 29 that the differences of order in the Greek and Arabic sentences might represent a gradual progress from the one language to the other, Greek, Greek-Arabic, Arabic-Greek, Arabic; but this does not seem to be borne out by subsequent evidence. The whole development seems irregular.¹ Thus Karabacek (*Ar. Papyrusprotokolle*, p. 58) gives a purely Arabic protocol of A. D. 742-753; but B. M. Or. 1060, dated A. D. 749, has a bilingual protocol of the old type. It was suggested in *Archiv*, V. p. 150, note 3, that this may bear the name of the finance minister 'Isā (αβδella ηζη αμ[ιρα?]). Becker has pointed out in a letter that the epithet αβδella would not be applied to a subordinate official, but only to the Khalif. This makes 'Isā impossible, and Becker suggests ηζηδ αμ[ιραλμουμιν, i. e. Yazīd II, which is perhaps possible if we read ηζηδ <α>μ[, assuming α to have been omitted; but since Yazīd's date was A. D. 720-724, the interval between the writing of the protocol and the drawing up of the document seems impossibly long. Again, there is at Berlin a protocol of the Byzantine type, consisting entirely of 'perpendicular writing,' which is attached to a document (from Jême) clearly dateable to the second half of the eighth century A. D. (see *Aeg. Z.* XXIX. p. 16). The survival of this presumably Byzantine form so late seems inexplicable, and it is perhaps possible that the protocol does not belong to the document to which it is attached (cf. Steindorff's remarks, *l. c.*).

As remarked above, the 'perpendicular writing' of protocols has already been discussed elsewhere. It is, however, worth while to emphasize the fact that cartouches enclosing indiction-dates occur not infrequently in the 'perpendicular writing.' There are several instances in the present catalogue. A list of such cases will be found in *Archiv*, V. p. 152 f., to which should now be added PSR. Inv. 194 (ZA. XXII. p. 174). In ZA. XXII. p. 179 Becker calls attention to the fact that the supposed Φ beginning the first line of 'perpendicular writing' is only clear when the Greek sentences precede the Arabic. The remark holds good also of the B. M. papyri not seen by Becker; but it may be doubted whether the fact possesses any significance.

¹ It may, however, be remarked that there seems on the whole to be a fairly steady progress in illegibility as regards the Greek and perhaps also the Arabic formulae. These, in

protocols of 'Abd-al-'Azīz, are comparatively easy to make out, but in many of the later protocols they become excessively difficult.

In conclusion, it may be pointed out that protocols were invariably attached to papyrus rolls the reverse way to the other κολλήματα composing the roll; *i.e.* the protocol was written on the *verso* of the papyrus and the κολλήματα containing it faced the same way as the *recto* of the other κολλήματα. When a roll of papyrus was utilized to make a codex, the first quire was so arranged that the protocol came on the inside of the first folio (f. 1 b)¹. On this subject see *Early Codices from Egypt* (*The Library*, New Series, X. pp. 303-313), p. 311 f.

In the present collection of protocols, all those in the MSS. Department are from Inv. No. 1451; but to these have been added a number of fragments in the Oriental Department. Since the protocols were arranged and after a great part of the Greek portion of this catalogue had been finally printed off, Mr. Crum succeeded in identifying some of these protocols as belonging to Coptic documents. Such protocols will be found in the Coptic portion of the catalogue, with references from here. As the Coptic documents have now received their catalogue numbers the references are to these, not, as previously, to the inventory numbers. In these transcripts the Greek formulae are fully supplied where the protocols are fragmentary, but it has not seemed worth while to supply the missing portions of the Arabic formulae except in one or two cases.

- (a) [. . . .] [εν ονοματι του] Θεου του . . . B
 [ελεημονος & φιλ]ανθρωπ
 [بسم الله الرحمن الرحيم]
 [. . . .] [ουκ εστιν θς ει μη ο] θς μονος
 5 [Μαα]μετ αποστο]λος Θεου
 [لا اله الا الله وحمد رسول الله]
]. . . .

Reverse side.]

+ την ομολογίαν τ^ω εξ' προσωπ^ω λ [

(b) Published among the Coptic texts. See 1565.

- (c) [. . . .] [εν ονο]ματι του Θ^υ του ελεη
 [μο]νος & φιλανθρωπον
 [بسم الله]
 [. . . .] [ουκ εσ]τιν θς ει μη μονος
 5 [Μαα]μετ αποστολος

Reverse side.]

+ ομο]λο[γ]ε[ι]α γε[ν]α]με παρ⁻ Σενοουθιο^υ

¹ This rule, however, was not invariable; see Addenda, to p. 178.

(a) Just possibly this goes with 1551, but *cf.* note on l. 8.
 7. This line of 'perpendicular writing' is very indistinct. The character read as ε is imperfect but probable.

8. τ^ω εξ': probably τ^ων ἐξῆς. It may, however, be ἐξ, in which case the protocol may belong to 1551 (*q.v.*), which concerns 6 πρόσωπα.

προσωπ(ων): Crum.

(c) 1, 2. The last letter does not look like B, but may be the letter badly written. So too in the 'perpendicular writing' opposite ll. 4 and 5.

6, 7. The first (of which only very slight traces remain) is Arabic. What remains of l. 7 is probably, but not certainly, 'perpendicular writing' only.

(d) Published among the Coptic texts. See 1540.

(e) αβδελλα Αλο[υλιδ] [.....]
 Αμιραλμουμ[νιν]

(f) [.....] [εν ονοματι του Θεου του .. B
 [ελεημονος S φιλ]ανθρωπ
].....
] و الله لا اله الا الله
 5 [.....] [αβδελλα Αλουλι]τ
 [.....] [επι Κορρα συμβο]υλου (ζ) Ε

Reverse side.]

+ ομολογια^a γεναμ^e π[αρ]/ [

(g) [.....] [εν ονοματι του Θεου του] [.....]
 [.....] [ε]λεημ[ονος S φιλανθρωπ]
 [.....] [.....]
 5 [.....] ουκ ε[στιν θς ει μη ο θς μονος] [.....]
 Μαμ[ετ αποστολος θυ]

(h) [.....]
 [Μααμετ απ]οστολος θ[υ]
] و احد
 5 [.....] [Αβδελαζ]ιζ υιος [.....]
 [Μαρουαν συμβουλος]

(i) [.....] [بسم الله الرحمن الرحيم]
 εν ονομα[τι του Θεου του ελεημονος και φιλανθρωπου]
 ουκ εστιν θς [ει μη ο θς μονος]

(e) Most of the dotted letters are very doubtful.

(f) 3. Arabic, probably the Bismi'llāh.

5, 6. The reading given seems fairly safe, as τ is a probable reading and should be part of Αλουλιτ. The following line is supplied from PSR. Inv. 194 (ZA. XXII. p. 173). Both the date and the general arrangement of the document suit Qurrah. If the ζ in the cartouche is right, as seems fairly certain, the date will be A.D. 708–709. It is to be noted that the second pair of Greek formulae seems to be omitted in this protocol, and the two Arabic formulae given in successive lines; cf. PSR. Inv. 194.

(i) This protocol differs strikingly from the usual type. The placing of the Arabic Bismi'llāh before the Greek is not uncommon; but instead of the Greek Bismi'llāh occupying two lines and being separated by an Arabic formula from the Greek declaration of unity, it is written in a single line and is immediately followed by the declaration of unity in Greek. After this, unusual formulae, to be compared with those in the protocol of 1433, occur. The two Arabic lines, though incomplete, probably read:—‘There is no god but God, He alone. He hath no associate. | He begets not, neither was He begotten, and He hath none that is like unto Him.’ Of the two Greek lines which follow, the reading of the second is almost certain, and

it is therefore fairly clear that the line is part of the common formula, ‘Mahomet is the prophet of God; He hath sent him with guidance and true religion.’ The formula occurs in Arabic protocols (cf. Karabacek, *Ar. Papyrusprotokolle*, p. 43), and probably in 1433, 7, though in a different form (see note there). The first Greek line is much more difficult. The beginning, ουκ εγεν, is comparatively clear, but the following letters are somewhat obscure. That after ν is certainly ε, but εγενεσε (= ἐγέννησε, cf. 1433, 6) is quite impossible. The characters following ν are indeed most easily to be read επαμοδ, which makes nonsense; and on the whole ἐγένετο ὁμο(οι)ος seems the best reading, the two upstrokes of the apparent π being taken as respectively the stroke of τ (which is made similarly in εστιν, l. 3, and απεστιλεν, l. 7) and the left side of ο. The second ο is then badly made, like α, and ὁμοιος is abbreviated, as the stroke over s seems to indicate. The restoration in l. 7 is partly conjectural translation of the Arabic and partly taken from 1433, 7. At the end of l. 3 the words ‘He hath no associate’ may have come, in Greek. The perpendicular writing before ll. 2 and 3 certainly does not seem to begin with the usual Φ, though it is not quite impossible to take the first character as a badly written cursive Φ. The last line, which is illegible, seems to be Arabic.

5 [لا اله الا الله و] احد لا ش[ريك له]
 لم يلد ولم يولد ولم يكن له كفواً احد
 ονκ εγενετο ομο̄ς [Μααμετ αποστολος Θυ ος?]
 απεστειλεν αυτ° με[τ αγωγης και ορθης πιστεως?]

Reverse side.]

10] χαρ τ^{ον} ν^ο ρλγ γ δαπαν τ^{ον} παν^[ε]
 [συμ]β^{ον} S ν^ο δ καταλλαγ τ^[ου] αυ⁻ χρ^ν γι/ ν^ο ρλζ γ

(k) [.] [εν ονοματι] του Θεου του B
 [ελεημονο]ς S φιλανθρω^π
] بسم الله
 5 [.] [ουκ εστι θς ει μ]η ο Θς μονος B
 [Μααμετ α]ποστολος Θεου
 [α] [لا اله الا الله و] احد

(l) Φ εν ο[νο]μα[τι του Θεου του] [.]
 ελεημον[ος S φιλανθρω^π]
 الرحمن الرحيم [.]
 5 (η) ουκ εστιν θ[ς] ει μη ο Θς μονος [.]
 Μααμετ απ[ο]στολος Θυ
 محمد رسول الله [.]
] αβδελλα Αλου[λιδ] [.]
 Α[μ]ιραλμουμνιν

Reverse side.]

10] Απολλω Ψοι^{ον} S Θεοδοσι^{ον} Σενου^ο S Ιεζεκιας Τ[
 χαρ τ^{ον} αν^{ον} ενεχ^ο εν^τ κατω χωρ⁻ ητ^{οι} παγαρχ Αλεξαν^δ
 S Σαεως ψυ^χ ιγ γρ⁻ μ Π^ν ε ι^δ/ εβδομ⁺

(m)
 ουκ εστιν θς ει μη] ο Θς Μααμετ α
] ποστολος Θυ

9. Perhaps *ὁμολογία* precedes *χάρ(ιν)* immediately. For *τοῦ* *τῶν*.

10. *καταλλαγ(ης)*: cf. the introduction to 1457.

(k) 1, 2. B: IZ is also possible, both here and opposite ll. 4, 5; cf. *Archiv*, V, 148.

2. Or perhaps]s *φιλανθρωπ*.

6. The tops of many of the Arabic letters are visible.

(l) 1, 2. Φ: this is imperfectly preserved but very probable.

10, 11. *χάριν τῶν ἀνθρώπων ἐνεχθέντων ἐν τῇ κάτω χώρᾳ, ἥτοι παγαρχίας Ἀλεξανδρείας καὶ Σάεως, ψυχαὶ ἰγ γραφείσα* (sc. *ὁμολογία*) *μηνὸς Παῦνι εἰς ἰνδικτιόνος ἐβδόμης*. *ψυχαί* is used in the same sense

as the more usual *ὀνόματα*, i.e. 'persons.' The protocol shows the date to be A.D. 708 or 709; as *ἀρχῇ* or *τέλει* is not inserted, it is not certain which. *ἥτοι* does not of course imply that the pagarchies of Alexandria and Sais were synonymous with *ἡ κάτω χώρα*; it merely specifies the particular portion of *ἡ κάτω χώρα* to which the men had been taken.

(m) 1. After *Μααμετ* is the beginning of some 'perpendicular writing,' but before it seems to be a Greek letter, which looks like *α*. If so, this must be the beginning of *ἀπόστολος*; hence the reading in the text. The division is curious and without a parallel in protocols.

[محمد ابن عبد الله]
] Αβδελλε υι [Αβδελμελεχ συμβουλος

Reverse side.]

5 απο^χ Πουχ^α χαρ^ο κρρι^θ α[ρ^τ

(π)

[.] [ουκ εστιν θς ει μη ο θς] μονος [.]
[Μααμετ αποστο]λος Θεου

[αβδελλα] Αλουλιδ Ε

5 [Αμιραλμου]μνιν

]

Reverse side.]

+ ομολογια ε. ω εγγυητ⁻

The following protocols are preserved in the Oriental Department. There are many fragments containing portions of the usual formulae. The following contain the names of the Khalif or Governor:—

(ο) See 1496.

(ρ) Or. 6220 (3) δ.

] αβδελλα Αλ[ουλιδ Αμιραλμουμνιν]
Αβδελλα υι Αβδ[ε]λμ[ε]λεχ συμβουλος
عبد الله بن عبد الملك
ذ[س]ع وثمانين

(q) Or. 6228 (1).

[.] [εν ονοματ]ι του Θεου του ελε[η] [.]
[μονος S] φιλανθρωπο[υ]

[.] [ουκ εστιν] θς ει μη ο θς μονος [.]
[Μααμετ α]ποστολος Θεο[υ]

5

[عبد الله الوليد] [امير المؤمنين]

3. The Arabic is the usual formula concerning the apostleship of Mahomet, but with the addition of his patronymic. This seems to be unique.

4. For the restoration cf. (ρ), (γ). In 1496 σύμβ(ουλος) precedes νίος.

5. απο^χ: ἀπὸ χωρίου.

κρρι^θ: for the plural, κριθῶν; cf. 1434, 128, where ἀρτ(ίβαι) is omitted, and it may be so here, since α is doubtful.

(π) 2. Very doubtful. Perhaps]ς των Θεων.

3. This line is Arabic.

4, 5. At the beginning of the 'perpendicular writing' is perhaps a cartouche enclosing a figure, just possibly a ζ.

6. This may be either Greek or Arabic.

7. Though several of the letters are imperfect ὁμολογ{ε}ία is fairly clear. The word in the middle is very puzzling. The second letter looks most like ψ. Perhaps it is not impossible that it may be a (very badly made) τ. In that case, ζ. probably αἰτοῦ; cf. 1460, 10, etc. For ἐγγυητ(ική), ἐγγύημα might be read, and suits the traces rather better, but ἐγγυητική is usual.

(ρ) 3, 4. The Arabic reads: 'Abd-allāh b. 'Abd-al-Malik. |] eighty-nine,' i. e. A. D. 707-708. In Or. 6228 (7), a fragment probably from the foot of a protocol, occur the words ثمان وثمانين, 'eighty-eight.' It is not, however, a very common practice to give the date in Arabic.

(q) 3. Arabic.

6. 'The servant of God, Al-Walid, [Amīr al-Mū'minīn].'

[.] [αβδελλα Αλου]λιδ Αμιρ . . . [
[αλμου]μνιν

(r) Or. 6228 (4).

[.] [ε]ν ονοματι του Θεου του . . B
[ε]λεημωνος φιλανθρωπ
بسم الله الرحمن الرحيم
ουκ εστιν θς ει μη ο θς μονος . . B
] . . [Μααμ]ετ αποστολος Θεου
لا اله الا الله وحده محمد رسول الله
[.] [αβδελλα Αλ]ουλιτ . (8) Ε
[Αμιραλμου]μνιν

(s) Or. 6228 (6).

Ⓣ Μαμετ α[ποστολος Θεου] [.]
ω αβδελ Αλου[λιδ] [.]
Αμλμου[μνιν]

(t) Or. 6228 (10).

[.] [εν ονοματι το]υ Θυ του
[ελεημονος S] φιλανθρωπ
] بسم الله
[.] [ουκ εστιν θς ει μη ο Θ]ς μονος
[Μααμετ αποστο]λος Θυ
[.] [αβδελλα Αλ]ουλιτ Ε
[Αμιραλμου]μνιν

(u) Or. 6230 (53).

بسم الله الرحمن الرحيم
αβδ[ελλα Αλουλιδ]
B. Αμ[ιραλμου]μνιν [.]

Reverse side.]

] - χαρ τω νο ιη ευρηθ παρ^a Μαρι^a
γν τ^{ov} μακ⁻/ Μαρκ^{ov} γρ^a μ Φαμ^θ κη
ι^δ/ η

(r) 1, 2. The characters at the end here are identical with those in ll. 4, 5.

2. S is omitted.

7, 8. The δ enclosed in the cartouche is a probable reading, i. e. the 4th indiction, A. D. 705-706.

(s) 2. Arabic.

3, 4. There is a horizontal line over the whole of the 'perpendicular writing,' and what is read as ω may also be π. Then come three upstrokes, and then the character read as ο. Π might be the numeral (80), but the following characters do not seem as if they could be reconciled with any numeral which

would make a possible year of the Hegira.

4. Αμλμουμνιν: sic, probably.

(t) 1, 2. Neither here nor opposite ll. 4, 5 is the character at the end of the 'perpendicular writing' like B or Z. It is more like O, and might perhaps be a B very badly formed. The 'perpendicular writing' here begins with what might be Α, and that opposite ll. 7, 8 with what might be ω.

6. Arabic.

(u) 1. This is an unusual position for the Bismi'llāh.

2, 3. B is not uncommon in this position.

5. μακ⁻/: μακαρίον, 'late.' The date is A. D. 710.

(w) Or. 6230 (49).

[. . . .] αβδελλα Αλουλιδ[ιδ] [. . . .]
Αμιραλμουμνι[ν]

(x) Or. 6230 (54).

Μα]αμετ απο[στολος Θεου
] αβδελ Αλουλιδ Αμιρ .. (ξ) €
αλμωμουνιν

(y) Or. 6230 (50).

..... [
]... Αβδελλα υιου Αβδελ[μελεχ] [. . . .]
[συμβουλος]

(z) Or. 6230 (51).

[. . . .] [Αβδελαζιζ] υιος €
[Μαρου]αν συμβουλος

(aa) Or. 6230 (48).

..... αβδ[ελλα Αλουλιδ] [. . . .]
Αμι[ραλμουμνιν]

(bb) Or. 6230 (52).

]... αβδελ[λα Αλουλιδ Αμιρ] [. . . .]
αλμωμ[νιν]

(x) 2. Arabic.

3, 4. The characters in the cartouche are apparently to be taken as ε (νδικτιόνος). Before the cartouche are two upstrokes; the character after it might also be θ.

4. *sic*, apparently.

(y) 1. ' [The servant of God, Al-Walīd], *Amīr al-Mū'minīn*.

(z) 1. υιος : or perhaps] υος (*sic*).

2. συμβουλος : or perhaps συμβολος or συμβυλος.

(bb) 2. Or perhaps αλμωμ[νιν]; *cf.* (x).

DESCRIPTIONS.

Pap. **1463**. Inv. No. 1400. Small fragments of a letter from Ḳurrah b. [Sharīk] to [Basilius]. On one fragment are remains of Greek and Arabic minutes at the top of the roll. The Greek reads]μακχ[. Part of the minute on the *verso* is preserved and reads β]ερ(ε)δ(αρίου) περ(ι) ἐκπέμψ[εως. The words Ἀμ]ιρ[α]λ[μο]νμιν and χρυσίου ἀ[νύων occur.

Pap. **1464**. Inv. No. 1401. A collection of miscellaneous unidentified fragments of letters from the Governor to the pagarch. The name of Ḳurrah occurs on five and that of Basilius on six. The following are the most noteworthy phrases:—]γιστάσαι τὸν τύπον ὃν ἐξεθέμε[θα [cf. **1344**, 4]; (πε)ρ(ι) προτ(ε)λλ(είας) [the minute at the head of a letter; the minute on the *verso* ends with νί(οῦ) Σωραεικ]; καταψηλάφησον μετὰ πάσης ἀκριβείας[ς περὶ τοῦ τοιούτου] | λοιπαδαρίου; χάριν τῆς ὑποθ(έσ)εως τῶν φυγάδω[ν; δ(ιὰ) Μωγαειρ βερ[(ε)δ(αρίου)]. The following fragment is given in full:—(1) [Ἐν ὀνόματι τοῦ Θεοῦ Κορρα υἱὸς Σζεριχ σύμβουλος Βασιλείω] (2) διοικητῇ κώμης Ἀφροδιτ(ώ). διασταλμῶν [L. διασταλμὸν] ναυτῶν [καὶ] (3) τεχνιτῶν ἐποιήσαμεν μετὰ δαπάνης μηνῶν [. . .] (4) λόγῳ καράβων καστελλάτων [cf. **1434**, 35, note] καὶ διήρων καὶ δρ[ομονα(ρίων)] (5) κούρσου ἰνδικτινός [L. ἰνδικτιόνος] ἐνάτης ἔτι μὴν καὶ δαπάνης μάχων ἐπικουρεύνοντ[ων] [= 'serving'] κελεύσει Θεοῦ ἐν αὐτοῖς. [Verso. (6) Κορρα υἱ(ὸς) Σζ]εριχ σύμβουλος Βασιλείω διο[ι]κ(η)τ(ῇ) κώμης(ς) Ἀφ[ροδιτ]ώ. (7)] εἰ(ν)δ(ικτιόνος) η. ἡνύχ(θη) δ(ι') Ἀβου Βλελ [a very doubtful reading; if correct, =? Bilāl, Crum] Σαρακη(νοῦ) (πε)ρ(ι) ν(αυτῶν) [more like ἀγγ(αρευτῶν)] [καὶ] τ(ε)χ(νιτῶν) κού(ρσου) ἰνδ(ικτιόνος) θ Αἰγ(ύ)π(του).

Pap. **1465**. Inv. No. 1402. The same. The name of Basilius occurs once. The most noteworthy things are:—ἐγένετο ἀπόβασις τῶν ὑδάτων τοῦ Τραιανοῦ; τοῦ βαστάξαι αὐτὰ διὰ γῆς ἕως το[ῦ] αὐτοῦ Κλ[ύσματος] [from the same letter]; τὸ ὕδωρ τ[ῆς] διώρυγος? [do.]; τὸ τέταρτον ἐτάξαμεν διὰ τῆς δι[οικήσεώς] σου; ὥς [or]ως] πλῆθος ἀνδρῶν ἀπέδρασεν.

Pap. **1466**. Inv. No. 1403. The same. The name of [Ḳurrah b. Sharī]k occurs once and that of Basilius three times. That of Ἀbd-allāh [b. Ἀbd-al-Malik] occurs once, but not as the sender of the letter. The only phrases worthy of note are:—καταλάβης τὰ πρὸς ἡμᾶς; τοὺς μείζ[οντας]; ἐκ τῆς αὐτῆς παγαρχίας; (πε)ρ(ι) ν[αύλου] πλοί[ου] βαστά(σαντος) . ἐργ(άτας) τοῦ δημο(σίου) [a minute on the *verso*].

Pap. **1467**. Inv. No. 1404. The same. The name of Basilius occurs once and that of [Ḳurrah b.] Sharīk also once. The only phrases of note are:—τῇ αὐτῇ παγαρχία τοὺς φυγάδας αὐτῆς;] κούρσων τοῦ [; περὶ τῶν λεχθέντων φ[υγάδων]; and] ζἰ(ν)δ(ικτιόνος) η ἡνύχ(θη) δ(ι') Ἀβου Ἀσσαν (πε)ρ(ι) σιδήρου κε(ντηναρίων) δ [cf. **1369**, to which, however, this fragment does not belong].

Pap. 1468. Inv. No. 1499. Considerable fragments of a book containing an account of χρυσικά δημόσια. The fragment which was evidently part of the first folio of the account itself has the heading [Σὺν Θ(εῶ) μερ]ισμοῦ (πρώτων) ἐξαγίων τῶν δημο[σίων] . . . The account is arranged by χωρία, and the payments are given in πρ(ο)θ(εσμίαι). In each case, after the name of the χωρίον and the total of each προθεσμία come the names of tax-payers, their payments being similarly arranged in προθεσμίαι. The following names of χωρία occur :—[κώμη(ς) Ἀφ]ροδι(ιτώ)· (πρώτης) πρ(ο)θ(εσμίας) νο(μίσματα) τυ [; ἐποικ(ίου) Κεραμίου· (πρώτης) πρ(ο)θ(εσμίας) νο(μίσματα) γ [; ἐποικ(ίου) Βουνῶ(ν)· α πρ^θ ν^ο ε β [πρ^θ ; ἐποικ(ίου) Ἐμφυτε(υτῶν)· α πρ^θ ν^ο η, β πρ^θ [; ἐποικ(ίου) Ἀγίου Πινουτ(ίωνος)· α πρ^θ ν^ο ι, β' πρ^θ ν^ο ια [; ἐποικ(ίου) Σακοορε· α πρ^θ ν^ο β ; μονα(στηρίου) Φαρόου· α πρ^θ ν^ο β (for Sakoore and Pharous only one προθεσμία was paid). There is no regular proportion between the amounts of the προθεσμίαι, and most of the tax-payers pay only for certain προθεσμίαι. One heading, in which the name of the χωρίον is lost, shows the following totals :—α πρ^θ ν^ο νε, β' πρ^θ ν^ο λ, γ πρ^θ ν^ο λ[.], δ' πρ^θ ν^ο κθ. The names are chiefly the common ones ; the following are the most noteworthy :—Αλεελε,]αυ^λ Αυληπτου (καὶ) ἀδε(λφῶν) [or = αὐλητοῦ ?], Ζωγρατωρ [the first letter very doubtful (but Mr. Crum remarks that the name is found in Coptic literary texts)], Κέρβανλε, Λεια, Μανο Θεματι- [or Μανο θεματι(στής)], Παβικλα [= Παβικλε], Πανος, Παπονι, Παπχωρε, Πατοδε, Πδουξ [also Πδουκκ- /], Πκουτσε, Πολει, Πτζωτς [= Πχωχ (most likely, in spite of the τς, Crum), or Π(ε)σωϣ ?], Πχωρε, Σαβιλίου, Σαλ[σι ?]λετο [apparently not Σαλ[σε]λετο, as the first ε, if written, would probably be visible], Σερ^δ [not Σεργ(ίου)], Σονσναυ [cf. Σανσνευ], Ταννα, Τελβου [Ἰωανν^{ον} Γεωργ^γ Τελβ^{ον}, so that perhaps Τελβου is a place-name], Ψουκε. One place-name, ἀπὸ χ(ωρίου) Φθλα, occurs ; cf. 1419, 1202, note. The word ὀρβ(ι)π(ώλου) [cf. 1445, 7, note] also occurs.

No folio is complete ; the size of the largest fragments is 1 ft. 5 in. × 11 in. Two hands may be distinguished ; or possibly one clerk has written different portions of the account with two different pens and inks. Each hand is a fairly large, round minuscule ; the ink of A has a slightly red or brown tint, and the strokes are somewhat thick ; B was written with a thinner pen and in very black ink. The papyrus is of inferior quality and used with a considerable waste of space.

Pap. 1469. Inv. No. 1449. Five fragments of a book containing an account of χρυσικά δημόσια. The account consists of a list of names, each followed by one sum of money. In three of the fragments the names are preceded by δ(ιά), in two not, and the ink of these last two is somewhat darker than that of the other three. It is possible, therefore, that two different books are represented, but the writing is the same. The nature of the tax is uncertain, but as women occur it is probably not poll-tax (cf. p. 173) ; the only headings preserved are :—+μερ(ί)δ(ος) Ἀγίου Βίκτωρος δ(ιά) Φοιβάμμων(ος) Μ[and ὑποταγῇ(ς) μ(ερί)δ(ος) τοῦ Ἀγίου Φιλοθ(έου). The most noteworthy names are Ἰουνακέντιος [a not unusual spelling of Innocentius, Crum] Πωπες, Κακτζακ, κύρα Μαννη [cf. τῆαηηε, τῆαηηα in Crum, *Catalogue*, p. 275 (Crum)], Λία, Ναμανοοπ, Πλαλ, Ταναστ(ασία ?), Χωλός, Ψεντουοορεε, father of Pamoun [cf. Ψιντοόρου of 1419, 562, 1267 (a place-name) and Ψιντωόριος of 1421, 91. The last is the same person as here].

The two largest fragments 9 in. × 3³/₄ in. and 8 in. × 3³/₄ in. Written in a small neat minuscule, three fragments in ink of a slightly red tint, two in black ink.

Pap. 1470. Inv. No. 1422. Nine small fragments of a book containing an account of χρυσικά δημόσια and other gold-taxes somewhat similar in character to 1412 and 1413. Sums of

money are given in both ἀρίθμια and ἐχόμενα. One fragment has the heading]ισμ^ο χρυσικ(ῶν) δημ(οσίω)ν κώμη(ς) Ἀφροδιτῶ ἰνδ(ικτιόν)ο(ς) α. If the first word is μερισμός this is a μερισμός of a very different kind from any other in the collection, but it is much more likely that it is λογ]ισμός(ς); ἀπαργυρ]ισμός would make no sense. On the *verso* is the line ἀρ(ί)θ(μια) νο(μίσματα)] κδς γ ιβ δανεισθ(έντα) (καὶ) δαπαν(η)θ(έντα) κ(α)τ(ὰ) πλέ(ον) τῆ(ς) διαστ(α)λ(είσης) δαπά(νης) (πρώτης) ἰ(ν)δ(ικτιόνος). Taxes mentioned are τεταρ]τίων, ἐ]κστραορδ(ίνων), διαν(ομῶν) ἄν]ε(ν) τι(μήσεως) (καὶ) τῇ τι(μήσει), and payments to the treasury occur. As ἐκστραόρδινα are thus mentioned side by side with διανομαί and τετάρτια, it is possible that these last are to be distinguished from the ἐκστραόρδινα; but the fragments are too small to serve as evidence, and all the other evidence points the other way; cf. p. 125 and the general introduction.

The two largest fragments measure 4 in. × 5½ in. and 7½ in. × 2⅜ in. Three fragments in the same hand as C of 1412, the others, in which the ink is of slightly lighter colour, perhaps in the same or more likely in that of A of the same papyrus.

Pap. 1471. Inv. No. 1516. Fragments of a book containing an account, probably of public taxes. The first line of what was no doubt the first folio of the account reads Ἀφρ]οδιτῶ ἰ(ν)δ(ικτιόνος) (πρώτης) γενάμε(νος) [*sc.* μερισμός? but cf. εἰσπραχθέντα below, which makes against the idea that this is a μερισμός; λόγος is perhaps more likely] μ(ηνὸς) Μ(ε)χ(είρ) κ, ἰ(ν)δ(ικτιόνος) (τρίτης). The account consists of a column of names of tax-payers (without δ(ιά) but many of them preceded by fractions added by another hand) and six columns of sums of money. The first is preceded by απ^ο, the second by πρὸς(ς) διαστολή(ν), the third gives the total of these two, the fourth is ἀφ' ὧ(ν) εἰ(σ)πραχθ(έντα) αὐ(τῶν), the fifth λ(οι)π(όν), the sixth ὡς πλ(είους); there are only three entries under the last, and even these are doubtful, as they occur on a fragment of which the headings are lost. The extension of απ^ο and the sense of διαστολή are doubtful; as the two columns are added together, we cannot read ἀπὸ νο(μισμάτων) x πρὸς(ς) διαστολή(ν) νο(μίσματα) γ, in the sense, 'of a total quota of x solidi, to be paid γ solidi'; and απ^ο seems to denote a tax or some special kind of payment. It is possible, however, that the ἀφ' ὧν is pleonastic and that the headings may be translated, 'Of x solidi (to which add γ solidi πρὸς διαστολήν, total z solidi) {of which} have been collected,' etc. Not much light is thrown on the matter by Crum, *Catalogue*, 582, p. 277, where the writer seems to speak of the διαστολή being paid (the note is incorrect, Crum) and 688, which is an account, perhaps of the διαστολή; but these passages seem at least to show that the word denotes a tax and cannot be taken as *payment* simply. One fragment contains part of the general total, which is arranged by pages. In the names the Coptic ϣ is used; the following may be noted:—Ἀραπίων [*not* Σαραπίων], Ἀπακούμ [= Habakkuk, Crum; cf. *Archiv*, V. p. 190, l. 13, where λ. probably Ἀμβακούμ να(ύτου)], Καϣ Ψικες [= Ψιγης and Ψικε; cf. 1432, 26], Παδοτε [*not* Παδοσε, = Πατοδε, 1468], Πανμες, Παπσε, Παρεας, Πατζο [= Πατχω, 1419, 125, etc.], Πχωωρ, Τάπος [father of Phoebammon; cf. 1416, 2 (d)] Τεσμουννα [father (or mother?) of Philotheus; cf. 1432, 25]. Among the ordinary tax-payers occur the following entries:—δ(ιά) τ(ῆς) ἐκκλη(σίας) [*sic*] Νοτινοῦ [cf. 1432, 15], δ(ιά) (τοῦ) μον(αστηρίου) Ἀγίου Σενο[υ]θ(ίου) Πανοπ [= Πανὸς παγαρχίας], αὐτουργ(οὶ) Τεπυθέ(ως) Ἀγίου Ἰωάννου [cf. 1432, 23; the relation of the name Τεπυθέως to Ἀγίου Ἰωάννου is not clear], ἀρτουργ(οὶ) [λ. αὐτουργοί, or 'bread-makers'?] Τβααμπε [...]. One person is described as ἀπὸ Ἀμμ(ας) Στεφανοῦ [a new place-name; for St. Stephanou see Crum, *Catalogue*, p. 155, *Mém.*

de la Mission arch. française, VIII. p. 229 ff.], and another as ἀπὸ ἔξω χώρας [*cf.* 1512, introduction]. καθ(αρουργός) also occurs.

The account no doubt relates to Aphrodito, as so many of the names are found also in 1432. As 'the heirs' (κληρονόμοι) of Καῖ son of Psikes are mentioned here, whereas Καα Ψιγῆς occurs as a tax-payer in 1432, this account is later than that; very likely of the same indiction-year.

No folio is complete; the largest fragment measures 1 ft. $4\frac{3}{4}$ in. × 1 ft. 2 in. Written in a neat, round, good-sized minuscule in reddish ink. The payments πρὸς διαστολήν in all but the first fragment are added by a different hand in black ink (but the totals are by the original hand). The same hand has written the fractions before the names and inserted a few additional lines.

Pap. 1472. Inv. No. 1491. Fragments of a book containing an account somewhat similar in character to the preceding. The largest fragment (which, however, is perhaps not part of this book) has on the *recto* four columns of sums of money. The heading of the first is lost; those of the others are:—ν(αν)τ(ῶν) (καὶ) τεχν(ιτῶν) Ἀφρικῆ(ς), λ(οι)π(ὸν) με(ίονος), ὡς πλ(είους). On the *verso*, the other way up, are remains of four columns, the third preceded by γί(νεται). The last line reads λο]γισίμω(ν) νο(μίσματα) ξδ] γ, γί(νεται) νο(μίσματα) φμη] γ [corr. from φν κδ μῆ] . . λ [hardly διαστολ] νο(μίσματα) [. . .] ε, ὀ(λου) νο(μίσματα) . . . The largest of the remaining fragments has on the *verso* the following columns:—names, απο, ὁμ(οίως), λ(οι)π(όν), πλ(είους); and in the others, wherever the first column of figures is preserved it is preceded by απ°, απο, or απο·. It seems most probable that απο is simply ἀπό and απο· is ἀπὸ (νομισμάτων), as in 1416 *recto*, col. (I). The names of tax-payers are preceded by δ(ιά). One fragment contains part of the general total, arranged by pages; but it is possible that this does not really belong to the account. There are no specially noteworthy names; Αλελε and Πολεῖ may be mentioned.

The largest fragment measures 1 ft. $4\frac{1}{4}$ in. × 1 ft. $1\frac{1}{2}$ in. Written in a sloping, rather irregular minuscule; as the ink varies from a greyish tint to black, more than one book may be represented.

Pap. 1473. Inv. No. 1454. Book containing a list of names preceded by δ(ιά) and probably relating to the χρυσικά δημόσια. Only the first two or three letters of the lines in each page are preserved, and the book is therefore kept in its original state as an example of the method of binding.

1 ft. 5 in. × $3\frac{1}{2}$ in.

Pap. 1474. Inv. No. 1477. Considerable fragments of a μερισμός of the public taxes. The taxes included are the land-tax, poll-tax, δαπάνη, and *embola*, and the situation of the holding of each payer of land-tax is specified. The account is of the same kind as 1422. One fragment has, in a different hand, written from bottom to top of the page, the line]ιηλ.εγροε.μ° [νοί μερισμός(ς)] γενά(μενος) μ(ηνός) Π(α)ῦ(νι) κς ἰ(ν)δ(ικτιόνος) θ +. This was probably the endorsement of the first folio (containing the protocol). The most noteworthy personal names are:—Ααλ[? = *ἁλ*, Crum, *Catalogue*, Nos. 1036, 1096 (which, however, Crum takes to be Arabic; the present name can hardly be so), *ἁρε*, Rylands Copt. Pap. 143. For the insertion of a vowel sound to represent a breathing, *cf.* Καα (1432, 26) = Καρ (1471), Χααπ = Κ'ab (1434, 112, etc.), Συμεαν = Sim'an (1447, 140), etc.], Δικανε, Παατς, Παβαιν[, Παμει, Πανληνε, Παπμοον, Πελοολε, Πλελλει, Πουλιτης, Τζουλ, Τσοιτσοι [= Τζιτζοι, 1421, 160], Ψάλος, Ψικε, Ψουοθ [father of Mark; *cf.* 1431, 18]. The following are the more complete names of τόποι:—Ἀγίου Ἡρακλίου [*cf.* 1419, 392], Ἀγί(ας) Μαρία(ς), Ακα°,

]αλαυ [same as Ταλαα?],]αχμου, Βαφέως, Ἐκκλησίας, Ἑλλωτ(ος) Φοι, Ε[ύη]θίου, Ηρικωνε, Θανανηπ, Θερευτε, Θερσωπναμ, Καμ.αιτ, Κάπρο[υ], Κινδ[. .]ου,]κομετ, Κύρα(ς), Μουνναξε, Οναβερσαι, Παναχωρε, Πανβαμπ[ε] [the third letter looks more like *υ* than *ν*, but Πανβαμπε occurs several times elsewhere], Πανιχατου, Πασινο[υ], Πατκηρτ, Πβελ[, Περίωνος, Πετιαε, Πια Ασια, Πι[α ? Τζακ]ουλ, Πιηνε, Πιμι[σε], Πιν [= Ππιν ?], Πκα[, Πκομετοου [cf. Πκομντοου, Πβομντοου, but the reading here is certain], Πνας, Πουα Ασσεινε [or Πουαα Σεεινε? Crum] and Πουαα, Πρμονολ[ε?], Σακαμ[α]ρ[ει], Σερίωνος [not Περίωνος; see above], Ταλαα, Ταρσ[, Ταφες, Τεπυθέ(ως), Τεπ[ωτ?], Τ[ζα]κουλ, Τλεθνει, Τριαδ[ε]λ[φου], Τσα[[Τσαωρ? see below], Τσελκο, Τσωνη, Τιῶ(ν) Τσ[. .]ωρ [Τσαωρ?—for the ending cf. Ταωρ, 1419, 543, etc.; there seems too much space to read simply Ταωρ here], Φαμοι [= Φαμχοι?], Φ[. .]ξ, Φουνουβ, Ψανετσηβ.

In the same hand as 1422. Papyrus of light colour. In a very bad state of preservation.

Pap. 1475. Inv. No. 1444. Part of the first folio (second folio of the *book*) of a *μερισμός* of public taxes for Keramion. The first page contains the general heading and totals; the *verso* is blank. The heading is + Σύν Θ(εῶ) μερ[ι]σμὸς(ς) ἐποικ(ίου) [Κ]εραμ[ί]ου κώμη(ς) Ἀφροδ(ιτῶ) ἰνδ(ικτιόν)ο(ς) (τρίτης) γενάμε(νος) μ(ηνὸς) Π(α)χ(ών) ια, ἰνδ(ικτιόνος) ἀρχ(ῆ) ε, δ(ι') Ἑρμάω Κόλλω ἐπιλ(ε)χ(θέντος). The totals are:—land-tax, δ(ι') ἐχ(ομένων) ν(ομισμάτων) ν (κεράτια) ιθ, ἀρ(ι)θ(μία) νο(μίσματα) ν[. .]ς; [poll-tax], δ(ιὰ) νο(μισμάτων?) η (κεράτια) θ δ', ἀρ(ι)θ(μία) νο(μίσματα) θ. A sub-entry of [1]2½ c. = ½ ἀρίθμιον follows, and lower down is the total of 2½ ἀρίθμια for [δαπάνη]; the total of the *embōla* is lost. The phrase δ/ ν°, elsewhere used for ἀρίθμια, is here equivalent to ἐχόμενα.

7 in. x 1 ft. 3¼ in. Written in a small neat minuscule in ink of a grey tint. Much damaged.

Pap. 1476. Inv. No. 1452. Small fragments of a book containing a *μερισμός* for an uncertain χωρίον. The following headings occur:—+ Σύν Θ(εῶ) μερισμὸς(ς) χρυσικῶν δημοσίων, followed by the sub-headings ἐπιζητού(μενα) and (ὑπὲρ) χρ[υ]σικῶν δημοσίων; + μερίδ(ος) Ἀγίου Φιλοθ[έου] [cf. 1469, which is however a different book]; (καὶ) δ(ιὰ) (τῶν) ἀτελῶν; + Σύν Θ(εῶ) μερ[ι]σμὸς κτλ., followed by the sub-headings ἐπιζ(η)τ(ούμενα), (ὑπὲρ) χρυσικῶν δημοσίων, ἀφ' ὧ(ν) [, and δ(ιὰ) τ(ῶν) ἀτελῶν?]; δ(ιὰ) (τῶν) ἀτελῶν. Only one noteworthy name, Σπανισινη [not]s Πανισινη; it is the beginning of a line], occurs.

Written in a small, sloping, somewhat rapid minuscule; rather brown papyrus. The fragments are from the upper part of the folios.

Pap. 1477. Inv. No. 1465. Two imperfect folios of an account relating to the χρυσικά δημόσια. No names are preserved; by a comparison of the *recto* and *verso* of both fragments it appears that there were at least three columns of sums of money followed by a column of totals and then by three other columns giving sums of money. The lines of totals at the foot are as follows:—Fragm. 1 *recto*,]δς γ, δ(α)π(άνης) νο(μίσματα) ε, ὅ(λου) [νο(μίσματα)] πη β/, ἀφ' ὧ(ν) εἰ(σ)πραχ[θέντα]; *verso*,] δ(α)π(άνης) νο(μίσματα) β β/, ὅ(λου) νο(μίσματα) μ, ἀφ' ὧ(ν) εἰ(σ)πραχ[θέντα] νο(μίσματα) , νο(μίσματα) λθ, λ(οι)π(όν) νό(μισμα) α [; Frasm. 2 *recto*,]ς ιβ & ν° μγ γ ιβ αφ° ε[ι/πρ]αχ [ν]° [ν]° μας γ [ι]β λ [; *verso*,] ν° μβς γ αφ° ε[ι/πρ]αχ ν° ν° λθ λ ν° γς γ πλ (= πλείους) ε. The repetition of ν° after εἰσπραχθέντα, as it seems to occur in each case, can hardly be accidental; apparently, therefore, four columns followed that of totals, for one of which in the cases preserved there was no entry. The columns probably represented:—

poll-tax, land-tax, *δαπάνη*, total, amount collected, obscure, amount remaining to be collected, excess, if any. If, as appears probable, each line represents the quota of an individual tax-payer, it follows that sometimes in the case of an excess of payments to the treasury over the normal quota the difference was collected from the tax-payers (*cf.* introd. to **1412**), unless the reference is to the collection from individuals of more than they ought to pay, which accordingly was to be returned to them. *Cf.* **1471**.

11½ in. × 6⅝ in. and 11½ in. × 6¾ in. Written in a rapid minuscule, in ink of a grey tint.

Pap. **1478**. Inv. No. 1482. Three fragments of a book containing an account of gold taxes; perhaps the whole book (but all the folios are imperfect). The taxes dealt with are poll-tax, *δαπάνη*, and land-tax (*δημ^ο*). As one page has the end of a line which reads *μισθ(οῦ) αντ (νοτ ναντ; cf. 1427, 5, note) νο(μίσματα) πθ, λ(οι)π(α) νο(μίσματα) ε, ως πλ(είους) νό(μισμα) γ*, it appears that deductions were made from the total. The fragments are from the middle of folded sheets, each consisting of a portion of two folios. On f. 2 is a heading *Συν Θ(εῶ) λόγο(ς) τοῦ εἰ(σ)π[ραχθ(έντος)]?* but the remains suggest rather *ει/πα* or *ει/πο*. The names of tax-payers are in all cases preceded by *ἀπό*; the only names worth noting are *Ἀκ(άν)θ(ων)* [father of Peter; *cf.* **1426**, 8], *Παμανε*, and *Παρνατη(ς)?*.

Size 1 ft. 4½ in. × 7½ in., 1 ft. × 7½ in., 1 ft. 4⅝ in. × 9¼ in. Written in a good-sized, round minuscule in black ink.

Pap. **1479**. Inv. No. 1410. Six fragments of a book containing a *μερισμός* of the same type as **1427**; *i.e.* poll-tax, with specification of *ὀνόματα*; land-tax, with specification of *αρουραι*, but without mention of *τόποι* or division into *καθαράς* and *χέρσον*; *δαπάνη*; total; deductions *ἐκ τοῦ ὑπολ(ογισ)θ(έντος) (ὑπὲρ) μισθ(οῦ) αὐτ(ῶν)* [*cf.* **1427**, introduction]; remainder *ὁφ(εί)λ(οντα) ἀνυ(σθῆναι)*; *embola*, subdivided into *τῶ(ν) ὀρρ(ίων) and δαπ(άνης)*. The first fragment has the heading *κώμης Ἀφρο]διτὼ ἰνδ(ικτιόν)ο(ς) (πρώτης) γενάμε(νος sc. μερισμός) μ(ηνὸς) Μεσο(ρή) κ[. διά*. No names are preserved. For the evidence of this papyrus as to land- and poll-tax see pp. 171, 172 (where for **1478** read **1479**, and for **1479**, **1480**).

Written in a neat round minuscule of medium size in black ink on very light-coloured papyrus.

Pap. **1480**. Inv. No. 1474. Miscellaneous fragments of *μερισμοί* relating to the land- and poll-taxes, *δαπάνη*, and *embola*. Two, in a rather large, round minuscule in reddish ink, may be part of **1426**, but are not certainly so. One of these has the phrase *[δ(ιὰ)] τ[ῶ]ν ἀτελῶν*; the other, though the *recto* is in reddish ink, has writing in black ink on the *verso*, with the heading *(καὶ) δ(ιὰ) τ(ῶν) ναυτῶ(ν) καρ(άβων)*. None of the fragments has any place-names. For the evidence of this papyrus as to land- and poll-tax see pp. 171, 172 (see above).

Pap. **1481**. Inv. No. 1501. Miscellaneous fragments of various *μερισμοί* specifying *τόποι*. Three, written in a neat, clear hand with a very fine pen, belong to the same book. One of these, which was evidently the beginning of the account, or of one section of it, reads on the *recto* :—

ο]φειλοντ ανυσ ^θ S κτ/βλ ^θ ει/[τ ταβλ]ιν	ν ^ο σῖα) γ
] γ ι ^δ /	ν ^ο ξ
εμβο]λῃ τῃ αντ γ ι ^δ /	σι αρτ [

The names of τόποι which occur are :—Ααλαβιν, Ἀβάκ(τον) [this entry reads μερ^{ov} το^π Αβακ⁻/, giving further proof that μερ = μέρους, *cf.* p. 174], Ἀββ(ᾶ) Ἀβρααμίου, Ἀββ(ᾶ) Π.ανες, Ἀγίου Φοιβάμμωνος, Αλσελτο [*cf.* Σαλσελτοξ], Ἀρτοφάκου, Βης Κουι, Κακλατ [or Πακλατ, but it may = Κακαλεπτ, Κακλεπτ], Καλόπον, Κάπρο[υ], Κελ[, Κουμουτα, Νέο(υ) Κτήμ[(α)τ(ος)], Πα[...].ε Παναχ[ωρε], Πανκιλ., Παπκ[αλερνει?], Πασίνου, Παχ[υμίου?], Πβαρατας, Πιαξ, Βηλει, Πιαξ, Πανελ [possibly the same as Πιαξ, Πουξολ, 1419, 1270–1272], Πια.ραλίου, Πκαειε[, Ππ..εε, Σαμαηρ [= Σαμαχηρε?], Σαμαχηρε, [Σ]τράτο[υ], Ταγ(α)π(η), Τ[.].πετ, Τλαπετει, Τλευη, Φαμ, Χρις [= Χρισ(τοφόρου)?], Ψ[α]λ[εκ?].

Pap. 1482. Inv. No. 1445. Fragment of a register of miscellaneous requisitions, like 1433, etc. Only the ends of lines are preserved, and the fragment contains nothing worthy of note except the name Οὐωνσίου (gen.).

7 in. × 8½ in. Written in a small sloping minuscule in black ink. Most of the *recto* and all the *verso* are blank.

Pap. 1483. Inv. No. 1510 (δ). Small fragment. *Recto*. Account of uncertain character but probably a register of miscellaneous requisitions. Only figures remain.

Verso. The writing is the reverse way up. Register of miscellaneous requisitions. Only the ends of lines remain.

6½ in. × 3¾ in. *Recto* in a medium-sized minuscule in black ink; *verso* in a small sloping minuscule in ink of lighter colour.

Pap. 1484. Inv. No. 1517. Transferred to 1438, which it joins.

Pap. 1485. Inv. No. 1407. Small fragments of a register, containing a number of personal names. (ὑπὲρ) τιμῇ(ς) καμ(ή)λ(ων) occurs. One man is described as φύλακ(ος) and another as ζυγο(στάτου). The phrase ἦτ(οι) ἀ(ν)δ(ρὸς?) Ἀγί(ου) Ἐνώχ occurs.

Written in an extremely neat and regular round minuscule in red ink; the *verso* of two fragments in almost black ink with a slightly red tint.

Pap. 1486. Inv. No. 1489 (δ). Fragments of a roll containing an account of δαπάνη. The phrases (ὑπὲρ) δα[πά(ν)ης] μ(ηνῶν) γ, (ὑπὲρ) δ(α)π(άν)ης] μαύλ(ων) [= *mauālē*], and (ὑπὲρ) ναύλ(ου) occur. The only articles mentioned in the extant portion are salt, ἔψημα, and ὄξος.

Pap. 1487. Inv. No. 1432. Miscellaneous fragments of registers of requisitions. Three, one of which mentions the *embola* of the third indiction and [hundredth?] year [of the Hegira], belong to the same book, and may have come from the book represented by 1436, the hand being very similar. If so, the year is as suggested the hundredth, and the indiction is A.D. 719–720. In the other fragments the most noteworthy expressions are :—τιμῇ(ς) πακ^λ/ λ(ό)γ(φ) ὑπουργί[ας, τιμῇ(ς) σίτου ἀγορα(σθέντος) τοῦ Ἀμιραλ(μουμνιν), ἀπομειν(άν)τ(ων) ἐν Ελ[, and το ετω for τῆς αὐτῆς.

Pap. 1488. Inv. No. 1450. (a) Probably a roll. *Recto*. Four columns of names of persons. The first two are headed (ἀ)γ]γ(αρευται?) τοῦ ἐποικ(ίου) Πακ(αύνεως), the second two ἀπὸ ἐποικ(ίου) Ψύρου, and at the foot of the second two is written ἀπὸ τ(ῶν) γ^αγ^α [= ἀγαρευτῶν] τῶν μονα(στηρίων), ἦτ(οι) Ἀπολλῶ(ς) Ἱερε(μία), Μαρία θυγ(άτηρ) Ταπ[. Under the first two columns is ἀπὸ] ἐ[π]οικ(ίου) Ἐ[μ]φυντεντῶν; the entries under this heading are all lost. The names, which include women's names, are chiefly the common ones; the following may be noted :

Δαζι^a [a woman], Ἡραει [a woman], Θανηρη[Πασαπ., Ταεκλα [*sic* (so in 1555, Crum), a woman], Τρασε [a woman], Τσηῆρος [Mr. Crum remarks that the τ indicates a woman's name, but the patronymic is not preceded, as in the case of the other women, by θυγ(άτηρ)].

Written in a fairly large sloping minuscule in black ink.

Verso. Some columns of figures; as one is preceded by ἄρου(ραι), the account probably relates to land- and poll-tax. Perhaps in the same hand as the *recto*. $7\frac{3}{4}$ in. × 1 ft. $1\frac{1}{2}$ in.

(b) Fragments of a register relating to sailors. ἀποτρ(οφής) also occurs. Written in a round, rather small minuscule in brown ink. *Verso* blank.

Pap. 1489. Inv. No. 1447. List of names like 1454 and 1455. The name of the scribe is lost, but the hand is the same as that of 1454 and 1455. One man is described as πρε(σβύτερος) (καὶ) ἡγού(μενος).

6 in. × 8 in. Imperfect.

Pap. 1490. Inv. No. 1433. Fragments of protocols, all either illegible or unimportant. One, containing part of the second portion of the last line of 'perpendicular writing' and ending with ε, has a cartouche, probably with the indiction, viz. (γ).

Pap. 1491. Inv. No. 1415. A collection of miscellaneous fragments of sufficient interest to deserve separate mention:—

(a) Part of an account containing payments by individuals. The heading ἀ]νθ(ρώπων) Ἀγί(ας) Μαρίας occurs, and at the top are the words (which, as they are not level with the other entries, are perhaps also a heading) ἐνοικίων μοναζ[όντων. Besides individuals the αὐτουργοὶ Ψανεῖ [a place-name?] make a payment. Of names, Παπσε and Νωε may be mentioned. *Verso* blank.

(b) Contains only one line (on the *verso*), + Σὺν Θ(εῶ)· διφθ(έρα) σύντομο(ς) χρυσικῶν [δημοσίων.

(c) Two lines, τοῦ συμβο(ύλου) ἐν (τῇ) αὐλ(ῇ) τ[οῦ] Ἀμιρ[αλμου(μινν), and]·α νί(οῦ) Σελημ-ἐπικε(ιμένου) τοῦ φυ[λακείου? *Verso* blank.

(d) Two fragments of a single document. In one occur the entries, (καὶ) (ὑπὲρ) τ(ῶν) μοναστηρ(ίων) νο(μίσματα) ιγ β/ and λ(οι)π(ὰ) ὀφείλου(τα) κ(α)τ(α)βλ(η)θ(ῆναι) (ὑπὲρ) (τῶν) μονα(στηρίων) νο(μίσματα) κγ γ. In the other, among names of persons occur Δαυὶδ Πάνος εἰ(ς) τόπον Ἀγίου Γεωργίου and Τέκλ(ας) παιδ(ος) Θαναήλ [= Ναθαναήλ] ἀπὸ Φθλ^a. The names Πανεοου (gen.) and Ψοτ also occur. *Recto* blank.

(e) A μερίτ(ος) (*sic*) Ἀγίου Φιλοθ(έου) occurs.

(f) On the *recto*, an account of provisions, apparently for the μάχω(ν). Salt, wheat, and ἔψημα occur. On the *verso*, a list of τόποι. The following are comparatively clear:—[? Ν]εμχκα [= Νεμπσε?], Ἀββ(ᾶ) Μακαρίου, Πχιχειδος [= Πχιχιτος], Πουαα, Πλα.εἰ^π, Αανεμοοχ.

(g) Part of an account, probably of land- and poll-tax and *embola*. The following two lines are the most complete, and are to be compared with 1427, 1428:—ὑπολο]γισθ(έντα) (ὑπὲρ) μισθ(οῦ) ν(αυτῶν) [apparently not αὐ(τῶν); cf. 1427, 5, note] (καὶ) πλ(είους) δημο(σίων) ιε ἰ(ν)δ(ικτιόνος) and ὑπολογισθ(έντα) (ὑπὲρ) μισθ(οῦ)] ν(αυτῶν) (καὶ) ἀπολ(οίπου) δημο(σίων) ιε ἰ(ν)δ(ικτιόνος). In both cases λ(οι)π(ὰ) ὀφ(εί)λ(οντα) ἀνυσθ(ῆναι) follows.

(h) Part of an account, probably of miscellaneous taxes with names of tax-payers. The heading reads]·ερ^ο (καὶ) δαπάνε(ς) (*sic*) τοῦ συμβούλ(ου) μ(ηνὸς) Τῦβι η ἰ(ν)δ(ικτιόνος) ιδ. The name Πνοννε occurs. *Verso* blank.

Pap. **1492**. Inv. No. 1519. A collection of twenty-four detached seals from the Aphrodito Papyri. Most have the same device as in **1346**, etc., a wolf (?) facing to the right, with a star, sometimes above and sometimes in front of the wolf. Probably the seal of PERF. 593, also a document of Kurrah's, is the same. One shows two women (?) facing one another, with hands uplifted, one apparently a helmeted negro (?) head, and one bears an inscription in Arabic, of which no likely reading has yet suggested itself. All are of brown clay.

Pap. **1493**. Inv. Nos. 1411-1414, 1416, 1417, 1419-1421, 1423, 1443, 1457, 1459, 1460, 1463, 1466-1472, 1475, 1478-1480, 1483-1487, 1490, 1492, 1495, 1496, 1500 (*b*), 1503 (*b*), 1506-1508, 1512, 1518. Miscellaneous fragments of no importance.

COPTIC TEXTS

COPTIC TEXTS

A.—DOCUMENTS RELATING TO SAILORS AND WORKMEN.

PAPYRUS 1494.—A. D. 709.

Or. 6230 (103), 6205. Two fragments, respectively $6\frac{1}{4} \times 7\frac{1}{2}$ in. and 2 ft. 7 in. \times 1 ft. 3 in.

A GUARANTEE-DECLARATION (ἐγγυητική ὁμολογία^a), dated 8th of April, A.D. 709, and addressed by the officials of the Three Fields, on the west of Jkôw, through the pagarch Basil, to Kurrâh. They declare themselves responsible for the production and behaviour of 3 sailors for the next year's *cursus* 'of Egypt'^b. One of the very few complete Coptic documents in this series.

Frag. 1. Protocol $\epsilon\nu\ \sigma\nu\sigma\mu[\alpha\tau\iota\ \tau\omicron\upsilon\ \theta\bar{\upsilon}\ \phi\iota\lambda\alpha\nu\theta\rho\omega]\pi\omicron\upsilon\ \epsilon\lambda\epsilon[\eta\mu\omicron\nu\omicron\varsigma]\ |$ [بسم الله] الرحمن الرحيم | $\sigma\upsilon\kappa\ \epsilon\sigma\tau\iota\nu\ [\theta\bar{s}]\ |$ $\epsilon\iota\ \mu\eta\ \sigma\ \theta\bar{s}\ [\mu\omicron\nu\omicron\varsigma]$

Frag. 2. + $\epsilon\pi\ \sigma\iota\sigma\mu\alpha\tau\iota\ \tau\omicron\upsilon\ \pi\alpha\tau\rho\varsigma\ \kappa\alpha\iota\ \tau\omicron\upsilon\ \gamma\iota\omicron\upsilon\ \kappa[\alpha\iota]\ \tau\omicron\upsilon\ \alpha\pi\iota\omicron\upsilon\ \pi\pi\epsilon\upsilon\mu\alpha\tau\omicron\varsigma\ \tau\eta\varsigma\ \alpha\pi\iota\alpha\varsigma\ \zeta\omega\omicron\pi\omicron\iota\omicron\upsilon\ \kappa\alpha\iota\ \sigma\iota\sigma[\omicron\upsilon\varsigma]\iota\omicron\upsilon\ |$ $\epsilon\pi\ \mu\iota\sigma\alpha\delta\iota\ \tau\rho\iota\alpha\delta\omicron\varsigma\ |$ $[\epsilon\gamma\rho/\ \mu\ \Phi] \alpha\rho\bar{\mu}\ \bar{\iota}\gamma\ \iota\nu\delta^{\circ},\ \epsilon\beta\delta\omicron\mu\eta\varsigma +$ $+ \alpha\iota\omicron\sigma\iota\ \alpha\pi\alpha\ \kappa\gamma\rho\varsigma\ \pi\psi\epsilon\ \eta\pi\alpha\delta\alpha\kappa\alpha\rho\iota\omicron\varsigma\ \varsigma\alpha\mu\iota\omicron\gamma\eta\lambda\ \pi\lambda\alpha\psi\alpha\pi\epsilon\ \mu\iota\alpha\pi\omicron\lambda\lambda\omega\ \pi\psi[\epsilon\ \eta\zeta]\eta\rho\alpha\kappa\lambda\iota\omicron\varsigma\ |$ (5) $\pi\rho\gamma\pi\omicron\zeta\epsilon\kappa\tau/\ \mu\epsilon\pi\alpha\delta\alpha\gamma\epsilon\iota\tau\ \pi\psi\eta\eta\omega\zeta\alpha\eta\eta\eta\varsigma\ \mu\epsilon\pi\phi\iota\delta\alpha\mu\epsilon\omega\eta\ \pi\psi\epsilon\ \eta\tau\epsilon\omega\rho\tau\iota\omicron\varsigma\ \eta\rho\omega\mu\epsilon\tau\psi\omicron\mu\epsilon\tau\epsilon\ |$ $\eta\kappa\omicron\iota\epsilon\ \eta\epsilon\mu\iota\tau\ \chi\kappa\omega\omicron\upsilon\ \epsilon\pi\epsilon\zeta\alpha\iota\ \eta\pi\alpha\eta\mu\omicron\sigma\iota\omicron\varsigma\ \lambda[\omicron]\tau\omicron\varsigma\ \eta\tau\omicron\iota\ \eta\chi\omicron\epsilon\iota\varsigma\ \pi\alpha\pi\epsilon\gamma\phi\eta\mu\omega\varsigma\ \kappa\omicron\rho\rho\alpha\ |$ $\pi\epsilon\rho\text{-}\phi\gamma\epsilon\sigma\tau\alpha\tau\omicron\varsigma\ \eta\epsilon\gamma\mu\epsilon\omicron\gamma\lambda\omicron\varsigma\ \zeta\iota\tau\omicron\omicron\tau\eta\eta\tau\eta\ \eta\tau\omicron\tau\eta\ \pi\epsilon\eta\omega\zeta\omicron\tau\ \eta\chi\omicron\epsilon\iota\varsigma\ \pi\kappa\gamma\rho/\ \beta\alpha\varsigma\iota\lambda\epsilon\iota\omicron\varsigma\ |$ $\zeta\eta\pi\omicron\gamma\omega\psi\ \eta\pi\eta\omicron\gamma\tau\epsilon\ \pi\iota\lambda\lambda\delta\bar{\iota},\ \alpha\gamma\omega\ \pi\pi\alpha\tau\alpha\rho\ \chi\ \eta\tau\chi\kappa\omega\omicron\upsilon\ \mu\epsilon\eta\epsilon\varsigma\epsilon\pi\omicron\iota\kappa\iota\omicron\eta\ \alpha\gamma\omega\ \mu\epsilon\eta\epsilon\varsigma\epsilon\pi\epsilon\alpha\iota\varsigma\ |$ $\chi\alpha\iota\rho\epsilon\ \chi\epsilon\tau\eta\zeta\omicron\text{-}\mu\omicron\lambda\omicron\sigma\epsilon\iota\ \tau\eta\omicron\gamma\omega\psi\ \tau\eta\psi\tau\omega\rho\epsilon\ \tau\eta\kappa\iota\eta\delta\gamma\eta\epsilon\gamma\epsilon\ \alpha\gamma\omega\ \tau\eta\omicron\ \eta\epsilon\tau\tau\eta\ \alpha\gamma\omega\ \tau\eta\omicron\ \eta\epsilon\pi\alpha\iota\chi\epsilon\sigma\theta\alpha\iota\ |$ (10) $\eta\pi\epsilon\pi\rho\omicron\varsigma\omega\pi\eta\ \eta\eta\epsilon\epsilon\zeta\ \epsilon\pi\alpha\tau\eta\pi\epsilon\alpha\iota\varsigma\kappa\epsilon\ \eta\alpha\iota\ \epsilon\eta\eta\alpha\omicron\gamma[\omega]\eta\alpha\zeta\ \eta\epsilon\gamma\rho\alpha\eta\ \eta\eta\tau\eta\ [\epsilon]\beta[\omicron]\lambda\ |$ $\varsigma\alpha\pi\epsilon\sigma\eta\tau\ \eta\tau\iota\epsilon\tau\tau\eta\eta\tau\iota\kappa\eta\ \zeta\omicron\mu\omicron\lambda\omicron\sigma\epsilon\iota\alpha\ \eta\alpha\iota\ \epsilon\eta\tau\eta\omicron\omicron\gamma\ \mu\epsilon\mu\omicron\gamma\ \epsilon\zeta\eta\tau\ \zeta\omega\varsigma\ \eta\epsilon\epsilon\zeta\ \kappa\alpha\rho\alpha\beta\eta\ |$ $\zeta\eta\tau\epsilon\rho\omega\mu\epsilon\ \tau\alpha\iota\ \zeta\epsilon\beta\alpha\mu\eta\varsigma\ \iota^2,\ \epsilon\pi\kappa\omicron\gamma\rho\varsigma\eta\ \zeta\omicron\tau\alpha\omicron\eta\varsigma\ \iota^2,\ \tau\alpha\rho\gamma\varsigma\omega\kappa\ \pi\epsilon\gamma\tau\alpha\zeta\iota\tau\eta\ \epsilon\zeta\rho\alpha\iota\ \zeta\omega\varsigma\ \eta\epsilon\epsilon\zeta\ \kappa\alpha\rho\alpha\beta\eta\ |$ $\zeta\eta\tau\kappa\omicron\gamma\rho\varsigma\eta\ \eta\kappa\eta\mu\epsilon\ \eta\pi\mu\epsilon\zeta\pi\alpha\gamma\ \eta\varsigma\eta\ \tau\omicron\gamma\varsigma\omega\kappa\ \pi\epsilon\gamma\tau\alpha\zeta\iota\tau\eta\ \epsilon\zeta\rho\alpha\iota\ \alpha\chi\eta\ \kappa\alpha\mu\epsilon\tau\epsilon\ |$ $\epsilon\iota\ \delta\epsilon\ \epsilon\gamma\psi\alpha\pi\omicron\gamma\alpha\ \zeta\iota\omega\gamma\ \kappa\alpha\mu\epsilon\tau\epsilon\ \tau\eta\psi\omicron\eta\ \zeta\epsilon\tau\omicron\mu\omega\varsigma\ \tau\alpha\rho\eta\varsigma\omega\kappa\ \zeta\alpha\pi\rho\sigma\tau\iota\mu\omega\eta\ \eta\mu\epsilon\ |$ (15) $\epsilon\rho\epsilon\pi\eta\chi\omicron\epsilon\iota\varsigma$

^a This is the designation of a large number among the present texts. All are undertakings whereby either the presence, custody, or conduct of persons therein named is guaranteed by the authors. The adjectival form appears to occur only once elsewhere (Rylands Copt. no. 135). Twice here (1623 and an uncatalogued frag.) it is joined with παρακλητικός.

^b V. Bell's General Introduction.

2. $\epsilon\nu\ \mu\omicron\eta\alpha\delta\iota\ \tau\rho\iota\alpha\delta\omicron\varsigma$. The usual addition to this symbol in these documents. It recurs Rylands Copt. no. 121 (one of the texts on which happens also to deal with the supply of sailors). Parallel is the $\tau\mu\iota\tau\omicron\gamma\alpha\ \epsilon\tau\eta\pi\omicron\gamma\tau\iota\alpha\varsigma$ of Br. Mus. Cat. no. 411, l. 17, dating some 30 years later than our

text; the Jême deeds do not elsewhere show this addition. Possibly its use may have some relation to antimuslim polemics.

4. The γνώσις at the end shows that μέζων (or μειζότερος) is the Greek title corresponding to λαψανε.

11. The diminutive καράβ(ιο)ν is always used, whereas the Greek texts prefer κάραβος.

12. ταξείδιον seems to occur in the obscure passport, Revillout, *Actes*, p. 101, as ταξίτη (v. the facsimile). Cf. also 1434, 328, 1440, 40.

13. $\eta\pi\mu\epsilon\zeta\pi\alpha\gamma\ \eta\varsigma\eta$. Does this imply that the sailors in question had already served in a previous expedition? Cf. note on verso.

(ἡτοὶ) our lord, the all-famous (πανεύφημος) Korra, most wonderful governor (ὑπερφύεστατος σύμβουλος), through you, most glorious (ἐνδοξότατος) lord, master (κύρις) Basil, by God's will, *illustrius* and pagarch (πάγ.) of Jkôw, with its homesteads (ἐποίκιον) and fields (πεδιάς). Greeting (χαῖρε). We declare (ὁμολογεῖν), we are willing, we guarantee, we are responsible (κινδυνεύειν) and we go surety (-ἐγγύη) and are liable (ἐνέχεσθαι) for the persons (πρόσωπον) of these sailors, being those of our fields (πεδιάς), whose names we shall display to you at the bottom of this guarantee-declaration (ἐγγυητική ὁμολογία). Them we send northward, as (ὥς) sailors of καράβιον-ships, in this 7th (ἑβδομος) year of the Indiction, for the *cursus* (κοῦρσον) of the 8th (ὄγδοος) Indiction; that they may fulfil their expedition (ταξείδιον) as (ὥς) καράβιον-sailors, without turning aside (κάμπτειν), in the *cursus* of Egypt, for the second time, that they may fulfil their expedition (ταξ.) without turning aside (κάμ.). But if (εἰ δέ) any one of them shall turn aside (κάμ.), we are ready (ἐτοῖμ.) to undergo any fine (πρόστιμον) that our lord the all-famous governor (πανεύφ. σύμβ.) may decree (ὀρίζειν) for us. For we are willing and responsible (κινδ.) for them, ere ye had sent them. As an assurance therefore (οἶν) unto the δημόσιος λόγος, through your most glorious (ἐνδοξ.) lordship, we have drawn up for you this guarantee-declaration (ἐγγ. ὁμ.), being responsible (κινδ.) unto you with all our substance (ὑπόστ.) for this affair, swearing by the name of God Almighty (παντοκρ.) and the health of our lords that bear rule, that we will keep and observe (it), as (πρός) we have already written. We have been questioned and have agreed (ὁμολογεῖν).'

Here follows the γνώσις of the names and residences of the three sailors; then a repeated declaration by the four sureties (ἐγγυηταί), to the same effect as before, and including the sailors' names. Since the sureties cannot write, George, son of Psate, acts as their scribe. Then the signatures of five witnesses, a list of the sureties (γνώσις ἐγγυητῶν) and Theodore the notary's (συμβολαιογράφος) subscription.

PAPYRUS 1495.

Or. 6230 (19). 15 $\frac{3}{4}$ × 14 $\frac{1}{4}$ in.

GUARANTEE-DECLARATION (ἐγγ. ὁμολ.) addressed by 2 officials of the Two Fields^a in the usual phraseology (*v.* 1494), to the governor. They undertake the production of 2 sailors, who shall be sent north. There are 6 (or more) witnesses. The second of the two guarantors, a ὑποδέκτης, is scribe.

ε]πεχεσθαι ῥαροογ ψαντογει | κα]ετετ ταριεωκ ῥαπροστιεωκ ημε | αμε]ογ εχωκ
 ῥαπεγπροσωπον |] ριτητενηεη ηχοειε αν[ε]μην τιεπτηνητην ροε[ολοτια] | (5) [αγω επκη-
 αηνεγ]ε ητη ηπητηρποστασιε τηρε ῥαπρωε ενωρη απραν | [απηνογτε παντοκρατωρ
 αππο]γχαη ηηχοοογε εταμεαρτε ετηρηαρρ τηροειε | [προς τσοε ητηροεολοτια αηπογ.η
 απροεολοτει + |

[+ γν^ω σ—] Αθανασιος Θεοδοσιος [ναν]^τ α Σενο^θ Αθανασιο^{sic}ς ναν^τ α |

+ ανον κολλογ^ο πηηπκογι απογερσηενογθε πηηπαμιας τηστοι^κ ετηεπτηνητην | (10) ομεο-

^a Both men occur in 1549. *V.* also 1431, 73, 1432, 102.

9. The name Wershenoube(-noufe) is rare, except in these texts. It occurs in the *Synaxarium* (10th Baunah) and

(the same person) as Βερσηενογχι in Hyvernāt, *Actes* 287. Cf. Spiegelberg, *Eigennamen* 20*. It is the origin of the name Barsanufius, whereof a false etymology (بنى شنوفة) Al-Makin 122) was current; cf. Zoega, p. 110, 23.

λοτια προς τεςσοι αγω τικινανπεγε ρανπροσופן πταντιαστ^λ αμοου σαπτε |
 παρευθωκ ερντ σογσων πεγ[ταζιτ]η ερραι εχ[η]καετε ει δε ερшапоуа ριωου καετ[ε] |
 тарнаполотизе ραπροσθ[α]ων η[ι]α ερεπ[η]χο[ι]ε[ι]ς πανευφ^ε ησινβο^λ παροριζ[ε] | αμοου
 εχων + αποκ αναρ[ε]ας πшнс[о]λοион ηελα^χ επρ^ε πταγατε[ι] αμοι αςραι ρ[α]ροου |
]φοιθ^ε αартγρω + + ακ^η βικτωρ αартγρ + (15) | αартнрω + + αποκ φιλο^ο πшн-
 пееакар, мнна тιο ментре | ρη[το]υμενος πшнпееакар[и]ос мнна тιο ментре етиρ[ο]ο-
 λοτεια προς тес[с]ои +] |] тιο ментре етиεγγ[η]ν[ι]τικη ροο[ο]λοτεια προς тес[с]ои +]
] ουερσενουφιος παμιας υπο^δ |] συν^θ συμβολεογρ^η + + +

10. τιασταλ = διαστέλλειν, 'the persons whom we have set forth above.'

PAPYRUS 1496.—A.D. 708.

Or. 6220 (3 C), 6230 (9, 10). Three fragments, respectively 7 × 11, 5½ × 11 and 6 × 14 in. Only a few letters appear to be missing between them.

DECLARATION addressed by Shenoute, son of Patermoute, a soldier and πιστικός, of Jkōw, to the governor, 'Abd allah [b. 'Abd al-Malik], and the pagarch of Jkōw^a. It relates to certain sailors recruited and about to be sent to sea, also to their expenses for a term (as the endorsement shows) of two months, and to the wages (μισθός) of Shenoute himself.

Frag. 1. Protocol [εν] ου[ο]ματι το[υ] θυ του ελεη[μ]ονο[ς] S φιλανθρωπου | بسم الله الرحمن الرحيم | ουκ εστιν θς ει μη θς μονος | Μαμετ αποστολος θυ | لا اله الا الله وحده محمد رسول الله | Αβδελλα συμβ | υιος Αβδελμελεχ |

Frag. 2.] και το[υ] [γιο]υ και το[υ] ατιου η[ι]εγμεατο[ς] της] | και ομοογ[ι]ου εν μεοπα[ι] τριαδος + εγρ^η μ^η φαμ^θ κ^η ι^δ εκτης + | [+ αποκ шenoγ]τε πμεατοι πше ηπееакар^ο, παтереиоγте прωеептиее птхω[ο]γ | αμμοσιος λοτ[ο]ρς ριτοоттнγтн πανευφ[η]νωс ηχοεις αβδελλα πшнре | (5) сγμвоγλос ριτοоттнγтн ο[η] ητοτη πε[η]α[ο]ζο^τ ηχοεις π[η] | тие[ε] πογωт жкωου мнпсenoиkион αγω мнпспееаиас χ[α]ιρε | петш[η]рпсрай т[и]оуωш тисмне η[т]ε[т]мнптхоεις т[и]ρ[ο]ο[ο]λο |] жон ηλα[α]γ η[η]βια ριαη[α]тн

Frag. 3. (10) [. η[η] [ηα]τ[η]λααγ ηсгнρарпачн ρипериграфн ρиноииео [η]η [η] | τ[и]ρ[ο]ο[ο]λ]ο[ι]е[ι] жее[и] мнп[и]т[и]с [η]нее[и] карабн еγтнк еγкот[и] εβολ επλοτ[ο]с | ηпкоγрс[ο]ηп ηтанатоλη ηαι ηтаγентоу ернс ехптаиоикнс[и]с ηпт[и]ее птхω[ο]γ | ρηп[и]ро[и]е[и]е тαι ρектнс ηп[α]ο, епкоγрсон ρεβ[α]ои[и]с ηп[α]ο, προς тсои ^{sic} ηεπισταλ[ε]α επη[ρ] | πανευφ[η]νωс ηсγμ- βογλос ηмнп[и]т[и]с [η]нее[и] карабн ογн тш[о]оп | (15) ρετοи[и]е[и]с тар[и]б[и]т[о]γ | [ε]ρ[η]т ρεпоγωш ηпкоγте ахп[и]мел[и]а αγω ахп[и]шωот | м[и]α ηие еренп[и]с[и]ооγ[е] ηакелеγ[е] т[а]ен αποε- [ι]з[и]с | [ρ]ατεγ[α]αпанη[η]

Verso of Frag. 1. [+ ο]μολογεια γεναμ^ε παρ^α Σενουθης (space) Πατερμου^θ στρ^α απο Αφρ[ο]διτω | (20) ανατο^λ ι^δ, ε^ν κο^ν, ι^δ, (space) ζ S ν^ο ιθ S απαργ^η δαπαυ^η αυ^η μ[ι]μ^η β [| κ, στρ^α (space) ε^ω ανατολ^η S μισ^θ αυ^η Σενου^θ πι, [

^a This phrase is unusually (? erroneously) worded: 'I write to the δημ. λόγ., through you, . . . 'Abdalla . . . , and through you, . . . pagarch of Jkōw.'

11. εγтнк = ισχύοντες, Matt. ix. 12.

21. κατὰ στράταν. The last word = πιστικός (Bell).

'I willingly draw up (this deed) for your lordship and I declare (ὁμολογεῖν), without any compulsion (βία) etc. (as follows:) Lo, here are 19 καράβιον-sailors, in good condition, collected on account (λόγος) of the *cursus* of the East (ἀνατολή), being those that had been brought southward upon (?) the διοίκησις^b of the village Jkôw, this year of the 6th Indiction, for the *cursus* of the 7th Indiction, in accordance with (πρός) the power of the instructions (ἐπίσταλμα) of our most glorious (ἐνδοξότατος), all-famous (πανεύφημος) governor (σύμβ.). These 19 καράβιον-sailors, then (οὖν), I am ready (έτοίμος) to take northward, in God's will, without neglect (ἀμέλεια) and without [shortage and to produce at] any place which our lords shall order (κελεύειν). And (I am ready) to bring a receipt (ἀπόδειξις)^c [for their] expenses (δαπάνη).'

^b The preposition has so many meanings, that the sense here is doubtful. Possibly 'at the charge of.' Cf. 1508, l. 6. Elsewhere εἶπε εἴπ = ἐπάγειν, ἐπιβάλλειν, or ἀποστέλλειν. Why and whence the sailors had been brought south does not appear. Mr. Bell suggests that Jkôw may have been the rendezvous for sailors collected from various

pagarchies. Cf. Apollinopolis, in 1449, 15, note.

^c The verb εἶπε, 'bring,' with ἀπόδειξις in these texts is difficult to understand, unless we suppose it to refer to a form of receipt, brought to the pagarch for signature (v. 1384). Cf. 1500. To 'obtain' a receipt is elsewhere εἶπ (Br. Mus. 196, nos. 440, 479, 1158; Rylands 196).

PAPYRUS 1497.—A.D. 709.

Or. 6214. 2 ft. 2 in. × 7½ in.

A GUARANTEE-DECLARATION (ἐγγυητική ὁμολογία), written in the 7th Indiction. It is addressed by Papnoute, son of Philotheus, a soldier, to the δημόσιος λόγος, viz. Kurrah, through Basil [pagarch] of Jkôw, and relates to 46 sailors of καράβιον-ships, in good condition and full number (πληροῦν), destined for service in the *cursus* of the succeeding, 8th Indiction. These the writer declares he has received, each man (κατά) with his and his (παραμυθία^a); and he is prepared [to despatch (?) them] to any place which the governor may appoint. [He undertakes,] under penalty, not to bring any^b and acknowledges [the receipt, on behalf of each] sailor, of 1 carat^c, making 2 *solidi* less The usual concluding formulae as to responsibility, followed by the oath; then the signatures of 6 witnesses, each in his own hand.

+ ἀνοκ παπνοῦτε πῦε ηπιακαρ, φίλο^ο πιατοι ? πανμοσιος | λοτος ητοι
 πηχοεις πανεγφνηως κ[ορρα] | ητοτη πεπαροζο^τ [ηχοεις π]ηγρ, η[α]ετλ[ειος] | ητηκωογ
 ηπνεσεποικιον αγω ηππ[ε]ς ? ρηε[(5)ηπσοογ ηεγ καραβη εγτηκ ε[γ] | εγτηκ αγω
 εγπληρογ και ηταγεητ[ογ] | ρητιροηπε ται ρεβαοηης ι², επικογρσο[η] | ηταπηχοεις
 πανεγφνηως ηεγ[η]βογγλος | τιρομολοπει οηη ηεαγει ετοοτ εγτηκ[η] | (10) κατα ογα
 ηπτεγπαρηνθια κατα ο[γα] | γι ναυ^τ μς και οηη τιποοη ρετοιμω[ε] | εηα ηηε ερεπη-
 χοεις παν^ε ηεγ[η]βογγλος | ηεηηη λααγ πογοτπς ηητη ει ρε [| ρηπαρδακον αγω
 τιρομολοπει ηεη[] | (15) επηεγ ετεπαηε σπαγ ηρολον, [παρ] ? ηημοσιος |

^a Cf. perhaps φιλοτιμία in 1565; so here ? *douceur*, 'gratuity.' Mr. Bell cites an instance, BGU. 1024, p. 7, ἐλὶγην τινὰ τοῦ βίου παραμυθίαν, 'something to keep body and soul together,' or the like; also v. 1452, 12, 32. Or. 7029, p. 7a, has a similar use: 'my vineyard . . . , whence I draw the little παραμ. for my livelihood and my poor children's.'

^b ογοτπς: an unknown word. It might mean 'charge', 'claim' or the like.

^c A mason's day wage was a κεράτιον (Clugnet, *Abba Daniel* 32, 20, 6th cent.).

14. ρηακον = ιδικόν.

Protocol εν ονοματι του θυ | του ελεημονος | بسم الله الرحمن الرحيم | ουκ εστιν θεος |
ει μη ο θς μονος |

ατι]ου πνευματος της αγιας ζωποιογ και |] + εγρ/ μ^η Φαμ^θ ιθ ι^δ/ εβδομης + | πτωψ]
ηψοι ενκολλογ^θ πψε πογαλεντιος πλαψα[ηε] |

Frag. 2. ενετος[καει](5)τει ει τε ершанога ριωγ η[αειται] χοεις πανευφειως
ησηβογλο[с η]αροριζε αειος αχων ραπει...[| + αποκ κωρος πψε η[ογ]αρεντιος
πραψε η[с]ακωω[ρε τ]ιστοι^χ ατιεττηατη ομολογει^{sic} προς τεσσοι αγω τ[ικη] | ανεγε
ραπεροζοπον ημογсηс πψε ηακαρε ηηес таресок ηεηταζιτον ερραι [| τε
ταρεсок ραпростиеон ηη προς θε ерепенχοεις πανευφειος ησηβολος [| αποκ αпа
бикτωρ πψε ηεοαοσιος αφχοος ер[οι αсраи ρар]ογ ηααηποι епсраи + [| (10) + αποκ
αθανасιος πψηηακαριος αακαρε тιο [η]ηетре етизоомолотиа προς τεσσοι + | + ααγεια
ελα^χ пр^е/ πψηηακαριος ιακοβ^θ т[ι]ω ηηетре етиепкитиη ρομολια^{sic} | προς τεσσοι + [|
+ αποκ αιοσκορος πψηηακαριος ιсаак πρωεττηκωγ тιο ηηетре етизоомолот[и]α | ριτη-
ταιтисс ηπεтсине αειος + + αποκ φοιβαειων πψε ηηακαριος θεοαωρο[с | (15) тιο
ηетре етизоомолит[и]α προς τεσσοι + | + απολλω ηελαχ^τ/ ηпр^е πψηηακαρ/ θωαас
тιο ηηетре етиеттγитиη ρομολ[отиа] | προς τεσσοι + |

+ γ^ω εγγυη^τ

Πατερμου^θ Μηνα μειζ^ο απο εποικ^ο/ Βου^ω Κολουθ^ο Ουαλεντι^ο μειζ^ο απ[ο εποικ^ο/ Σακοορε
(20) + δι εμου Θεοδωρου συ^θ συμβολεογρ/ + + +]

Verso of frag. 1.

+ εγγυητικ^η/ ομ^λ γεν/ ~~q~~ Πατερμου^θ (space) Μηνα μειζ^ο απο Βου^ω S Κολου^θ μειζ^ο απο
Σακ[οορε] | χαρ^ε εκπ^τ/ ναυ^τ γ λογω ναυ^τ καρ^ρ κο^υ Αιγ^π επ^ι π[] | κο^υ ι^δ/ η γρ^μ Φαμ^θ
[ιθ ι^δ/ εβδομης +]

This protocol is given by Becker, *Z. f. Ass.* xxii. 174.

3. Ψοι: this must refer to the original home of Pater-
moute (or of his father, Mena). We cannot suppose that
the εποίκιον Βουνων was reckoned to the nome of Psoi
(Ptolemais).

4. Apparently not ραπειρωγ.

5. κωρος = κολλογθος. There is not space for
πραψαπε.

21. A small uncatalogued fragment shows this sign for
παρά: ηεν, ε^ι.

22. χάριν εκπέμψεως ναυτων.

επι π[αρ^{ου} ι^δ/ ε]. So Bell.

PAPYRUS 1500.

Or. 6227 (4). 19½ × 4¾ in.

DECLARATION (ὁμολ.), perhaps relating to the supply of sailors, since l. 1 ('that we
will (?) bring them north') seems parallel to the last words of 1496. l. 3, referring to
the receipt to be furnished, recalls 1515^a.

ο]γ τηβιτογ ερη[τ | παν]ευφειως ησηβογλο[с |]с τηηη αποαειζ[ис |]ηκα ρηλααγ
η. [| (5) ηηριαικον αγω ηει[|]λααγ ηηα ηηεηε[|]τηρομολογει тарη[| κατατ]ραφη

^a Also two unpublished scraps, showing the phrase таηη
αποαειζис.

3. ηελεγ]ε?

8. Or ρηποεραφη.

αὐτῶ τῆ[] καὶ ππαιτμεμε τῆρ[ου] | (10) ρομο]λοσεια πῆτι ἐπστοιχ[ει] |] ψαντηραρρ
[] παντο]κρατωρ μπουχαι πηχο[ου] |] εραι αὐχνοῦν ἀνρομολο[ει] |] 7 more lines
showing remnants (without any names) of 7 witnesses' (or partly the authors'?) signatures;
finally the scribe's subscription, δι' ἐμ[ου].

PAPYRUS 1501.

Or. 6222 (11). $3\frac{3}{4} \times 8$ in.

FROM a document relating to the supply and wages ($29\frac{1}{4}$ *solidi*) of sailors for 'the *cursus* of Egypt and of the East' (ἀνατολή). A certain sum has been reckoned, it is said, for the cost (τιμή) of their bread.

This fragment has a strong outward resemblance to those in 1512.

про]с ѿ етинар[он]р[у] |] жотѣс пролов, нпоуѣ мпоутетартон | н]ееѣ пткоур-
сон п]еме мптанатоли птк[о] |] мпоуаштрианси нп ерооу заттиан неоеи |

3. *Cursus* fem., as in 1494, 14.

PAPYRUS 1502.—A.D. 709.

Or. 6230 (74). $4\frac{1}{4} \times 5\frac{1}{4}$ in.

FROM a document addressed to the [governor through the] pagarch and relating to the supply of sailors for the *cursus* of the 8th Indiction. This cannot be joined to the following number.

н]тотн пендоз[т] нхоеис | α]γω ππαρарχ πтхкωу мнн]епои[он] | α]γω тно пептун
тно пепене^{sic}[хесѡи ? ш]епоуте пшпаѡна[с]иос |] ρεβδωнс ι², επκοурсон | ρεпоγωш
н]ппоуте ашкддтеи |

PAPYRUS 1503.—A.D. 709.

Or. 6230 (75). $2\frac{1}{4} \times 5\frac{3}{4}$ in.

FROM a document relating to the supply of sailors. It is drawn up in the 7th, with a view to the *cursus* of the 8th Indiction. The phraseology corresponds to that of 1494, ll. 12-14.

нροβδωнс ι², соусωн пег[таз]ити | женеога ρωωу кадтеи αλ[λα] | ρεпоγωш
мпоуте ерш[ан] |

PAPYRUS 1504.

Or. 6230 (76). $7\frac{1}{2} \times 4\frac{3}{4}$ in.

DECLARATION (ὁμολογία) as to the supply of certain sailors. This is the end of the deed, showing the writer's receipt for the arrival or custody of the 3 (or possibly 10 or 20^a) sailors. There are 4 or 5 witnesses, each signing in a different hand.

αἰρομολ]οσει + + ἀποκ ψηπογτε [| στ]ηχοι ατειρωμολωτια пр[ос | шомп]т пнеес
 αγει ετωωτ αγω α [| απ]α κοσμεα пше πωαηηης π [| (5)] тιο пентре ετειρωμολωτια
 προς тес[σομ + |] пшпπмакар°, макаре тιο пмет[ре |] пшппмакар, isaak тιο пентре
 [| п]шппмакар, мenna пaiaκ°, тιο [| ἀποκ εζε]ηιας пшппмакаpиос θαμογλ [| (10) + δι
 εμου Θεοδωρου συν^θ [συμβολεογρ/ + + +]

^a шомп]т or мн]т or жогω]т.

PAPYRUS 1505.

Or. 6230 (33). $4\frac{1}{2} \times 4$ in.

FROM a deed relating probably to the supply of sailors or workmen; *cf.* the use of ταξίδιον and 'northward' elsewhere. An acknowledgment is given for the receipt (?) of $4\frac{1}{2}$ *solidi*. Possibly the writer is himself the sailor required, who here undertakes to fulfil his duties; *cf.* the phrase 'and that I carry out (*lit.* ? make clean^a) my annual (?) expedition (ταξ.).' The $4\frac{1}{2}$ *solidi* (received) 'without diminution' are perhaps the wages for his service. ἀπολογίζεин should refer to the fine in case of non-fulfilment.

пеп]стаλμα [| па]ααζιτων κατα р[ομπε |] ερηт татогъо παααζιτων [|]ан ηβτοογ
 ογσος η[ρολον, |] ммооγ ашпшωот [|]ηηε ημεос етрапо[λοτιзе |

^a I can find no analogy to this. The translation is not even certain; for τогъо 'purify' is not Sa'idic. To take it as = τογο, 'show, display', is not of much help.

PAPYRUS 1506.

Or. 6230 (28). $2 \times 5\frac{1}{2}$ in.

FROM a guarantee-declaration, relative to the supply of sailors or workmen to be sent north^a. If the latter prove unsatisfactory, the consequences shall apparently fall upon the heads of the guaranteed ('... upon their heads')^b; in other words, the guarantors here are not, as elsewhere, wholly responsible.

]ερρηт ашпшмтеи [|]тпшмтеи тпшроп ретопмаω[с] [|] ει εβολ εшптеγаше [|

^a *Cf.* 1496, 1500.

^b *Cf.* perhaps аше in 1531.

PAPYRUS 1507.

Or. 6226 (20). $2\frac{3}{4} \times 2\frac{3}{4}$ in.

FROM a document probably relating to the shipping at Clysma (κλογμια), and perhaps mentioning Muḥammad b. Abi Habibah, the ἐπικείμενος, as in 1515. The last words ('carry them to . . .') should apply to the transport of goods.

κλογμια ριτο[οτε] πιαδαμειτ πμε παπογ ραβι[βα] πεπικειμ[ε]κος ?]ηιτογ ε[

PAPYRUS 1508.

Or. 6220 (1), 6224 (28). 2 ft. 2 in. × 8 in.

DECLARATION (ὁμολογία) addressed by Athanasius, son of Isaac, *lashane* of the ἐποίκιον of Nisekate (*i.e.* Keramion), to Kurrah, the governor, through Basil, pagarch of the κώμη of Jkôw. It relates to the payment previously made by the *lashane* of a monthly money contribution (ἀπαργυρισμός), $\frac{1}{2}$ and $\frac{1}{3}$ *solidus*, in place of 'half a workman' (ἐργάτης^a), requisitioned for the (caliph's?) palace (αὐλή^b) in course, that year, of building, at Babylon. The pagarch had accepted the money, and had handed it to Theodosius, the tax-officer (ζυγός^c), resident at Shôtep (Hypsele), but with authority extending also to Jkôw. However, when Garah^d, the Saracen, came northward, he learned that the money paid had already been sent northward (*i.e.* to Shôtep); whereupon he insisted that only the workmen themselves (σωματίον^e) could be accepted, and he compelled (ἀναγκάζειν) the *lashane* [to engage them]. Consequently Athanasius had begged [the pagarch] to have the money refunded, and this he had done, by application to the ζυγός. Now therefore Athanasius declares (ὁμολογεῖν) that the sum in question—half a *solidus* and a gold *tremis*—has been paid him, not lacking a single φύλλis, and that he neither has nor in future will put forward any further claims: 'for that which I paid hath come to my hand in full.' Unable to write, Athanasius signs by help of a scribe, and is followed by 3 witnesses. Mr. Bell observes here: 'This document well illustrates the nature of personal (ἐν σώματι) and money (ἐν ἀπαργυρισμῷ) service. When the government demanded the latter, the money was sent from the χωρίον to the treasury, and the workmen were hired by, or paid from, head-quarters. When the workmen themselves were demanded, they were hired and paid by the officials of the χωρίον. Thus money was raised anyhow, but only in the former case was it sent up to Babylon. This is discussed in the General Introduction.'

εν μον]αρι τριατος + ευρ μ θ ? | [+ αποκ αθανασιος πμε ππιακαρι]ος ισαακ πλασανε
αποπονηκιοι νισεκατε ρη | εις]ραι απανηοςιος λοτος ητοι πηχοεις κορρα |] ριτοοτ-
τηγητη οη πεηροζ/ ηχοεις πηγρις | (5) [βασιλ]ε πιλλο^α αγω ππαγα^αρ ητηωμην ηκωογ

^a Properly 'half a workman'. V. Bell's notes on 1433, 16, 88. The phrase recurs in 1512. Yet here (ll. 15, 17) 'workmen' in plur. are also in question.

^b V. pp. 13, 51, etc. above.

^c Instead of ζυγοστάτης, as in RKT. ccxix, Cairo stele 8706 and 1509 below.

^d Is this the Arab name Garrâh? or is it another variant

of Shuraih? (v. p. 2, note). It is to be noted that in 1509, 5, Garah is corrected from Galah; but that of course does not affect the original form of the name.

^e Elsewhere thus in Coptic: Revillout, *Actes* 68, ηγητ-
τασογ (*sic*) πογσωματιον ηρωμμε, and *Recueil* vi. 64.
V. also 1334, 12.

αἰνεγε νητη μεταρυστασις τῆς βασιλεως | εἰωρη απραν πνουτε παντοκρατωρ
 αππογχαῖ πιχισοογε | (20) εταμαρτε ετρηδαρ τῆροεῖς προς θε κτανσηρπεδαῖ | αἰχπογι
 αἰρομολοσει + + αποκ κολλογ^θ πψε νογαλητε^{π sic} | τιστηχι ετοιρομολοτια προς τεσσομ
 αγω τισταιχι χεεῖς οὔτερμης | απсente κκειλατεп αγει ετοот μαρκου κγριλλδ сγн
 пр^е αζιω^θ ετραψα | S μαρτγρω + + ρερμαγω θεοδοσιος снн^θ αιακ^ο тιο πμετρε
 ετιρομολοτια | (25) προς τεσσομ + + αποκ петρος πшпмакар, макаре тιο πμετρε
 тироμοлоτεια προς τεσσομ + + αποκ езекиас | πшпсамоγλ тιο πмнтре етиροмолоτια
 προς τεσσομ + |

+ δι εμου Θεοδωρου συν^θ συμβολεογρ + + +

‘ to him, that he should bring them northward, When the Saracen [came ?]
, namely Garah, he enquired [as to the] aforesaid [workmen] and found that ye had sent
 their contribution (ἀπαργυρισμός) northward. And he, Garah the Saracen, insisted with you,
 saying, “I will not receive a contribution (ἀπαργ.) for such a matter, but (εἰ μή τι) the persons
 (σώματιον) as aforesaid.” And when he compelled (ἀναγκάζειν) us, we went and hired the
 aforesaid workmen (ἐργάτης). We came therefore (οὖν) and requested (παρακαλεῖν) you,
 regarding the contribution (ἀπαργ.) which we had paid; and ye did write northward to Shôtep,
 to Theodosius, the weighing-officer (ζυγός), to whom ye had paid the money, and [he] resides
 at Shôtep, and he it is is weighing-officer there, [over us]. And when he had refunded the
 aforesaid sum (ποσόν) of money for the workmen, ye delivered (ἀναδιδόναι) it over into our
 hands. And (δέ) now I declare (ὁμολογεῖν) that there have come to my hand a *tremis* and
 two *carats*^a, of their (proper) weight. (And I declare) that I cannot sue you, whether I or my
 heirs or any man at all. He that shall venture (τολμᾶν) (so to do, I agree) that he pay 3 *solidi*
 as fine (πρόστιμον) for this affair. For an assurance therefore (οὖν) unto the δημόσιος λόγος,
 through your most glorious (ἐνδοξότατος) lordship, I have drawn up this undertaking (ὁμολογία)
 for you, and do agree (στοιχεῖν) thereunto, being responsible (κινδυνεύειν) to you, with all our
 (*sic*) substance (ὑπόστασις) for this affair, swearing by the name of God Almighty and the health
 of our lords that bear rule, that we will keep and observe (it), according (πρός) as we have
 already written. I have been questioned and have agreed (ὁμολογεῖν).’

The author's signature follows; then those of 4 witnesses.

24. 1435 shows that this is merely a variant of ρερμαω, Ερμαω, which presumably contains Ἑρμῆς, though, except in these papyri, this form seems unknown.

^a A particularly clear instance showing that κας = κεράτιον. V. l. 23.

PAPYRUS 1510.

Or. 6230 (77). 5 × 5 in.

FROM a declaration similar to the two preceding texts, and likewise referring to an ἀπαργυρισμός (in lieu of men) and to Shôtep and a ‘Saracen’, who had come to seek them (*i. e.* the workmen).

ε]τογνηρ ρηшотп |] таргтааγ егoгн | псар]акннос птафει псоог |]тнγтн ραпρωφ
 пперсатнс | апар]гγpсmос е[ρ]нт ραθ[

PAPYRUS 1511.

Or. 6230 (78). 1 ft. $1\frac{1}{2}$ in. \times $5\frac{1}{4}$ in.

GUARANTEE-DECLARATION (ἐγγ. ὁμολ.) addressed to the δημόσιος λόγος, probably by the *lashane*, and regarding 2 workmen (ἐργάτης) who are to be provided, apparently upon terms similar to those ruling the supply of sailors. Three witnesses sign.

πισ]παυ περπατ[ης | πω]μηνια εικιν[υ]νεγε ραροου [|] γων πεγταζιτη ερραι [|
ρι]ωου καμει τισοον ρε[τοιμος | (5) πο]εις παρωριζε μμοу [εχωι | πανμο]ειος λοτος
ριτιπενει⁷ ηχοε[ις |] εικιν[υ]νεγε ηντη μντα[ρ]υποστασις [|] παπτωκρατωρ μμπου[χ]αι [|
]ης προς θε ηταισηρπε[ραι | (10)] ? [ε]ρ⁷ α μηνα π[|] ε πω^{sic}ηιταμηνλ πλασανε πε[|
ρο]μολογια προς τεσσομ + αν[οκ | ετιετ]ητη ρομολογια προς τεσσομ + + αν[οκ |] τιο
μντρε ετιεττη προς τεσσομ [+ | (15)] προς τιο ημντρε ετιεττη προς τ[ε]σσομ^{sic}

+ δι εμου Θεοδωρου συν^θ συμβ[ολεοργ]η + + +]

10. Would begin with the name of the first workman.

11. Perhaps σπογ[τ]ε ηαμηνλ. Cf. 1436, 71, 1569.

PAPYRUS 1512.—A.D. 709.

Or. 6222 (5, 9, 10), 6223 (1, 2), 6227 (11). The largest frag., $10 \times 7\frac{1}{2}$ in.

FRAG. 1 is dated in A.D. 709, the last year of 'Abd allah's governorship, and its writer, a soldier, Mena, son of Enoch, addresses him through the pagarch Epimachus (Basil's predecessor). The sequence of the remaining fragments is not certain: indeed it is not certain whether all 6 are from one document. And, were it not that frag. 2 relates to workmen (ἐργάτης), I should add to them Pap. 1501, which closely resembles these 5 in appearance, but deals with sailors for the *cursus*^a. In frag. 2 a sum (ποσόν) of money, $2\frac{1}{2}$ sol., is mentioned as received, partly in lieu of workmen (ἀπαργυρισμός). Frag. 3 refers to the governor's instructions (ἐπίσταλμα). Frag. 4 speaks of some one who had been sent abroad (ἔξω χώρα) in search of certain men. Frag. 5 shows merely the usual phrases undertaking responsibility. Frag. 6 shows the author's acknowledgment and the signatures of the witnesses, who testify to his receipt of the money.

Frag. 1.] και του ατιου πνευματος της ατιας ζωοποιου και [[ρομ]οουσιου εν
μοναδι τριαδος + ευρ^ο μ^ο επαγ^ο α ι^δ, εβδομης + | ενω]χ πατατοι πρωμπτιμε ητκωου
εισραι | πο]εις πανευφηνως αβδελλα πωε παβδελμειλεχ | (5)] η πεμροζο⁷ ηχοεις πκτρ/
επιμαχος πιλλ[|] μνκρεποικιον αγω μνκρεπια[ς | ρο]λο]η/ ηνογ⁶ μνκρητ[ε

Frag. 2.] απετινα σωπε [.] . . γ και |] η τεπογ²ε τιρομολοπει χεαπι-
ποσον | (10) απαρτυρι]μοος ρανερπατης ητιμεινε ογπαψε | απ'αρτυρι]μοος | τερ]μηνει
ητατηηταδ⁷ ενδσι² αγω ηπαψε | ηνο]γ⁶ου ερητ ραηασηρπατης |]ωσμοσμομ ενει εβολ
ραηιρωυ παι |

Frag. 3. (15)] ημαυ προς τσομ πεπισταλμα | εγ]μφογ⁶λος^{παι sic} ηταητηοουσογ ηαν
ρητιρομπε ται | η]ποσον ηνογ⁶ ογη τιμεινε τιρομολοπει | ρετο]μωος ογη |

^a But Mr. Bell cites 1353, 1393, 1451, 104-5, wherein both sailors and workmen are requisitioned at once.

13. (Payment) 'sent northward for half a workman'; so in ll. 31, 39. Cf. 1508.

πν[τη ? πνε ππ]μακαριος ππνα τιο πμετρε ετι ρομολογεια προς τεσσοι + |
 τι]ο πμετρε ετιρομολογια ριπταιτεις επετσεινε πμοσ + | ι]ακοβ ττω πμετρε ετιρο-
 μολογια ριπταιτεις | ρεπογωπ ππνογτ]ε πειελ^λ, ππρ^ε τιο πμντρε ετιρομολογεια
 προς τεσσοι + | (20) μακ]αρε τιο πμετρε ετιρομολογεια προς τεσσοι + |] τιο πμντρε
 ετιρομολογια προς τεσσοι + |

[+ δι εμου Θεοδωρο]ν συν^θ νομικου εγρ^α + + +

22. The hand is certainly Theodore's.

PAPYRUS 1516.

Or. 6226 (18, 27, 28). Three fragments; the largest $2\frac{1}{2} \times 5$ in. It is just possible that this is from the upper portion of 1515.

FROM a document (doubtless a declaration, *ὁμολογία*), relating to the payment of workmen, the list of whom (*κατὰ ἐργάτης* as substantive^a) is mentioned. 'Our lord, the most famous (*πανεύφημος*) governor' was presumably addressed. The writer had received (?) 150 *solidi*.

Frag. 1. ταρ[| ερεππχισο[ογε | πκαταερτ[ατης |

Frag. 2. πππ . ππριτ[ραφ[η | ππταπροχαιρεσις πππ[η πμοι | [λα]αγ πσυηδαρπατη ρι[

Frag. 3. πνε τιογ προλον, ππογ[| πταππχοεις πανευφημος πσυμβουλος | . .
 πππ πππκωογ ρηπ[

^a Similar substantives: Brit. Mus. Copt. Cat. no. 675 πκαταπροσωπον, perhaps 1345, 11 κατὰ χωρίον. Cf. too the πκαταπεγ; Rylands Copt. Cat. no. 338 πκαταπππ; 1574 familiar καταμμερος, قطمارس.

PAPYRUS 1517.

Or. 6226 (9). $7\frac{1}{4} \times 7$ in.

FROM a declaration (*ὁμολ.*). Its interest lies in the combination of a Greek account with the Coptic text. The former relates to the workmen and building materials for the Khalif's riverside palace at Babylon. (Cf. the phraseology of 1378.) The author of the declaration was presumably responsible for their supply.

τη]ρογ ππαρ[ιζικον | καταλ]λαση εγωρ[χ ογη | τιρομολογια πητη ειστ[οιχε |
 π]επεπωπε τηρε ραπ[ιζωγ | (5) ογ]χαι ππχισοογε εταμμερτ[ε | αχππογι] αδρομολογει + [|

]αγορ^θ λ^λ χει^ν κτιζ^ο αυ^λ το^ν αμρ^λ παρα ποταμ^ο [| ον]δ^δ εκ^ν γγ^γ εκ^ν ερ^γ λ^λ πλιν^θ S αλ^ε στ^λ
 [|]εκ^ν ν^ο ε^ε εκ^γ ερ^γ λ^λ υπο^ν τ^τ κ[αρ^αρ^α

8 πλιν^θ: v. 1441, 103, where this phrase lacks the S. If this S is erroneously omitted there, 'Αλε(ξανδρείας) is probably wrong (Bell).

B.—DOCUMENTS RELATING TO FUGITIVES.

PAPYRUS 1518.—A. D. 708 or 709.

Or. 6212. 2 ft. $5\frac{1}{2}$ in. \times 1 ft. $2\frac{1}{2}$ in.

GUARANTEE-DECLARATION (ἐγγυητ. ὁμολ.), addressed by Apollo, son of Pshoi, Theodosius, son of Shenoute, and Ezekias, son of Gamoul, to the governor, 'Abd allah b. 'Abd al-Melik, through the pagarch Epimachus. They acknowledge the receipt of six families, which had previously been presented in the nome of Ptolemais (Psoi) by 'Abd allah, son of Shuraih, the Muslim, administrator of that district^a, and hereby undertake to hand them over when required. Dated 27th Pashôns, 7th Indiction.

αὐτῷ παῖδοις | πανμοσιος λογος | ιτοι πανευφρ[ιμος] ηχοεις αβδαλλα [ψυ
 ηαβδαλλελεκ ριτοττ]ηυτι πενδοζο^τ | ηχοεις ηκυρ/ επιμαχος πλλη^ο, αυω παταρ^χ
 η[πιτιμε η]ογωτ ηκωοι εννεπεοικιον | (5) αυω εννεπεδιας χαϊρε, ηντ[.].ποοι
 εδοοι ετεπαπε | σοιχοιτσαυη ηπεβοτ παυ[ωπε ρε]βδοιενс 12, εις ηπροσωπον |
 ηταυπαρριστα μμοοι ριπτωυ ηψοι [ρ]η[η]αβδαλλα ψυηχοιραε | πεсаран^ε, αυω πεπ-
 κειμενος η[πη]α ετεμιαυ αυει ετοοτι ιτοοι ηπροσωπον | [ην]ηευριоме ηννευш[ηре
 про]с οе епа[οι]ондоу εβολ сапеснт | (10) ητεεπγυητικη ρομολοφια ηαι тариφγυлазе
 μμοοι та[рнт]и η[т]он | ηαυ прос οе епtatетнkeлeчe ηαν ηαυ ηиe ерететнeнтχοεις |
 ηашиe ηсапeυпpocωпon ιтoтн тншooп [ηρ]eтoиμoс тнпapaзaзoу | μμοοι ηнтн
 ηατлогос ηατetaγpoc ηατpooу ηша ei зe ηитe | тнcωн ραпpocтнeωн ηиe ерететн-
 eнтχοεις ηαρωpиze μμοοι eж[ωн] | (15) eγωpж oυн тeтнeнтχοεις aнcии тeтпγyтнтн
 ρομολοφια ηнтн | eиκнaγнeчe ηнтн eнтнγyпocтacиc тнpс шaнтнγapз тнpoεις | пpoc
 тcоeи ηтeтпγyтнтн ρομολοφиа eкωpн пpaп ппoyтe пaнтoкpαтop | eппoyчaг
 ηeтapчeи eжoн eтpнγapз тнpoεις пpoc οе итaшнpпeзaг | aγжнoυн aнpομoлoφeи +

$$(20) + \gamma v^w \sigma$$

Απολλω Ανδρ^ς Στεφαν^ο η γ^υ αυ^τ Σ Ανδρεας υί αυ^τ Σ Ερεβεκκα θυγ αυ^τ γι οίν δ

Απολλω Ερμαως S Μαριαμ η γ^v αυ S Συμεωνι ν^ο αυ γι/ ούν γ

Φιλο^θ Οννοφρι^υ S Θεοδορα η γ^υ αυ^τ S Τεκυσis θυγ^τ α[υ]^τ S Κολλου^θ υι^ο αυ^τ S Ανθερια θυγ^τ αυ^τ γι/ ονύ ε

Μηνα Ιερημῖ S Ραχηλ η γ' αὔ S Στεφανου S Μαρθας [θυ]γ' αὔ γι/ ούν δ

(25) Τεκρομπιας S Αντωνιος υἱ ᾧ αὐ S Σταυροφανη θυγ̃ αὐ γι/ ούν γ

Ελισαβετ γαμ^ε Απα κ^ν S Φιλοθ^ε ν^ο α^τ S Μαρῑ θν^γ [α^τ] γι, ούν γ

+anon απολλω πυνπιακαρ/ πυροι ^{sic} επθεοσωστος πυνπιακαρ/ шenoγte тисτο^х етiен-
τη ομολογεια προς θε εсн ^{sic} ~~м~~ιος +anon απολλω аисгаг ραθεοσωστος хемагnoie | агω
гарог ρωот + + anon езeниас πυνπιακαρτος ~~σ~~αmoγλ тисто^х етiρομολογiа | (30) προς
тесσoи + + anon апа кγρος πυνπιακαρ^ο, апаp^е тio пeетpe етiρομολογe^и | προς
тесσoи + + anon аθaпacε πυνπιακαρ^ο, ~~м~~акаpe тio пeетpe етiρομολογeиa προς θε
н'тaисωтeи ρитппeтeиne ~~м~~иос + + anon ~~д~~аpεit пшe птeωpтiо тio пeинтpe етiρομo-

^a *V.* 1542.

λοσεια | προς τεσσα + + αποκ ενωχ πωηπεακαρ δικ[τωρ τιο κεντρε ετιρομολοτια]
| προς τεσσα + + αποκ φοιβαλεων πωηπ[εακαρ] |

(35) + δι εμου Θεοδωρου συν^θ νομικου εγ[ρ] + + +]

' and Pagowne [the δημόσιος λόγος], namely (ἦτοι) the all-famous (πανεύφημος) lord, Abdella, son of Abdelmelek, through you, most glorious (ἐνδοξότατος) lord, master (κῆρις) Epimachus, *illustrius* and pagarch (παγ.) of this same village Jkôw, with its homesteads (ἐποίκ.) and its fields (πεδιάς). Greeting (χαῖρε) this day, namely, the 27th of the month Pashôns, of the 7th Indiction. Lo, the persons (πρόσωπον) that have been produced (παριστάναι) in the nome of Psoi (Ptolemais), by Abdella, son of Shourae the Saracen, set over (ἐπικείμενος) that place, they are come to us, they, the persons (πρ.), with their wives and their children, according (πρός) as we shall display them at the bottom of this guarantee-declaration (ἐγγυητική ὁμολογία). These (we undertake) to guard (φυλάσσειν) and to have quiet, according (πρός) as ye shall order (κελεύειν) us. At whatsoever time your lordship shall require their persons (πρ.) at our hands, we are ready (ἐτοῖμος) to deliver them over (παραδιδόναι) unto you, without word (λόγος), without cross (σταυρός), without festival-day^b. But if not (εἰ δὲ μήγε), we submit to every fine (πρόστιμον) that your lordship shall fix (ὀρίζειν) for us. For an assurance therefore (οὖν) unto your lordship, we have drawn up this guarantee-declaration (ἐγγ. ὁμ.) for you, being responsible (κινδυνεύειν) unto you with all our substance (ὑπόστασις), that we (*lit.* until we) shall keep and observe (the above), according to (πρός) the authority of this guarantee-declaration (ἐγγ. ὁμ.), swearing by the name of God Almighty (παντ.) and the health of them that rule (ἄρχειν) over us, that we will keep and observe (the above), according (πρός) as we have already written. We have been questioned and have agreed (ὁμολογεῖν).'

Here follows, in Greek, the list (γνώσις οὕτως) of the πρόσωπα in question, with their wives and children; then the signatures of the 5 sureties, authors of the deed, and those of 3 witnesses.

^b *i.e.* without claiming any right to asylum or exemption. V. Rylands, *Cat.*, p. 240.

PAPYRUS 1519.—A.D. 709.

Or. 6221 (1). 2 ft. × 8 $\frac{1}{4}$ in.

GUARANTEE-DECLARATION (ἐγγ. ὁμολ.) exactly parallel, in purport and phraseology, to 1518, and having identical authors^a and witnesses with that deed. This however is concerned with but one family, instead of six. It was written a month later (Payni) than the other. Some 17 letters are missing from the beginning of each line. The γνώσις was filled in later, as the difference of ink shows.

ⲙⲏⲛⲛⲉⲛⲁⲓⲥ ϣⲁⲓⲣⲉ, ^{sic} ⲁⲧⲓⲛⲓⲣⲟⲙⲟⲩⲗⲟⲩⲉⲓ ⲉⲛⲛⲓⲣⲟⲩⲩ ⲉⲣⲟⲩⲩ | [ⲉⲧⲉⲡⲁⲓⲡⲉ ⲥⲟⲩ ? ⲛⲓⲡⲉⲃⲟⲧ
ⲡⲱⲟⲓ ⲛⲧⲉⲣⲟⲙⲡⲉ ⲧⲁⲓ ⲡⲉⲃⲁⲟⲙⲏⲥ ⲛⲁⲟ / | ⲙⲏⲛⲟⲉⲕⲗⲁ ⲧⲉⲣⲟⲩⲙⲉ ⲙⲏⲃⲏⲥ ⲡⲉⲩⲱⲛⲣⲉ] | ⲛⲁⲓ ⲛⲧⲁⲩⲡⲁⲣ-
ⲣⲓⲥⲧⲁ ⲙⲙⲓⲣⲟⲩ ⲟⲩⲛ . . .] | (5) ⲓⲉ ⲛⲱⲉⲱⲧ ⲟⲩⲛⲧⲱⲱ ⲛⲥⲟⲓ ⲟⲩⲧⲏⲕⲁⲓⲥ ⲡⲱⲛⲁⲃⲁⲉⲗⲗⲁ | ⲉⲧⲙⲙⲓⲁⲩ

^a The protocol 1472 (1) is also by these three officials. 5. ⲱⲉⲱⲧ: a place? or an unknown word preceded by ϣⲟⲙⲛⲓⲉ?

αχει ετοοτη ευπληρογ τι[. . . .] | α]γω τιτι εετοп наγ прос θε нтатетнкеλεγε нап |
 [наγ ние ерететниентχο]εις нащине неапегпросωпон ετοοτη | [τιшооп ρετοιμος τι]пара-
 αизου ^{μμοογ} нтти наτλοτος | (10) [натстаγρος наτροог] нша еи δε ^μнпче тисωн ραпрос-
 [тимо]н ние | ерететниентχοεις назо]ριзе ^{μμοο} ^{sic} εχон εγωρх оγн нтти ансмин | [тיע-
 тγнτikh ρομολ]οτεια екнпзγнеге нтти ^μнпнργпостас[ic] | [тирс прос т]зои нтיעтγнτikh
 ρομολοτεια[α енωρη] | [нпран ппоγте пант]ократωρ ^μнппоγхαι ннхисоог ^{sic} етаμαρте |
 (15) [тиρарρ тироеис прос] θε нтанинρпсραι агхноγн анρομολοτεια +

[γν^ω σ —

[? S Paχ]ηλ η γν^υ αυ^τ S Βηs υ^ο αυ^τ S Paχηλ θυγα^α αυ^τ γι ούν δ

[+αпок απολλω пш]нпμακαρ/ пшoi ^μнпθεοζωсiос пш[н пμακα]ρ/ | [шenoγte тнcтoi^х
 етиρo]μολοτεια прос θε есснρ ^μμμοос αпок απολλω αисραι [ραθεοζωсiос] | (20) ^ххμμαγ-
 нoie агω ρарoi ρωωт + +αпок езекиас ншнпμα[кар/ σαμoγλ тистoi^х ети]ρoμoлoтiα
 прос тессoи + | [+αпок αθανасе пшнпμακαρ^ο] ^μμακαρε тio нμетре 'ετιρoμoлoтeиa н^οе
 нтaисωтμe ρитпетсμнпe | [^μμμοос + +αпок αпа нγρος пшнпμα]кар^ο анρeас тio нμетре
 етиρoμoлoтeиa [прос тессoи +] | [+αпок ^μαγeит пшe нтeωpт]iос тio нμетре етиρoμo-
 λoтeиa прос тe[ссoи] + | [+αпок енoх пшнпμα]кар ^μнпктωρ тio нμетре етиρoμoлoтiα
 прос тe[ссoи] +]

[+δι εμο]υ Θεοδωρον συν^θ νομικου εγρ/ + + +

17. The beginning is Bell's reading.

PAPYRUS 1520.

Or. 6230 (79). $5\frac{3}{4} \times 4\frac{3}{4}$ in.

FROM a declaration (*ὁμολογεῖν*) addressed by David, son of George, to the *δημόσιος λόγος*, through the pagarch, regarding certain persons who had presumably come into his custody. The last words legible recall 1518, 1519.

+αпок ^μαγeит пшe нтeωpтiо | нп^οнμoсiос λoтoс нтoи пнх[oεic | псγμбoγλoс
 ριτoотт[нγтн | пλλo^ο агω πατap^х нпμe | (5) χαιρ/ хетιρoμoлoтeи хeи[с | ^μнплeωнтiос
^μнпшe | н]таγпарρiста [^μμμοог |

PAPYRUS 1521.—A.D. 709.

Or. 6230 (7). 2 ft. $6\frac{1}{4}$ in. × 1 ft. 2 in.

GUARANTEE-DECLARATION (*ἐγγ. ὁμολ.*), addressed by two village officials (one of them the author of 1528) to the governor, 'Abd allah, through the pagarch, Epimachus, regarding certain families of their village, whom the Arab governor of the Thebaid had sent home, after finding them (no doubt as fugitives) in the Antinoite nome.

[+ε]н oпoμaтi тoγ παтpос н[αи | ζωпoиoγ και oμoог[ciог | +αпок нпeи пшe
 нтeωpтiос плaщaнe ^μнп | [пeи]нб[т нт]хнωoγ епсραι нп^οнμe [λoтoс | (5) [αβδeλ]λα пшe
 пabдeλμeлeх псγμбoγλoс | пнγρ/ eπμaχoс пλλoγ/ агω πατap^х нптμe | ^μнпнeγ-

πεδιά^{sic} χαίρει χετηρομολοσει [χε]εις παλαυ μετχαριας | [ηρ]ωμενηκοιε μενεγριομε
 μενεγρηρε αγει ετοοτη προς θε εναο[χον]ρογ εβολ сапеснт нтн ет[сунтн]κн ρομολοσεια
 παг ен[таγ]парχиста ммо[ογ] | (10) ρηπτωш αντιποογ ρητερομε παг [ρεβλ]ομεнс ι²
 ριτηсζογраε ше п|αλογасελ псаракенос αγω πεπικει[μενος] ηονβαεις ηπροςωπον
 ογн | ητιμεμε τηρομολοσει χεαγει ετοο[τη] εγ[χ]ηκ [αγω] ευπληρογ παг ογн т[по п-] |
 ρετοιμος тарпфγλαзе ммооγ тнтн емотп наγ προς θε ен[та]тетнκελεγε пан αγω
 наγ ние ере[те]тнмнтхоεις нашнне пса | (15) πεγпροςωπον ητοοτη [т]ηшооп [ρετοιμ]ος
 тнпара[αгзоγ ммооγ] | ηηтн патлорос патстаγрос пат[ροоγ] пша ег де мнге тарп-
 απολοσειζε ραпростиеωп ние [еретет]мнтхоεις пагωριзе | ммооγ ехон еγωрх ογн
 паниосиос л[от]ос ριτηтетнпн² ηхоεις апснн | тнεтсунтнκн ρομολοσεια ηηтн ен[η]η-
 αγнеге ηηтн мпπεтепωпне | (20) τηρεγ ρап[ρωγ] αγω енωрк мпрап [п]ηογте пант-
 кратωр мн-поγхаг ηηχисоογе етамагте [τηγаре]ρ τηροεις προς θε ен[т]αшнрп[с]гаг
 αγшпогн ηηρομολοσει+

+ γν^ω σ — Παλαυ Μιας S Στεφαν^υ [

Захаріаs Іωανно S Θεοφανіа γαμ^τ α^τ [S Ели]саβет θυγ^θ α^τ S Тσеноυ θυγ^θ α^τ γι/ ψυ δ

(25) γι/ ψυ^χ η +

+ αποκ πнн пшмпаакар/ сеωρτιос плашане мппоγ^{sic}ωш пшпсамоγλ тнκстнχн етн-
 етседнκн ρομολοсгн | πλοос тесωме αποκ φοιβ[αμ^ο] пшппатосе птаγпалакар |
 ммоог асгаг ρарооγ χεμαγнοг [αγ]ω тнω мметре ρоот + | (30) + αποκ ιωснф пшпбнктωр
 тнο п[мн]тре етнптетснтнκн ηρομολοсгн | προς тесωме + + αποκ петрос пшпмпакар/
 макаре тнο мметре | етнпснтнтн ρομολοсгн προς тесωме + + αποκ апа кγрос пшп-
 макар^ο апаг[еа]с тнο мметре етнпснтнκн ρομολοсгн | προς т[есωме +] |

(35) + δι εμου Θεοδωρου συν^θ νομικου εγρ/ + + +

'In the name of the Father etc. We, Pnei, the son of George, the *lashane*, and [Pouônsh, son of Gamoul, of the Five Fields, [on the east of the village of] Jkôw, we write to the δημόσιος [λόγος, namely, our lord, the all-famous] Abdella, son of Abd el-Melech, the governor (σύμβουλος), [through thee, our lord,] master (κῦρις) Epimachus, *illustrius* and pagarch (πάγαρχος) of the village [Jkôw, with its farmsteads] and its fields (πεδιάς). Greeting (χαίρε). We, declare (ὁμολογεῖν) saying, Lo, Palau and Zacharias, men of our fields, with their wives and their children, have come to us, even as (πρός) we shall display them at the bottom of this guarantee[-declaration] (έγγ. [ὁμολ.]), being they that have been presented (παριστάναι) in the nome of Antinoe, this year the 7th Indiction, by Szourae, son of Al-Ouasel, the Saracen, set over (ἐπικείμενος) the Thebaid (Θηβαίς). The aforesaid persons then (πρόσωπον οὖν) we declare (ὁμολ.) to have come to us, full and complete (πληροῦν). These then (οὖν) we are prepared (έτοῖμος) to guard (φυλάσσειν) and to have quiet, according (πρός) as ye shall order (κελεύειν) us. And at whatsoever time your lordship shall require their persons (πρόσωπον) at our hands, we are prepared (έτοῖμ.) to deliver them over (παραδιδόναι) unto you, without word (λόγος), without cross (στ.), without festival-day^a. But if not (εἰ δὲ μήγε), we shall be answerable for (ἀπολογίζειν) every fine (πρόστιμον) that your lordship shall fix (ὀρίζειν) for us. For an

7. χαίρ/ could be read, here and elsewhere.

^a V. 1518, note.

assurance therefore (οὖν) unto the δημόσιος λόγος, through your most glorious (ἐνδοξ.) lordship, we have drawn up this guarantee-declaration (ἐγγ. ὁμ.) for you, being responsible (κινδ.) unto you with all that is ours, for this affair. And we swear by the name of God Almighty (παντοκ.) and the health of our lords that bear rule, that we will keep and observe (the above), according (πρός) as we have already written. We have been questioned and have agreed (ὁμολογεῖν).'

Here follows the list (γνώσις οὕτως) of the πρόσωπα and their families, 8 persons in all; then the signatures of the 2 authors of the deed (both illiterate) and those of 4 witnesses.

PAPYRUS 1522.

Or. 6230 (80). $3\frac{1}{8} \times 5\frac{3}{4}$ in.

DOUBTLESS from a guarantee-declaration, in phraseology similar to that of 1518, 1521. A list was appended of the persons whose presence, when required, is guaranteed.

προς θε ετ[ηρογονη πεγραν εβολ [| ρετοι]μος ταρεν^{sic}φαλαξε **μ**μ[οογ τητι | **μ**τοπ] παγ
αγω παγ **μ**μ **ε**τετ[ηρονη η[σα | **ε**ι] **α**ε **μ**ετε τησων ρ[απροστι^μων |

3. Where exactly this and the preceding line should divide remains doubtful.

PAPYRUS 1523.—A.D. 709.

Or. 6230 (81). 1 ft. $3\frac{3}{4}$ in. \times 5 in.

DECLARATORY undertaking, addressed by Apa Cyrus and, presumably village officials of the Three Fields^a, to the δημόσιος λόγος, through [the pagarch] of Jkōw. It relates to certain families—perhaps fugitives from the Thinite nome (*v. verso*)—now in the writers' charge, and held ready to be handed over when required. Cf. phraseology of 1519.

Above the text, traces of a protocol: رسول الله | الرحيم.

+ **ε**π **ο**νο^μα^τι τογ πατρ[ος | [| + **α**ποη **α**πα κγρος π[? | **α**εσιως π^μη **π**π[? |
(5) **ε**περ^αι **π**π^ανημοσι[ος λοτος | πεγ^μμογ^λος ριτοοτ[ηγτη | πογωτ **α**κωογ [| **π**πεβοτ
παωπ [| πεγ^μηρε **α**γει [ετοοτη | (ΙΟ) **π**αι **π**ταγ^μπαρ^μιστα **μ**μ^μοογ | **α**γω **π**επικε^με^μνος | **τ**ι
εμ^μτοπ **π**αγ [

Verso (at top).] απο γ Πεδι χαρ |] Θινι^υτο γρ μ ^υπ κζ ι^δ/ ζ' +

^a Apa Cyrus very likely the *lashane* of 1494, 1524, 1549, etc.

4. Siōs recurs in 1556. Here the explanatory **αε**- may indicate a second (nick?) name. Cf. in 1534, 1579.

PAPYRUS 1524.

Or. 6230 (82). $1\frac{3}{4} \times 4$ in.

DECLARATION similar to 1523, regarding certain families in the writers' custody. One of the authors is the *lashane*, Apa Cyrus, son of Samuel, who occurs elsewhere (1494, 1549).

[+ **α**ποη **α**]πα κρε π^μηκα^μογ^ηηλ **π**λα^μηαν[ε | **π**ροσ^ω]ποη **ε**ι **ε**τοοτη **μ**η^μηγ^μρι^μμ^ε [

for the future to let none escape, but to lay them in the prison (*φυλακή*). If any servant (of the addressee?) or other shall seek refuge in Pnei's 'fields', he promises to seize and not to conceal him. The text ends with the usual clauses as to responsibility and the signatures of 3 witnesses.

Frag. 1. *πειγτ πτηκωγ ταριζα[ρζ | . . . ε ψατανοκωνη πο[|*

Frag. 2. *εαδιαμελει αγω δικαταφρονει αγω οη ε[| [. . .] . αρμακ . ρηπετογυνηε
πσογ εβ[ολ] ριτοττηγτ[η | (5) ηπεισογ ταασφαλιζε η[^{sic} ^{μμ} | και εαγποοκε εβ[ολ] ^{μμ} |
[τ]ετμεντχοεις επει τω [*

Frag. 3. *ογη[οσ πτημορια ^μπογνος ηπροστ[ιμεον | ημ[. . .] πανμοσιος λοτος εтет-
наκελευε ^μμογ και ρηπερογ | (10) πανμελεια αγω χενεγυτχωρε ητελααγ ηρωμε
ποрк εβ[ολ] [| εμετετ εηαασφαλιζε ^μμογ οη ετεφγλλατη αγω ершансаγ[οη ημ |
η πακαίλααγ παντατροπον ποτ τετ εχηηακοιε ταρισογ[η | αχηρογ εγωρ^α ηπανμοσιος
λοτος ^μηтетηенζοζ^τ ηχοεις ^μα[ιστοι] | ερος ριτηπετсгаи ρарои αγω ειργποкеисθαι ^μη-
тазγпостасиε τη[рс ειωрк | (15) ^μηпоγχαи ηεταρ ^μεχον етразарρ тароис αγω таεиρε
прос ^με ηта[ишнрсгаи] | + ^μαнок ηνει ^μημε ^μημακαρ, ^μεωρτιος ηετшерепсгаи сатпе
тистоι^μ [| ^μαнок ^μηиктор ^μημε ^μημακαρ, ^μεοζοσιος ^μαисгаи ρароγ ^μημα[γηноие ηсгаи+] |
[+ ^μαно]η ^μεωρτιος ^μηηημακαρ, ^μψате тιο ηηηтре [| + ^μсеноγ^μ ^μεαρθολομαιο^μ ^μεар-
тгрос + + ^μαнок ^μαγгейт ^μημε ^μηεωρτι[ος |*

(20) + *δι εμου Βικτωρος Θεοδοσιου σ[*

2. Not *μμοc*. For *αναγωγή* I can find no meaning.

4. 1st visible letter ? *η* or *λ*. *επίσταλμα* (-*ρμα*) suggests itself, but can scarcely be read.

6. *ποοκε εβ[ολ]*, 'migrated.'

7. *ἐπὶ τῷ*, introducing always the consequence of failure to fulfil foregoing conditions (*v.* examples in Rylands *Cat.*), shows that the gap between frags. 2 and 3 cannot be great.

11. *εἰ μή τι* used as in Rylands no. 277, 19.

C.—GUARANTEES AND PRESENTMENTS.

PAPYRUS 1529.

Or. 6230 (85). $6\frac{1}{4} \times 11\frac{1}{4}$ in.

GUARANTEE-DECLARATION (*έγγ. όμολ.*), addressed by (*plur.*) to the *δημόσιος* λόγος, through the pagarch and his representative (*πρόσωπον*), Apa Cosma, whom we meet thus in 1542, here called also *αντιγεοϋχος*^a. One person only appears to be guaranteed, *viz.* the priest and hegumenus, Andrew, son of Patermoute, himself a frequent witness in these documents. The writers undertake to produce him when required.

*ηφι + + [| ^μαнок ηετηαδγποτсгафе ρарат^{sic} ητεηεπηητικη ^{sic} ^μομολογια ηετη[οiei ηсгаи
εγсгаи] | ηηεγсгix ηετηοiei ^μηηсгаи еρεфγποτсгафеос сгаи ρароγ [εηсгаи ηпанμοσιος] |
λοτος ριτοоттнγтη ηенχοεις πανεγфемос ηсγμб[ογλος | (5) ηсγμб[ογλος ριτοоттнγтη
οη ηентоζο^α ηχοεις [| [αγω] ηπαгар ^μηπημε ητηκωγ ? ηχο]εις ^μαпа κοσма*

^a 'Land-agent' (Grenfell and Hunt, *Pap. Oxyrh.* vi, no. 943, n.). Cf. Rylands, *Cat.*, no. 132, where too this may be the title of the amir's agent. Cosma is here presumably with Basil at Jkōw, and need not therefore be the

agent referred to in 1360, as stationed at Fustat. This assumption would be confirmed by 1638 if it could be shown that Apa Cosma there is the same person.

1. *φωφι*.

PAPYRUS 1532.

Or. 6226 (14). 1 ft. $4\frac{3}{4}$ in. × 10 in.

DECLARATION as to the production of certain persons when required and submission to a fine in case of failure. Identical phrases are to be read in 1518, 1521.

ἐρετ^{sic}νη^{sic}ντχοε^{sic}ς ἡ[α]ψ[ι]νε κσαν[ε]γ[ι]προσωπον | [πτοοτη τησ]ο[ν] ρετοιμω^{sic}ς τη παραλ^{sic}α^{sic}ου
μμοου πητη | [πατλοτος πατ]σταγρος πατρου^{sic} ηψα ει δε μητε ταρησων | [ραπροστιμω]η
μη ερεтетνη^{sic}ντχοε^{sic}ς παρωριζε μμοу exωη | [εγωρх ογη πтетνη^{sic}ντχοε^{sic}ς αν]ειη τη |

PAPYRUS 1533.

Or. 6230 (59). $6\frac{1}{4}$ × $7\frac{1}{2}$ in.

FROM a guarantee-declaration—to judge from the formulae, identical with some in 1494—addressed to the δημόσιος λόγος through Basil, the pagarch, and referring to the production of certain persons, when required.

π[α]νημοσιος λο[γ]ος | εγμ[ο]γ[ι]λος ριτοοτηγτη πτωτη π[ε]ν^{sic}α^{sic}ο^{sic}τ^{sic} ηχοε^{sic}ς | [πκγρ]
βασίλειος ρεπογωψ ηππογτε π[ι]λλ^ο [αγω πασαρ^χ | τη]ρομολο^{sic}σει τηγωψ τησθο^{sic}ρε
τηκιν[α]γ^{sic}ηεγε |] τιο πεπε^{sic}ναι^{sic}χε^{sic}σθαι ηπεπ[ρ]οσωπον η | π[ρ]ε^{sic} π^{sic}ρε^{sic}τ^{sic}κω^{sic}ηη πογωτ^{sic} χη[ω]ου
εтетηαψ]ηηε κσαν[ε]γ[ι]προσωπον πτοο[τη]

PAPYRUS 1534.

Or. 6224 (18). $4\frac{1}{2}$ × 9 in.

FROM a document written by inhabitants of the ἐποίκιον of Poimên, and involving a guarantee (ἐγγύη), perhaps as to the production of, also named Pijouk^a, son of Papnoute, the person whose name is visible.

ρ[ι]πομωμω^{sic} μηε^{sic} χε^{sic}τιο ηρετοιμω^{sic}ς | τιο ηε[π]τηγ^{sic}η αγω τιο πεπε^{sic}ναι^{sic}χε^{sic}σθαι | πε]τογ-
μογτε εροу χε^{sic}πιχογκ^{sic} ηψηπαππογτε | εποικιον πογ[ω]τ πομωηηη ρητπε^{sic}α^{sic}ς ηπτιμ^{sic}
πογωτ χηωου | (5) π[ρ]οσω[πον]

^a πχογκ in 1553 also. Cf. the *ὁ καί*, which in Greek documents introduces these second names. Other instances here are in 1576, 1583.

PAPYRUS 1535.

Or. 6230 (86). $6\frac{1}{4}$ × $5\frac{3}{4}$ in.

FROM a guarantee-declaration (doubtless ἐγγ. ὁμολ.), addressed to the governor through the pagarch, presumably by the officials of the Five Fields, since the person guaranteed (l. 8) comes thence.

π[α]νημοσιος λο[γ]ος ριτοοτ[η]γτη | ηπτιμ^{sic}ε πτ^{sic}κωου^{sic} μη[] | πετ^{sic}τηγ^{sic}ητε ετ^{sic}παρ^{sic}γ^{sic}η[ο]τραφ^{sic}η |
ρομολο^{sic}σεια ρηππογωψ [| (5) χωρις λααγ^{sic} ηβια ρια[α]τη | ρηπε^{sic}ρι^{sic}τραφ^{sic}η ρηπομω^{sic}ο
μη | τιο πετ^{sic}τηγ^{sic}η αγω τιο πε^{sic}ν[ι]χε^{sic}σθαι | πρωμ^{sic}[η]εκο^{sic}ιε^{sic} ηηβ^{sic}ητ^{sic} η[] |

PAPYRUS 1536.

Or. 6230 (16). Four fragments, the largest 1 ft. 1 1/2 in. x 6 in.

DOCUMENT consisting (so far as now visible) of the declarations of some 20 guarantors, each of whom goes surety for the priest Hermia, undertaking either to produce (?) him in person (πρόσωπον) or to pay one gold *solidus*. The words 'for once' (occasionally in Greek πρὸς ἀπαξ), which regularly end the formula, should imply that the guarantor safeguards himself against a repetition of payment^a. Many different hands are represented, several of them very unskilled. The lines marked with an *asterisk* have been carefully crossed out, with what object is not evident.

Frag. 1. $\pi\rho\sigma\omega\pi\omicron\nu$ [н оуѣолок/ нно]γῆ $\pi\rho\sigma$ ἀπαζ + +* ἀνοκ ἰωρᾶννης πῦε
 $\eta\pi\epsilon\alpha\kappa\alpha$ [p/ | *τι]ο $\kappa\epsilon\tau\tau\epsilon$ $\pi\epsilon\pi\rho\sigma\omicron\pi\omicron\nu$ $\eta\epsilon\rho\mu\iota\alpha$ $\pi\rho\epsilon\varsigma\beta\epsilon\tau\epsilon\rho\omicron\varsigma$ $\kappa\omicron\gamma\epsilon\omicron\lambda\omicron\kappa\omicron\tau\tau$ / [нноγῆ] | * $\pi\rho\sigma$
 $\omicron\gamma\omicron\sigma\upsilon\pi$ ἀνοκ $\mu\alpha\theta\iota\alpha\varsigma$ $\pi\epsilon\psi\eta\pi\rho\epsilon$ $\epsilon\pi\tau\alpha\iota\epsilon\gamma\alpha\iota$ $\gamma\alpha\rho\omicron\delta$ $\chi\epsilon\mu\alpha$ [βηοι] | ἀνοκ ἀπὰ τῆρ $\pi\psi\eta\kappa\omicron\lambda$ -
 $\lambda\omicron\gamma\omicron\theta\omicron\varsigma$ $\tau\iota\omicron$ $\kappa\epsilon\tau\tau\eta$ $\eta\pi\epsilon\pi\rho\sigma\omicron$ [πони] |

Fragg. 2-4. (5) $\chi\theta\omicron\mu\epsilon\kappa$... [| $\tau\epsilon$ $\epsilon\pi\epsilon\psi\pi\rho\sigma\omicron\pi\omicron\nu$ н оуѣолок/ нноγῆ] | + ἀνοκ
 $\theta\epsilon\omicron\sigma\omega\rho$ [ος ? | *... $\pi\rho$]ο $\pi\omicron\nu$ $\epsilon\omicron\gamma\epsilon\omicron\lambda\omicron\kappa$ / [нноγῆ | illegible [| $\eta\epsilon\rho\mu\iota\alpha$ $\pi\epsilon\pi\rho\epsilon\varsigma$ -
 $\beta\eta\tau\epsilon\rho\omicron\varsigma$ | (10) $\pi\rho\sigma$ $\omicron\gamma\omicron\sigma\omicron\pi$ $\alpha\alpha\gamma\epsilon\iota\tau$ π[(in margin, different ink, $\alpha\alpha\gamma\alpha$) *+ἀνοκ $\phi\iota\lambda\omicron$
 $\pi\psi\eta\mu\epsilon\eta\eta\alpha$ μ . [| * $\eta\pi\epsilon\pi\rho\sigma\omicron\pi\omicron\nu$... μ [| *... $\omicron\gamma\epsilon\omicron\lambda\omicron$ [н/ $\epsilon\tau\iota$ $\kappa\epsilon\omicron\iota$ $\alpha\iota\epsilon\gamma\alpha\iota$ $\gamma\alpha\rho\omicron$? |
(15) (margin, as before, $\alpha\alpha\gamma\alpha$) + ἀνοκ $\gamma\alpha\sigma\alpha\rho$ $\pi\psi\eta\mu\epsilon\rho$... [| illegible [| $\eta\epsilon\omicron\lambda\omicron\kappa\omicron\tau$, нноγῆ
 $\pi\rho\sigma$ $\omicron\gamma\epsilon\omicron\lambda\omicron\kappa\omicron$ [т/ | $\kappa\omicron\lambda\lambda\omicron\gamma$ $\pi\epsilon\lambda\alpha\chi$ т $\eta\pi\rho\epsilon$ $\eta\tau\alpha\chi\pi\alpha\rho$ [$\alpha\kappa\alpha\lambda\epsilon$ $\kappa\epsilon\omicron\iota$ $\alpha\iota\epsilon\gamma\alpha\iota$ $\gamma\alpha\rho\omicron\chi$] + $\mu\alpha\rho\kappa\omicron\varsigma$
 $\pi\rho\epsilon$ $\pi\psi\epsilon$ $\eta\pi\epsilon\alpha\kappa\alpha\rho$ [| (20) illegible [| + ἀνοκ $\phi\omicron\iota\beta\alpha\mu\omicron\pi$ [? | $\pi\rho\epsilon$ н $\pi\epsilon\psi\pi\rho\sigma\omicron\pi\omicron\nu$
[н оуѣолок/ нноγῆ] $\mu\epsilon\eta\eta\alpha\varsigma$ $\pi\psi\eta\eta$ [| $\alpha\gamma\iota\omega$ $\epsilon\tau\rho\alpha\psi$ ^{sic} + + $\alpha\eta$ [ок...] $\tau\iota\omicron$ $\kappa\epsilon\tau\tau\eta$ $\pi\epsilon\pi\rho$ -
 $\sigma\omicron\pi\omicron\nu$ $\eta\epsilon\rho\mu\iota\alpha$ $\pi\epsilon\pi\rho\epsilon$ [$\kappa\omicron\gamma\epsilon\omicron\lambda\omicron\kappa$ /] нноγῆ $\pi\rho\sigma$ $\omicron\gamma\omicron\sigma\omicron\pi$ $\mu\alpha\tau$ | (25) ἀνοκ $\tau\epsilon\omega\rho\tau\iota\omicron\varsigma$
 $\pi\psi\eta\eta\mu\epsilon\alpha\kappa\alpha\rho$...] about 13 let. $\tau\iota\omicron$ $\kappa\epsilon\tau\tau\eta$ $\gamma\omicron\sigma\tau$ $\kappa\omicron\gamma\epsilon\omicron\lambda\omicron\kappa$, нноγῆ] + ἀνοκ
...ωγ $\pi\psi\eta$ [$\phi\omicron\iota\beta\alpha\mu\omicron\pi$ $\tau\iota\omicron$ $\kappa\epsilon\tau\tau\eta$ $\pi\epsilon\pi\rho$ [$\sigma\omicron\pi\omicron\nu$] $\pi\epsilon\psi\pi\rho\sigma\omicron\pi\omicron\nu$ н оуѣол/ нноγῆ | $\pi\rho\sigma$
 $\omicron\gamma\omicron\sigma$ [оп | $\eta\pi\epsilon\pi\rho\sigma\omega$ ^{sic} $\eta\epsilon\rho\mu\iota\alpha$ | (30) *(margin $\phi\omicron\iota\beta$) ἀνοκ $\pi\epsilon\tau\rho\epsilon$ $\pi\psi\eta\eta\tau\epsilon\omega\rho$ [$\tau\iota\omicron\varsigma$] ?
[| *[$\eta\epsilon\omicron\lambda\omicron\kappa$ т/ нноγῆ $\pi\rho\sigma$ $\omicron\gamma\omicron\sigma$ [оп...] $\rho\omicron\eta$ + + ἀνοκ $\phi\iota\lambda\omicron$ | * $\pi\psi\eta\eta\pi\epsilon\omicron\gamma\tau\epsilon$ $\tau\iota\omicron$
 $\kappa\epsilon\tau\tau\eta$ [$\eta\epsilon\rho\mu\iota\alpha$ $\pi\epsilon$] $\pi\rho\epsilon$ н $\pi\epsilon\psi\pi\rho\sigma\omicron\pi\omicron\nu$ | *[$\omicron\gamma\epsilon\omicron\lambda\omicron\kappa$ /] нноγῆ $\pi\rho\sigma$ ἀπαζ [] ? $\pi\rho\sigma$ -
 $\omicron\pi\omicron\nu$ $\eta\epsilon\rho\mu\iota\alpha$ н $\pi\epsilon\psi\pi\rho\sigma\omicron\sigma\upsilon\pi\omega\eta$ н ϵ ^{sic} [] $\pi\rho\gamma\epsilon$ $\omicron\gamma\epsilon\alpha\pi$ + + ἀνοκ $\iota\omega\sigma\eta\phi$ | (35) $\pi\psi\eta\pi\rho\epsilon$
 $\eta\pi\epsilon\alpha\kappa\alpha\rho$, [$\mu\omega\gamma$]снс [] $\pi\rho\sigma\omega$ $\eta\epsilon\rho\mu\iota\alpha$ $\pi\epsilon\pi\rho\epsilon$ | н $\pi\epsilon\psi\pi\rho\sigma\omicron\pi\omicron\nu$ н оуѣолок/ нноγῆ
 $\pi\rho\sigma$ $\omicron\gamma\omicron\sigma\omicron\pi$ + + ἀνοκ $\mu\omicron\gamma\varsigma\eta\varsigma$ | $\pi\psi\eta\eta\mu\epsilon\alpha\kappa\alpha\rho$, $\iota\omega\rho\alpha\eta\eta\eta\varsigma$ $\tau\iota\omicron$ $\kappa\epsilon\tau\tau\eta$ $\eta\epsilon\rho\mu\iota\alpha$ $\pi\epsilon\pi\rho\epsilon$ н
 $\pi\epsilon\psi\pi\rho\sigma\omicron\pi\omicron\nu$ | н оуѣолок/ нноγῆ $\pi\rho\sigma$ ἀπαζ + ἀνοκ $\gamma\alpha\kappa\alpha\rho$ $\eta\tau\alpha\gamma\chi\omicron\sigma\omicron\varsigma$ $\epsilon\rho\omicron\iota$ $\alpha\iota\epsilon\gamma\alpha\iota$
 $\gamma\alpha\rho\omicron\sigma\upsilon$ | * $\alpha\gamma\omega$ $\tau\iota\omicron$ $\kappa\epsilon\tau\tau\eta$ $\gamma\omega\omega\tau$ $\eta\eta\omicron\gamma\epsilon\omicron\lambda\omicron\kappa$, $\pi\rho\sigma\omega\pi\omicron\nu$ н $\eta\epsilon\rho\mu\iota\alpha$ | (40) + ἀνοκ
 $\omicron\gamma\alpha\eta\omicron\chi\rho\epsilon$ $\pi\psi\eta$ [] illegible | $\pi\rho\sigma$ $\omicron\gamma\epsilon\omicron\lambda\omicron\kappa$, нноγῆ [(blank)

^a In 1539 the variant is 'one single time', in 1538 'once only'. Cf. the use of *προσάπαξ* in receipts, Wessely, UKF., nos. 66, 661, 904, etc.

15. $\gamma\alpha\sigma\alpha\rho$: cf. $\gamma\alpha\sigma\omicron\rho$, Rylands, no. 224, etc. Possibly recurs in l. 38.

PAPYRUS 1537.

Or. 6226 (15). $3\frac{3}{4} \times 7$ in.

ALTHOUGH the person here guaranteed is named Hermias (here son of Kalapêse), the sum guaranteed, 3 *solidi*, seems to make a connexion with 1536 impossible. Otherwise the 2 texts are exactly similar in phraseology.

] + ἀνοκ ἀγεῖτ [| η̅ερμίας π̅υε π̅ιμ̅αν, καλαπ̅η̅σε η̅ π̅ε̅ψ̅ρ̅ω̅π̅ον | + ἀνοκ
ο̅υ̅ε̅νο̅υ̅ρε π̅υε η̅σαβ̅η̅νος τ̅ιο η̅ε̅π̅τ̅υ̅η̅ | π̅υ̅η̅π̅ι̅α̅κα̅ρ̅ιος̅ κα̅ρα̅π̅η̅σε̅ γ̅ η̅ε̅ψ̅ρ̅ω̅π̅ον̅ η̅
̅ω̅ο̅ι̅η̅τ̅ η̅ρο̅λο̅κ,̅ π̅ρ̅ος̅ ο̅υ̅] (5) σο̅π̅ ἀ̅γε̅ι̅α̅ π̅ρ̅ε̅, π̅υ̅η̅α̅κο̅β̅ η̅τα̅ψ̅α̅ι̅τ̅ε̅ | ̅ω̅ε̅νο̅υ̅η̅ς̅ τ̅ιο̅
η̅ε̅ν̅κ̅η̅ η̅π̅ε̅ρ̅ω̅[σο̅π̅ον̅ η̅ε̅ρ̅μ̅ια̅ς̅] | η̅ η̅ε̅ψ̅ρ̅ω̅π̅ον̅ η̅ ̅ω̅ο̅ι̅η̅τ̅ η̅ρο̅λο̅κ,̅ | [π̅ι̅α̅]κα̅ρ̅ιος̅ κα̅[λα̅π̅η̅σε̅

PAPYRUS 1538.

Or. 6230 (87). Three fragments, the largest $2\frac{5}{8} \times 6\frac{1}{2}$ in.

FROM a declaration by guarantors similar to 1536. The person guaranteed is Herwoj.

Frag. 1. η̅π̅ε̅ρ̅ω̅π̅ον̅ | + Α̅π̅α̅ Κ̅υ̅ Α̅ν̅δ̅ρ̅ε̅ [α̅]ξ̅ι̅ω̅^θ γ̅ρ,̅ ξ̅ α̅υ̅^τ + [| η̅ε̅ν̅τ̅ε̅ η̅π̅ε̅ρ̅ω̅π̅ον̅
η̅ε̅ρ̅[ο̅υ̅ο̅] | η̅η̅ο̅υ̅^β π̅ρ̅ος̅ ο̅υ̅σο̅π̅ ἀ̅πο̅λλ̅ω̅ η̅[| (5) + ἀ̅νο̅κ̅ ἀ̅πο̅λλ̅ω̅ π̅υ̅ε̅ η̅π̅[α̅α̅κα̅ρ̅ |
[π̅ρ̅ο̅]σο̅π̅ον̅ [η̅ε̅ρ̅ο̅υ̅ο̅] π̅υ̅ε̅ η̅[|

Frag. 2. [α̅πο̅]η̅ σ̅ι̅ρε̅ π̅υ̅ε̅ η̅[| η̅ε̅ρ̅ο̅υ̅ο̅] η̅[| ἀ̅νο̅κ̅ σ̅ι̅ρε̅ π̅υ̅η̅[| (10) η̅η̅ο̅ι̅ [α̅]η̅[σ̅ρ̅α̅ι̅ |

Frag. 3. τ̅ιο̅ η̅ε̅ν̅τ̅η̅ α̅[| η̅η̅η̅α̅τ̅ε̅ + [| η̅ε̅ρ̅ο̅υ̅ο̅] η̅[π̅ρ̅ος̅

12. Cf. elsewhere π̅ρ̅ος̅ ο̅υ̅σο̅π̅ η̅ο̅υ̅ω̅τ̅, or π̅ρ̅ος̅ ἀ̅π̅α̅ξ̅.

PAPYRUS 1539.

Or. 6228 (3). $5\frac{3}{4} \times 3\frac{1}{2}$ in.

FROM a document similar to 1536. Witnesses here follow the guarantors. The signatories are clerics: 2 priests, a *ἡγούμενος* and a *προεστώς*.

π̅υ̅η̅π̅ι̅α̅κα̅ρ̅ιος̅ ι̅σα̅α̅κ̅ τ̅ι̅[ο̅ | ρ̅ο̅λο̅κ]̅,̅ π̅ρ̅ος̅ ο̅υ̅σο̅π̅ η̅ο̅υ̅ω̅τ̅ + [|] φ̅υ̅γ̅ο̅υ̅μ̅ε̅νο̅ς̅ η̅[|]
̅ο̅.̅ ρ̅ε̅ η̅ε̅ρ̅ε̅ α̅γ̅ω̅ η̅ε̅ρ̅ο̅ε̅ι̅ς̅[τ̅ω̅ς̅ |] γ̅ι̅ ^ον̅ β̅ π̅ρ̅ος̅ ο̅υ̅σο̅π̅ η̅η̅ο̅[γ̅ω̅τ̅ + | space |] ο̅ς̅ π̅ι̅ε̅λ̅α̅^χ
η̅π̅ρ̅ε̅ τ̅ιο̅ η̅η̅η̅τ̅[ρ̅ε̅

Verso. Remains of a Greek *γνώσις*, showing names of men, their sons (*υἱὸς* α̅υ̅^τ), wives (*γαμῖ* α̅υ̅^τ) or mothers (*μητρὶς* α̅υ̅^τ), with the sum *νὸς* α̅γ̅ opposite each (probably).

PAPYRUS 1543.

Or. 6230 (88). $2\frac{3}{4} \times 7\frac{1}{4}$ in.

FROM a guarantee-declaration (ἐγγ. ὁμολ.), relating to the production of certain persons, but differing somewhat in its formulae from other such texts. ('We are prepared to) undergo (ἀπολογίζεσθαι) on account of their persons (πρός.) any fine (προστ.) (which your lordships shall fix for) us, since we it was did choose them^a, (that they should) and should draw up the aforesaid διοίκησις.' The last word cannot here have its normal meaning: an administrative district; rather it would seem to be a document of some sort^b.

ερω]ητετηξε ερος [| απο]λοσειζε ραπεγπροσωπον ραπροστιμων | ερω]η ητερεανον
αποτοπογ | ρα]πογρμιν τιαοικησις ητιμεινε εγωρϣ ογη | (5)]τιερεγνητικη ρομολ[οτια

^a To make the assessment of taxes for the Indiction. Cf. 1420, 1, also other μερισμοί. Cf. too p. 174 (3rd paragr.), also the General Introduction (Bell).

^b Cf. 1580. ρμινε, 'draw up,' generally refers to a deed,

the composition of a book, the establishment, organization of a monastery (cf. Br. Mus. Copt. Cat., p. xiv, n.). Mr. Bell suggests διήγησις. Possibly διοίκησις may be elliptically used here: ('the accounts, tax-returns of) the διοίκησις.'

PAPYRUS 1544.

Or. 6230 (14), (31). Two fragments, the larger $11\frac{1}{2} \times 8\frac{3}{4}$ in.

DECLARATION (ὁμολογία), whereof, besides the witnesses' signatures, only 2 lines of text^a remain. It acknowledged the receipt by Ezekiel of 15 *solidi*, 1 *carat*, 7 *folles*, plus the product of their exchange^b (18 *fol.* or $1\frac{1}{2}$ *car.* or 1 *sol.*), and 1 *tremis* as wage; also (? by Ezekiel^c) of 14 men, due to be presented at 'the place of presentment' (παριστάναι) before the authorities. What the relation is between the money and the men and for whom the wages cannot be discerned, but it is probable that the document relates to fugitives, and that the money was in payment either of the fines on their account or as rewards for their capture. It may be noted that the witnesses here testify, not to the declaration, but to the fact that the money has been received as stated. So too *e.g.* in 1588, 1595, 1596.

Frag. 1. προς μεντωμηνι ηφολλος [επρολογ, |]φολλος αγω τιρομολοσει γε |

Frag. 2. τιο μεντρε γεμμεντ[|]μμερμωη ηφολλ[ος | (5) μμετμηνι ηφολλος επρολογ, |
[| ει ετοοτ[ε] μπουτερμμε η[ε]κε + + απο[κ | ετιρομολοτια προς τεσσομ | ει ετοοτ[ε]
ητεκινλ μμα[| ει ετοοτ[ε] προς μεντωμηνι [ηφολλος | (10) ετ[ε]νκ επεα μπαρριστα ει
ετοτ[ε] οη + α[ποκ | ετειρωμοτ[ε]ια προς τεσσομ + αγω τιο μμεντρε γεμμε[μμη ηφολλος, |
μπουκερατη μμερμωη ηφολλος αγω γεατεγλακη ει ετοτ[ε] ωη προ[ε ? μμη]τατ[ε]
ηρωμει ει ετοοτ[ε] ηπιστικ[ε] + αποκ απαρεακ η[| ατιρομολοτια προς τεσσομ αγω τιο
μμεντρε γεμμεντη η[φολλος, | (15) μπουκερατη μμερμωη μφδ αγω γεατεγκαταλλακη
[ει ετοοτ[ε] προς μεντωμηνι ηφολλος] | επρολογ, αγω απμεντατ[ε] απροσωπον ετ[ε]νκ

^a These (frag. 1) are in a clerkly hand, probably Theodore's, so that only their contents suggest their connexion with the succeeding signatures.

^b καταλλαγή has presumably this meaning here. In 1435, 200, the exchange on 7 *sol.* is $\frac{2}{3}$ *sol.* (16 *car.*), a quite

different rate.

^c In l. 13 one might read 'have been received by the πιστικός'; elsewhere the recipient's name is lost.

12. ει appears to do duty as verb to γε- in the preceding line as well as in this; so too in l. 15.

[επεια παρριστα ει ετοτε οκ +] | + αποκ θεοδωσιος πωπιμακαρ/ φιλο^ο τιο πειντρε
 ετ[ιζομολογια | πτρε παπιμην^{τη} προλον/ απογυτεραινε ει ετοτε π[| πεσαψε προλος
 αγω πατεγυκαταλλατη ει ετοτε[ψ | (20) αγω απιμην[ταψ]τε π[προςω]ποπ ετβην επεια
 παρριστα [ει ετοτε οκ +]

+ δι εμου Θεοδωρου συν^θ συμβολε[ογρ/ + + +]

PAPYRUS 1545.

Or. 6224 (26). 11 $\frac{3}{4}$ × 6 $\frac{3}{4}$ in.

DECLARATION (ὁμολογία) by Theodosius, son of Philotheus, addressing the governor through the pagarch, Basil. He recalls his previous arrest and payment of a fine of 5 *solidi*, because perhaps of his (or his district^a?) having harboured a fugitive. Ll. 9, 10: 'Ye made inquiry as to the exact (ἀκρίβεια) state of things . . . , nor did I pay aught on his account last year . . . '

The only text in the series showing a docket in Coptic.

Frag. 1. Protocol εν ονομα[τι | ελεημο[νος | الرحمة الرحيم [| ουκ εστιν [|

Frag. 2. επ αποκατ τριαδος | + αποκ θεοδωσιος πωπιμακαριος φιλο^ο πρωμ | [π]τιμε
 πανωγ εις εαι παπαιμος[ιος λοτος | [.] εγμεβογλος [.] ετοτε[τηγτη πτοτη |
 (5) βασιλιος εμπογωψ αππογυτε π[λλο^ο αγω παπαρ^χ | απνεεποικιον απνεεπεδιας
 τ[ηρογ | πητη πογρωμε πωπωμο παεεεεεε [| [α]τετησωπτ ατετησωτ πτιγ προλον/ [| ατετη-
 ψ[ημε π]σατακριβια απρωε^ε ατ[| (10) [ογ]αε αππιτι λααγ εαρογ πεπογ[ψ | α[.] αψω[|

Frag. 3. π[ταιψρπεεαι εγω[ρ^ε | ειωρη] απραν αππογυτε π[| εα]ρεε τιροεε προς [|
 (15)] + αποκ θεοδωσιος πωπιμακαριος φιλο^ο |

Verso (of frag. 1). + ομομολο[για πταθεοδωσιος] πωπιφιλο^ο πρεπασοογνε σεεντε εαπ^ο
 ε [|] πταγωατψ αμοογ αγτααγ παψ [. . .]^ε |

^a V. 1554 for a note upon the locality. Bell observes that in 1384 the fine for harbouring a fugitive is 10 *sol.*, that levied on the fugitive himself being 5 *sol.*, that on the *χωρίον* whither he had fled 5 *sol.*

16. 'The declaration which Theodosius, son of Philotheus,

native of Pagowne, drew up regarding the 5 *solidi* which had been required of him (and which) were paid him'

The last words are not intelligible; the *recto* does not explain them.

PAPYRUS 1546.

Or. 6227 (1). 1 ft. 5 $\frac{1}{4}$ in. × 6 $\frac{1}{4}$ in.

FROM the end of a guarantee-declaration (ἐγγ. ὁμολ.). The first words visible seem to relate to something to be undertaken annually by the writers. Then follows the usual clause as to responsibility, with the oath 'by the weal of our lords that bear rule'. Finally, the signatures of 5 witnesses.

т еуша[н |]ннтн ната ромпе о . тр . | ан]снн тегеттунтихн |] ннтн петнпнпне
 тнрч | (5)] ентаншнрн^{sic} енорк нпр[ан] | по]ухаи ненхисооуе етамазте |]шнрпсзай
 соухиноуи тнгомологей + |]нпмакарис теортиос петшнрп[сзай тнсто^х етигомолог]а
 прос тесом + | (10)]ннтре етиептунтихн гомология прос ѳе нтай | патермоу]те
 пшнпмакар, оуеновр тно ннтер ети | ан]на мартурω + + анок иωаннис пше п
 го]ология прос ѳе нтаис^{sic}е зитнпет | тн]ω ннтре етиептн[тихн гомология прос]
 тесом + | (15) фн]λ^о сн]λ^о мартур S сωмаτιζε етр + + +

5. Read шнрпхоос.

13. Read нтаисωтн, or possibly нтаисснн.

PAPYRUS 1547.

Or. 6230 (1). $5\frac{1}{2} \times 5\frac{1}{2}$ in.

FROM the end of a guarantee-declaration (ἐγγ. ὁμολ.), only interesting for its use of the rare verb ἔωτε, found several times in these texts^a.

нхоеис анснн тегеттунтихн гомология | нетсзай ннеγσιx ан[| анпепросωпон
 нпсее[не | тариботсоз ебол ежω[| [н]нтригностасис тнрс [| н]поухаи ннхисооуе

^a It occurs in 1554, *verso*, as a noun, replaced in the parallel texts (1552, 1553, 1554, *recto*, etc.) by διασταλ-
 μός, and once as verb in 1553, *verso*, where it is appa-

rently parallel to снпне. The meaning would thus be 'draw up', 'set forth', 'set in order'. The last, or something like it, may suit the instance in RKT. ccxxviii. 19, 20.

PAPYRUS 1548.

Or. 6220 (2). 1 ft. $1\frac{1}{4}$ in. \times $8\frac{1}{2}$ in.

FROM a guarantee-declaration (ἐγγ. ὁμολ.) by Psige, Enoch and Theodosius. Only the final phrases as to the writer's responsibility and the voluntary nature of the document are preserved. Six witnesses sign. The notary is he who also wrote 1573.

тетннн]тхоеис нагоризе ммоу е[жон |]с рнпепоуωш анпеп[пѳе | хωрис лаау
 нѳиа занаатн аγω енкγ[наγнеуе | ле ω нелахистон шантисωн з[аγω]н [ннн |
 (5) ежон енорк нпран анпоуте ппантωтр[атωр | етрнзареz тнроеис про[с т]с[ом
 нт]еиентн оуант. з. р. [| + анок ψиcе пшн нѳиктор пенташнрпсзай тнсто^ххн
 атиептн[тихн гомология] | прос тесом + + анок енωх пшнпсѳωш петшнрпсзай
 тнсто^х етиепнн[? гомология прос] | тесом анок ѳеозосиос пшнфнλ^о нтаγхоос
 [еро] аисзай [з]ароу жемаγноей аγω тнсто^х [| (10) омология прос ѳе есннз мос + |
 + анок ѳеозре пѳлаχ^т нпреѳ, тно нннтре етиептеа прос тнс^{ом} + | + анок фнλ^о
 пшнпмакар[ос м]нпа аиак^о тно нннтре етиептнн омологейа пр[ос | + анок енωх
 пшнпмакар ѳиктор тно нннтн омологейа прос те[с^{ом} +

+ δι εμ^ο Απολω Ψοιου απο Πακαν^ε ευρ S ζωματίζει +

PAPYRUS 1551.

Or. 6229 (4). 1 ft. 2 in. \times 7½ in.

FROM the end of a guarantee-declaration (ἐγγ. ὁμολ.). The names of 6 guarantors (στοιχεῖν) are visible, followed by those of 5 (?) witnesses. Among these names may be noted: πκωρε, ερμιαω, πτηρο[γ], πακογι, απα ιηηα. A γνώσις follows the names, repeating those of the guarantors (with a total of οὐν 5), one of whom is there entitled μείζων, two others ἀγροφύλ(αξ). The form πακαγλε now replaces πκωρε.

The number of guarantors suggests a connexion with Inv. No. 1451 (a); but it is impossible to say whether the two fragments are from one MS. Mr. Bell moreover suggests that εἶ there may stand for ἐξῆς. If so, there is no reason to connect the fragments together.

D.—FINANCIAL DOCUMENTS (public and private).

PAPYRUS 1552.

Or. 6230 (13). 11 in. \times 1 ft. 1½ in.

THIS and the following twelve numbers are remnants of bilingual tax-registers. It is doubtful how many of the fragments originally belonged together and formed one book. The scripts vary greatly: the Greek portion is generally in a clerkly hand, the Coptic in hands remarkably clumsy and unskilled. That the pieces now joined as 1554 were once a single leaf is evident, owing to the strands of the fibres (on the horizontal side), continuous throughout, and showing clearly how they may be pieced together. Similar connexion can be established between the two parts of 1553. These last two and 1552 were, when the papyrus reached us, all still held, by means of papyrus threads, in an outer covering sheet of the same material, only the smallest remnants of which remained. The MS. must thus have consisted of leaves of about 1 ft. \times 3 ft. 5 in., which, on account of their length, were kept folded (*cf.* 1449). As to the order of the leaves: it is possible that, when their threads still held certain of the fragments in place, 1552 preceded 1553; and it may perhaps be assumed, from its blank *verso*, that 1564 terminated the book. Beyond this, I have not succeeded in recognizing any sequence among them.

Generally the accounts relate each to a different locality (ἐποίκιον, πεδιάς or monastery) in or about Jkôw; but in two or three of them one and the same place appears to be in question. It is only in 1552 and 1553 that we can see the system on which the accounts were drawn up. The first line of each is that consisting of the place-name, with the amount of the tax required. This is followed by a list of the payers, with each man's contribution opposite his name. In the smaller localities (*e.g.* 1552, *recto*, l. 32) this list contains but few names; sometimes one only, presumably that of a representative (*e.g.* St. Mary's in 1552, *verso*).

Thus far in Greek. The following paragraph contains the assent of the local officials or notables, addressed presumably to the pagarch, and naturally in Coptic. It is hence we learn that these documents are termed διασταλμοί, drawn up in accordance with the governor's ἐπίσταλμα, and that the tax in question is called ξένιον, though written here (with one doubtful

+ μον- Βαρβαρο^ν δ/ [Μεως προεσ]τ^ω/

ν^ο α^γ

+ ἀνοκ μεως π[προεστω]ε τιστοι^χ επιδια[ετε]λειος ηπιήτο[ογ] ητρια/ ραπε]ζηνοη | προς
τσοε ηπ[επιστε]λεια ηπ[ανεγο]γμος ησε[α]βωλος [ητατεητααγ ηαι +] θεοδορος πρ^ε |
(35) ηταγχοος εροι [αιεσαι ραροβ χειαληνοειε +]

'We, Pwōnesh son of the late Gamoul, and Abraham son of George, and Psemnouthes son of the late Elias, and George son of Hermaw (*sic*)^a, and Psachō son of Patermoute, and Theodore the humble (ἐλάχ.) priest, we do assent (στοιχεῖν) to this διασταλμός regarding the ξενον (ξένιον) of 40 *solidi*, according to the authority of the instructions (ἐπίσταλμα), (declaring) that we have not laid aught upon a man beyond his strength, neither have we lightened the dues (κουφίζειν) of a man that is wealthy (εὐπορεῖν)^b. Shouldst thou find that we have forgiven a man and have not assessed (τάσσειν)^c him, we will be liable (ὑποκεῖσθαι) for everything that you shall fix (ὀρίζειν) for us.' The priest Theodore writes for the others.

The two shorter statements following, and relating to the Monasteries of St. Mary and Barbarus, have the same purport as the above, but omit most of its phraseology. Each is represented by its prior, for whom the priest Theodore again writes.

^a Cf. note on 1509.

^b For these phrases cf. 1345, 19, 1356, 25.

^c Or simply 'entered' in the register. V. Rylands Copt. 319 and references.

PAPYRUS 1553.

Or. 6230 (11 and 12). 11½ in. × 2 ft. 3 in.

A TAX-REGISTER, similar to the preceding. The names of the respective ἐποίκια and monasteries each stand so close below the last line of the foregoing (Coptic) paragraphs, that it would seem as if the Greek portions of these texts had been written first, upon the blank papyrus, and the Coptic filled in subsequently.

Recto (fibres →). The upper part of the first list is lost.

δ/ Μακ-/ Θεοδωρο^ν ν^ο [

+ ἀνοκ πατερμογτε ηπαπαρεας η. [...]. [] | τεπετεχε^{sic} απιαστελειος
ηπεμντ ηρολ[οη,] | προς τσοε ηπιστελεια ηπενχοειε πανεγ[φνηως ηγην-
βογλος] | (5) ητ[ατεη]τααγ ηηη ηενπενταρω λααγ αρωμ[ε] | κογ[φ]σε ηο[γ]α
παρε^{sic} ογτε πενκα ρωμε αβ[ολ] | εσηαη[ε] ε[ρος] ανρ ηαι εηαωπε επκεντε[ηεγ]ε
ηρ[οc] | ετεηπαρδ[ρι]ζε μειος αχωη +

εποικ/ Κεραμι-/

[ν^ο ες]

(10) δ/ Πανεσνην Αδαμ ν^ο ας δ/ Θεοδοσιο^ν Μαρκ^ν/ ν^ο α δ/ Επιφανει[? ν^ο α]
δ/ Ερμαω Απολλω ν^ο α δ/ Τζαμουλ Φοιβ^ν ν^ο α δ/ Μαθουσαλα[? ν^ο]α

1. Ιακ-/ might be read for Μακ-/.

5. ταρω for ταλο.

+ ἀποκ ρερμαγω πωη παπλω πρημνισικατε тенстех[ε ε]πιταστελλιος | ραπεισοογ
ογσας προλοκοτε ραπεζηνοκ προς τσομ нп[ισт]ελλιος | απенχοεις πανευφνιος πснп-
βογλος нтатетит[αц] нпн | (15) жеппентаλω λααγ αρωμε παρα τεψσομ ογδε [н]пен-
κογφος πογα παρα ογα ογτε απенка ρωμε αβαλ [н]аттассе | ^{sic}μμοц екшанге арос
апр παг енашопе нкен[те]поγ ραпрес[с]тимоκ нм ететнагаγριζε ^{sic}μμοc αχων ἀποκ
п[а]терμoγте ацпалакали μμοι αисραι ρароц жемацное †

εποικ/ Ποιμην [] ν^ο δζ
(20) δ/ Μην Μαρ[] ν^ο ?] Κερεων Διανο^ν ν^ο α δ/ Μην Πανυχ[ατου] Ενωχ ν^ο α
+ ἀ[ποκ .п]ωη пμаркоc απειωραпп[нс] πρηпenna/ | πμн[н тнсто] επιτα-
στα]λλιος ραπεισοογ προλοκ, μпоγпа[штрнe] ραπεζηноκ προς τσομ | απε[нχοεις
панευф]νιος πснпбоγ нтатетит[αц] п[ан] [12 let.] птаλω λααγ | ер[ωme] παρα τεψσομ
ογδε] απенκογφιζε πογ[α] απ[ент]ассе μμοц нан | (25)] енашопе енρ[н-
покиc^ο] μμοц еχων | αисραι ρароц +

The foregoing lines of the next list are lost.

[т]ιστοι^[X] επιτασταλλιος ραπεισομнтоγσος προλοκ, | [προς τσομ нпепис]ταλλια нтатетн-
таац нан нпапenχοεις πανευφνιος |]ογρ[ωme] παρα τεψσομ ογδε нпка ρωme ε[βολ
еце]γпωpa | (30)] енашопе [ε]ργпотцте ραпросοι[μο]н нм | еχ[ω]н + ἀποκ
φιλοθεος πшпгeωpтiос нпκpoн нтацжн[ογт] αисραι ρароц +

πρ]εσβ^ν ν^ο β/
пμонастнpи]он нтароо †ιστοι^X жεις пειπισταλλια нптермн сн[аγ ρ]απεζеноκ ацει атоот |
]сγпбoлoc ацει атоот + ἀποκ φιλοθεος ацжпоγт αисραι ρароц жемацное |

(35) + μoυ Φαροο^ν [δ/] πρ^ε ν^ο β/
+ ἀποκ ιακωβ πш[] †ιστοι^X жeапeиπισταλλια ει атоот нпaφapooyпe ραπειснаγ
птермнc | ραπεζеноκ †т[οι]χε μoс таертнγтн еназикентинос ρароц + ἀποκ φιλοθεος
пшпгeωpтiос нта[цжнoγт] αисραι ρароц +

+ εποικ/ Εμφυτευτων [δ/] ν^ο εγ
(40) δ/ Πατηρ Ουνοφρ[] ν^ο] δ/ Σεργιο^ν Γεωργιος^{sic} ν^ο ς δ/ Φιλο^θ Γεωργιο^ν ν^ο β/
δ/ Σεου^θ Δανηλ ν^ο ς
δ/ Βικ^τ/ Κολλου^θ [ν^ο] ν^ο] δ/ Παανη μισ^θ_ε ν^ο γ δ/ Σιμων Αδαμ ν^ο γ
δ/ Ερμ^ι πρ^ε ν^ο ς
δ/ Μακ/ S Κολλου^θ [ν^ο] ν^ο] δ/ Κοσμ^μ Πατελης ν^ο γ δ/ Πεβω Παμαιο^ν ν^ο γ
δ/ κλλ^λ Πεκ^ν/ δ,ακ^ο ν^ο γ
δ/ Γεωργιο^ν Καυλου [ν^ο] ν^ο] δ/ Κολλου^θ ν^ο ε

13. The last word should be **επισταλλια**.

17. **кентепоγ** = *κινδυνεύειν*.

22. The 1st lacuna would scarcely hold as much as is here inserted in brackets.

31. **пκpoнт[οογ]** = **πκλαптоογ** in 1586. Hence we see that this statement relates to the *εποίκιον* of Bounōn. **пκpoнт** is also a place named in a Balaizah fragm. (Bodleian), which shows likewise **παροβ κ^ω** (*cf.* **παροβ** **пκpоmоc** in 1604).

33. 'The monastery of Tarow.' The formula of this and

the next paragraph differs from the rest. 'I assent (saying) lo, the instructions (*ἐπίστ.*), as to the $\frac{2}{3}$ *solidus* for the *ξενον*, have reached me, [? being those of our lord the] governor; they have reached me.' The second is, 'I, Jacob, son of, I assent that the instructions (*ἐπίστ.*) have reached me, the (representative) of Pharow, as to the $\frac{2}{3}$ *solidus* for the *ξενον*. I am ready (? *ἐτοίμος*) to relieve you of responsibility (*ἐξακίνδυνος*) for it.'

41. **μισ^θ_ε**: for ? *μισθευτης* = *μισθωτής* (Bell).

42. **δ,ακ^ο** = *διάκονος*.

Verso (fibres ↑).

[δ/] Απολλω Χρυσε ν° ας

δ/ Πρωμ[

δ/ Ενωχ Ανο υπ ν° ας

δ/ Ηλι/ Ωρουογχι- ν° ας

δτ/ υι° η[

δ/ Φιλ[οθ/ Δα]υιδ ν° α

δ/

+ αν[ον] ρος ^{sic} εππιχογκ επ[α]πα κίρε ^{sic} επταπινλ [| (5) επταπ[ινλ επ]περεο επαπα κίρε επενωχ επρελ[ιας] | ηκωλε [. . .] ρκνιογ τεκστηχε πιτειασταρεος ρ[απ]εε-
ταστ[ε] ηρολον, ραπεκζινοκ προς τσοε πεπιστ[ε]λεια η[^{sic} πε]χοει[ς] πεγ[υ]εβολος τατααδ
παη ^{sic} επενβαρε ροε ρ[ι]] | ογτε πενκα ροε εβολ ^{sic} ειψανσιπε ατεππαηατεπ
[. . . .] ηπακελεγε | (10) ^{sic} μογ ανοκ απλω ταισραι ραρογ ^{sic} γεμαγ +

εποικ/ Αγιο^ν Πινουτιωνος

ν° ες

δ/ Απολλω πρ^ε

ν° ςγ

δ/ Μουσαιο^ν πρ^ε

ν° ςγ

δ/ Ααρων Συμεων[ος]

ν° β/

δ/ Φοιβ- πρ^ε

ν° ςγ

δ/ Ιωαννο^ν Απα Κ-/

ν° β/

δ/ Ισακ Αθανασι[ο^ν]

ν° β/

δ/ Θεοδορο^ν Απα Κ^ν/

ν° β/

(15) + ανοκ απολλω επφοιβα^{sic}εων πεελαεχιστος ^{sic} επρεσβητερ[ος ηρ]ωεε πεπειωτ
πινογτε | ^{sic} τεκστηχην απετιαστγλειος ραπειτιογ επτεπештер^{sic}ε[ης/ επε]ζενον ητανβοτσογ |
προς τσοε επ[πε]πισταλεια επενχοεις πανε[γ]φνιοςεπεγ[η]βολος ητανηετααγ | παν αγ[ω
τηρομο]λοτ[ι] γεμπενκα ρωε εβολ [επεντασσε μογ] ογδε επεπογωρ | λααγ εχ[ηρ]ωεε
π[α]ρα τεγσοε ογδε επενκογ[φ]ιζε ηλααγ] εγεγ[ω]ρε ετ[(20)] ^{sic} εογφ[ι]λια ετη[ψ]ανησιτε
αηρπα ενδ[.] ρηποκ[ι]σε ραρω ηε | ετηαρο[ρι]ζε ^{sic} εμογ ε[χ]ων + ανοκ απολ[λ]ω
?] | [επ]φοιβα[ε]ων

[δ/ ? Κυ]ριακ/ ν° ς

δ/ . . .] ου^θ ποιμ^ε

ν° [.]

δ/ Απα Τηρ διακ^ο/

ν° ς

(25) δ/] Πανεσνην Κανσ . . ν° [.]

δ/ Απα Κ-/ Ψατε

ν° γ

] δ/ Γεωργιο^ν τεκ^τ/

ν° [β]/

δτ/ υι° Πολε πρ^ε

[ν°] ς

] δ/ [Θ]εοδοσι^{ον} Πετρο^ν

ν° [.]

δ/ Ερμαω Σαβινο^ν

[ν°] ς

] δ/ Πεκ^ν/ Πκοορε

ν° [.]

δ/ Θεοδοσιο^ν Ταυρινο^ν

[ν°] α

] δ/ Δαυιδ Βικ^τ/

ν° [.]

δ/ Ανδρεας πρ^ε

?

(30) δ/ Αλεξ Ωρσενου[φ ν°] ς

δ/ Ερμαω Πκου

ν° β/

δ/ Φοιβ- Σενο^θ

ν° β/

δτ/ υιον Πατα[ν°] ς

δ/ Κυριακ^ο/ Αλελε

ν° γ

+ ανοκ πκογ[ι] πψηρ[ε]ρε^{τε. sic}αω επογερσηενογ^ε πψηπαεας επκοσταντινος πψηζαχαριας
πρετση^{τε. sic} ηκοιε | επαπα κίρε πψηα[. . .]ε επσηεπογτε πψηφονκογ[ι] επθεοσοςιος

6. ηκωλε: above η is a sign \neg . One expects επ-, as also in the gap preceding the next name, itself quite obscure.

8. Read, as in the following statement, ητατεπτααδ.

ερε = βαρεν, as in 1345, 20.

9. ειψαν, etc.: read ? εκψανσι(ε) πεατη (εαν)πα. What follows has been altered and is illegible. For τεπ, perhaps τεμ[με].

15. πεπειωτ: 'our father Pinoute' seems to correspond to *āyios*, but is an unusual designation of a deceased saint (except on tombstones and the like). It may be noted that

Macarius, the martyr-bishop of Tkôw, is given a companion ('brother', *Milth. Rain.* iv. 69, 'deacon,' Zoega 102), Pinoution, showing that the name was connected with this district; while a bishop P. of Antioch is probably to be found in the calendar (Leyden, *MSS. coptes*, 187).

16. ηοτσογ: v. 1547.

20. ετη[ψ]αν-: there is hardly space for the correct, full form. Or read εκψαν-.

22. Probably blank after this line.

32. We see that this statement relates to the Two Fields. The hand here is that of 1495, 1618, 1625.

πυνηταγρине ^{sic}εναπ|αρεας πιαλα^χ επ[ρ^ε η]ρεπτενητε ηκοιε τηστο^χ επεδιασταλλεος
 ραπεζνηων ηταν^{sic}ενητ^ε ραπιχογτογ^ε ηρολον^τ | (35) ^χεεππογω ρα[αγ] εχηρωμε παρα
 τεγ^{σο}με ογ^αε επεπκογφιζε πογα εφεγπορε | εησανρε ερος [χ]αηκα ογρωμε εβολ
 επεπτασε ^εμο^ε επασωπε επρηποκ^ε | ραρω^ε ημε ετε[τηαδ]οριζε ^εμο^ε εχω^η
 + απ^αρεας πιαλα^χ επ^ρε, ηταγχοος εροι | αιδραι ραροογ [^εμεαγ]ηοει αγω τιστοι^χ ρωωτ +

[+] εποικ/ Σακοορε [] ν^ο ββ/
 (40) δ/ Ιωαννο^ν Χριστο^δ [ν^ο ?] σαου ν^ο } δ/ Σενου^θ . . } ν^ο } δ/ Χρυσε Φοιβ⁻/ [ν^ο
 δ/ ?]ος Στεφ⁻ [ν^ο ε
 δ/ Κολλου^θ Ουαλεντ^ιο^ν ν^ο ?]

+ αποκ κολλου^θ επ^η about 20 let.] ^εμνητ^ε ραπεζνηων προς τσ[ο^ε]βο^λ
 αγω επιογ^αρ | λααγ εχηρω^ε about 25 let.] ε ερος εαιρπα^ι ε[ηα . . . προσ^εμ^ε]ων
 ημε ετε[τηαδ]οριζε | ^εμο^ε εχω^η [+ + αποκ απ^αρεας πιαλα^χ επ^ρε, αιδραι] ραρογ
^εμεαγ[ηοει

39. The lacunae in this and next two lines cannot be gauged, since each gap included an unknown amount of blank space.

PAPYRUS 1554.

Or. 6230 (21^a), 6230 (39), 6230 (41). Respectively $8\frac{1}{4} \times 9\frac{1}{4}$, $11\frac{1}{2} \times 8\frac{1}{2}$, $9\frac{1}{2} \times 8\frac{1}{4}$ in.

A TAX-REGISTER, similar to the preceding. All three columns have lost their upper parts.

Recto (fibres →).

^εμετ^εχ^εω^ες ηαδ^ορισε η[^εμο^ε |] αβετι η[^εμο^ε |]

επ[οικιον ?] δ/ Θεοδοσιου Φιλοθεο^ν επιλ[ε^χ
 [δ]/].ν Διανο^ν ν^ο ε δ/ Μην^α παναρι^ον [ν^ο ε]
 (5) δ/ Ιω^ααννης Βικ⁻/ ν^ο ε δ/ Μακαριο^ν διακ^ο/ [ν^ο ε]

γ^ι/ ν^ο β/ + αποκ θεο^αδοσιος πυνηφιλο^θ τεστο^ι | επι[ηω]ρ εβολ
 ηπειζηκον προς τεγ^{σο}με αγω τιρομο^λ | ^εμνηταρο λααγ εχηρω^ε παρα τεγ^{σο}με
 ετθεογεκ^οερια | ογ^αε οη ηπικογφ^ησογ ογα ετθεο[γφι^λ]ια αγω ^εμνηκα ογ[ρω] | (ΙΟ) ^εμε
 πογωτ ^εμαδραι εγκογ^ι ^εμνη εφρη^εμνητε ρο^εμ[πε] | ηαττασε ^εμο^ε ηνητ^ε εδραι [ει] ^εμε
 ερ^εμνητ^εηε ερος [ε]α^ερ πα^ι ταρι^ωπε ειρ[γπο^ες]σε ραπροστι^μον ημε [ερε^ετηη]
^εμετ^εχ^εω^ες ηαδ^ορισε η^εμο^ε εχω^η [+]

1 and 2. End of a preceding statement.

3. Theodosius represents his ^εποικιον. In 1549 he (if the same man) is from Pagowne; in 1432, 101, from the Two Fields. But the latter would not be termed ^εποικιον.

^επιλεχ^ε(^θεντος): so Bell, who refers to 1356, 1420, 1421, for instances of representatives or officials chosen. *V.* also the word ^εωτη, in 1543, 1578, 1579, applied to similar cases.

IV.

7. ^εωρ = ^εωλ (so ταρ^ο = ταλο, in next line). It is a pretty close translation of the usual διασταλμός.

8. 'I have not laid aught on a man beyond his strength because of enmity (^εχθρία), nor have I lightened the dues (^εκουφιζειν) for any one because of friendship (^εφιλία), neither have I omitted a single man, down to a youth of 15 years, without assessing (^ετάσσειν) him for you.'

	]	ν^0 ?	
(15)	υπο]υργ ^{ov}	ν^0 ζ	/ [
	(cancelled)]τριμ ^η /	ν^0	/ [
	]	ν^0 ζ	/ δ/ Ψαχο Θωμ[
	].-	ν^0 ζ	/ δ/ Θεοδοσι ^ω Φιλοθ/[^ε
	Πε]σοον	ν^0 κδ'	/ δ/ Ιωανν ^ω Διαν ^{ov} [ν^0 κδ'
(20)	] Φιλοθ ^ε /	ν^0 κδ'	/ δ/ Βικ/ Γεωργι ^ω [ν^0 γ
	Γε]ωργιο ^v	ν^0 κδ'	/ δ/ Σινοβι ^ω Μαρθ ^ε / []
	] Πετρ ^{ωv}	ν^0 ζ	/ δ/ Ιακωβ Γεωργ ^ω / [
	]υ Απολλω	ν^0 ιβ'	/ [

	Δ]ανηλ	ν^0 ζ	Δανιδ Τατουι [
(25)	Ου]νοφρι ^v	ν^0 δ'	δ/ απα κ ^v / Σαμουηλ [
	] . α αρ	ν^0 δ'	δ/ Μουσai ^v Πανουβε [
	]ηλιος υι ^v ν^0 δ'		δ/ Μαρκ ^ο / Ηλι-/ [

δ/ οννο]φρι^v πρ^ε ν^0 ζ

+ α[η]ον επιφανει πατρι^ωυ^ω μενικαν αρ[.] | (30) ^{sic}με^{sic}ναπολω πυν
 ηρηλειας τιστηχει επιζ[ιασταλμιος] | προς θε εβση^{sic} μας α^{sic}γ τηρομολοσι χενικη[αλο
 λααυ ερωμε] | ραμντχαχε ουαν ο[η] επνικογφεικν η[λααυ ετθεογφρ]λεια εтетищанη
 ρος [ε]φον^{sic} απρ παι τηρηп[οκισθε] | ραθп^{sic}μικн ημ еретнτ[η]μ^{sic}нтχοεис παρορις ^{sic}μ^{sic}οу εχων

15, col. 2. The strokes before δ/ are added in different ink. to ill-treatment at the hands of these ignorant writers. Cf. its
 33. εφον? = ερον. This phrase appears peculiarly liable recurrence in these registers.

Verso (fibres ↑).

τι]στοιχην ρωτ + | η]μιακαριος ενοχ ταρε πυνεσο^ωμ[| επιτιαстар^{sic}μιος μενικη^{sic}κον προς
 θε εφ[ση] |] ερωμε κατα ουμν^{sic}χαχε ουδε οη μεν[| (5) ρ]ε ερος εнарпαι τηρηп^{sic}οисεαι
 ρα[| ρори]ζε μ^{sic}οу εχων αποκ πεσωш πεпр^ε αγω πυνη[| μ]α^{sic}η^{sic}κοει αγω τιστηχε ρωωτ
 + αποκ η[|]λε πυνμιακαριος αιαη тенсто^ω επιτιαстр[μιος | η]пр^ε τιστηχ +

(10)			(10) / [δ/] Απα Κυ/ Πεσο[ου
			/ [δ/] Ανδρ ^ε Ιωσηφ [
			/ δ/ Ενωχ Μηροψ ^ο [
	δ/[]	ν^0 ιβ'	/ δ/ Ισακ Ενωχ [
	δ/ Μη[^v	ν^0 ιβ'	/ δ/ Μη ^v Πασιμ ^ω [
(15)	δ/ Πεκ ^v /[]	ν^0 ιβ' κδ'	(15) / δ/ Θεοδοσι ^ο ν Ωρουν ^χ [
	δ/ Ιωαν[^v ο	ν^0 ιβ'	/ δ/ Στεφ ⁻ / Γ ^ε ν^0 [
	δ/ Φοιβ[]	ν^0 ιβ'	/ δ/ Μακ ⁻ / Αρων [
	δ/ Βησα []	ν^0 ιβ'	/ δ/ Δανιδ Πακος [

2. For ταρε perhaps ταρε. Should be a name, but looks unlikely thus.

/ δ/ Σενου ^θ [Ψ]ονκουι	ν ^ο ιβ' κδ'	/ δ/ Ψικε Ιακωβ	ν ^ο [
(20) / δ/ Ιεζηκ[-/ Τζ]αμουλ	ν ^ο γ'	(20) / δ/ Ενωχ Παλ[ο]υα	ν ^ο [
/ δ/ Ψαχο Ι[εζ]ηκι ^α	ν ^ο ιβ'	/ δ/ Ιωαννο ^ν Θηραι	ν ^ο ιβ'
/ δ/ Πατηρ Ιωσηφ	ν ^ο ιβ'	/ [δ]/ Αντωνι ^{ον} Φοιβ-	ν ^ο [
/ δ/ Μακ-/ Ιωαννō	ν ^ο ε'	/ [δ/] Θεοδωρ ^{ον} Παλουα	ν ^ο ιβ'
/ δ/ Πιηυ Θεοδωρō	ν ^ο ιβ'	/ [δ/] Πατκλη Θεοδοσιο ^ν	ν ^ο ιβ'

(25)	] δ/ Κολλου ^θ Ουαλεντιο[^ν	ν ^ο ?]
[δ/ Ιωαννō]	Χρ[ι]στοδωρο ^ν	ν ^ο ε'
δ/ Αθα[να]σιου Παως	ν ^ο ε'	δ/ Σενου ^θ Βικ/ [
γ/ χρ ^ν	ν ^ο β/	δ/ Χρησσε Παυω [ν ^ο] ε'

κολλ'λοϝ^ο πωνογαλεντιο[ε τ]ιστοι^χ επειδωτε [εβο]λ | (30) [ηπε]ζει^{sic}ιον^{sic} προς τεψοει αγω
τιροει^λ ηπιεταλο λααγ ε[η]ρωμε | [παρα] τεψοει ετθεογεθρια ογδε ηπ[ει]κογφιε
ηπογα ετθεογφιλια | [ογα]ε ηπεικα ογρωμε πογωτ επαρογ ψαδραι εογκογι πωηρε
εγρη[ειν]τε ηρωμε ηπεινοχ ητη ερραι ει δε εψαντετιδε ερος | [αιρ]ραι ειη[α]σπε
ειρηποτισσε ραπροστιμωη ημε ερετετιμετχοεις | (35) [πα]ροριζε ημω^ν εχωι + αποκ
απα ηγ[ρ/ π]ωηηαρ^ε ηταηπαρακαλει ημωι | [αι]ρραι ραρ[ο]ν^ν ημεαημοει +

25. As this seems to be the first line of the column, it presumably gave the name of the locality, and Colluthus being, in 1499, *lashane* of Sakoore (*v.* also 1553, *vo.*), we may suppose that to be the *εποίκιον* here.

29. *εωτε εβολ*: *v.* note on 1547.

30. The sole instance of the form *ξένιον*.

33. *πογχε ερραι* = *τάσσειν* in l. 11 of *recto*.

PAPYRUS 1555.

Or. 6230 (66). 11½ in. × 1 ft. 1½ in.

A TAX-REGISTER, similar to the preceding. Apparently nothing is lost above l. 1. That the 2nd column is the *verso* seems clear from its being followed by the Coptic declaration. The earlier portion of the list is therefore to be sought elsewhere, since the total in col. 1, l. 12 far exceeds that of the items here shown in ll. 1-11.

Recto (fibres ↑).

δ/ Φι]λοθ/ Βικ ^τ /	ν ^ο γ'
δ/] Παμιν Φοιβ-	ν ^ο γ'
δ/] Απολλω Σενου ^θ	ν ^ο β/
δ/] Πεκ-/ πρ ^ε	ν ^ο ς
(5) δ/] Παχυμιο ^ν πρ ^ε	ν ^ο α
δ/ Μ]ουσαιο ^ν Βικ ^τ /	ν ^ο ς
δ/] κ ^ν / καμ ^λ	ν ^ο γ'
δ/ Ψ]ατο ^ν Τζαμουλ	ν ^ο γ'
δ/] Κολλου ^θ Πεκ-/	ν ^ο γ'

Verso (fibres →).

δ/ Σενου ^θ Μακρι ^ν	ν ^ο ς
(20) δ/ Πκοορε Γεωρ ^γ	ν ^ο γ'
δ/ Ιαποο ^ν Γεωρ ^γ	ν ^ο γ'
δ/ Ηλι- Πετρο ^ν	ν ^ο α
μερ ^δ το ^ν αγιο ^ν Ενωχ	
[δ/] Ιωαννο ^ν Σαβινο ^ν	ν ^ο β/
(25) δ/ Φιλοθ ^ε / Μακ-/	ν ^ο α
δ/ Ενωχ Παλουα	ν ^ο ς
δ/ Ενωχ Σαβινο ^ν	ν ^ο ς

(10) δ/] Πεβο Μακ-/	ν ^ο ς	δ/ Δανιδ Πτζωτζ	ν ^ο β/	δ/ Σ [
δ/ Ι]ω Απα Κυ-/	ν ^ο ς	δ/ Παυλο ^ν Διανο ^ν	ν ^ο ς	
	ν ^ο ^{sic} κγγ	(30) δ/ Μη ^ν Τζαμουλ	ν ^ο ς	δ/ [
δ/ ?] Ταεκλα	ν ^ο β/	δ/ Ενωχ Μυροψοο ^ν	ν ^ο ς	δ/ [
δ/ Β]αρθο ^λ Καλλινικ/	ν ^ο ς	δ/ Μακ-/ Ααρων	ν ^ο ς	[
(15) δ/] Ματοι Φιλο ^θ	ν ^ο γ	δ/ Στεφαν ^{ο^ν} Μισγ ^{θ^ε}	ν ^ο ς	[
δ/ Θ]εοδοσιο ^ν Σενου ^θ	ν ^ο α	δ/ ^{sic} Τζωτζ Ελλω ^τ	ν ^ο β	[
δ/ Γ]εωργιος Διανο ^ν	ν ^ο α	(35) δ/ Ανδρεας πρ ^ε	ν ^ο α	[
δ/ Π]ετρ ^{ο^ν} Τζαμουλ	ν ^ο ?			

Verso continued.

+ ἀνοκ [ϣεν]ογτε ἀνψισε ἀνψιλδ^θ ἀ[η | ενω[χ] ηρεπασογνε τηστο^χ ε[|
 ρα[πεζενοκ η]ρος τσο^η ηπεπισταλλε[α | ϣ[ἀπηκα ογρ]ω^ηε νογωτ επαρογ η[| (40) κογ]-
 ψιζε νογον εφεγπορει | ε]ων ἀνοκ ἀπολω [|] ?

13. Ταεκλα: the reading is certain, cf. 1488. Θεκλα, though women do occur (1552, *vo.*), seems improbable.

23. For this *μερίς* cf. 1572. Perhaps a quarter of Pagowne, to which this register relates (*v. l.* 37).

PAPYRUS 1556.

Or. 6230 (67). 11 × 5 in.

A TAX-REGISTER, similar to the preceding.
Recto (fibres →).

δ/ Πεκ-/ Ισακ	ν ^ο γ	] ἀνβικ, ἀνσιος ἀναντρεας ἀη |
δ/ Απα Κυ/ Σαμουηλ	ν ^ο β/	α]ιασταλλεος ητανσεπητε επι|[ζενον
δ/ Τζαμ[ου]λ Μακ/	ν ^ο γ	προς τ]σο ^η ηπεπισταλλα ηη[ηχο]-
δ/ Μακ-/ Πτηρο ^ν	ν ^ο γ	εις πεση | ογ]δε | κογ]φικ νογ | εα]ηρ
[δ/] Οννοφριο ^ν πρ ^ε	ν ^ο γ	πα | ]ξε αισρα |
[δ/] Μακ-/ Σαμουηλ	ν ^ο β/	
[δ/] Μαρκ ^ο / Ασαρ	ν ^ο γ	
δ/ Φοιβ- Πανουβε	ν ^ο γ	
δ/ Πεσατε Πιετρε	ν ^ο γ	
δ/ Κολλου ^θ Ψα	ν ^ο γ	
δ/ Κυριακ/ πρ ^ε	ν ^ο γ	
δ/ Δανηλ S υιο ^ν αυ ^τ	ν ^ο β	
δ/ Πνει Τζατζωι	ν ^ο γ	

Verso blank.

PAPYRUS 1557.

Or. 6230 (38, 39). $11\frac{1}{2} \times 8\frac{3}{4}$ in.

A TAX-REGISTER, similar to the foregoing. Nothing is preserved except the lists of names. The sequence of *recto* and *verso* is uncertain. The oblique strokes before δ/ are added in a different ink. Cf. 1554.

Recto (fibres →).

	]	ν° ιβ'	/ δ/ [Ι]ωαννῶ Μαρκῶ/ [
	]	ν° κδ'	/ [δ/] Σινοβιῶ αδῆ/ Πκορορῆ [	] δ/
	]	ν° κδ'	/ δτ/ νιῶ Πινουτιῶ [
/ δ/ [	]	ν° ιβ'	/ [δ/] Απα Κ-/ Κοσμῶ [	] δ/
(5) / δ/ Απα [Κ- Φ]ιλοθῆ	ν° ιβ'	(5) / δ/ Σενηρῶ Φιλοθῆ/ [
/ δ/ Αθα[νασιῶ Φ]οιβ-	ν° ιβ'	/ δ/ Απολλῶ Φελο [
/ δ/ Κοστ[αντινῶ]	ν° ιβ'	/ δ/ Βορθῶ/ Καλλιινικῶν/ [
/ δ/ Σαμο[νηλ]	ν° ιβ'	/ δ/ Μουσαι- Διοσκῶ/ [
/ δ/ Μακ-[/]ιῶ	ν° ιβ'	/ δ/ Ματοῖ Φιλοθῆ/ [
(10) / δ/ Θεο[δ Ιωα]ννῶ	ν° ιβ'	(10) / δ/ Φιλοθῆ/ Τζαμουλ [
/ δ/ Πε[]	ν° ιβ'	/ δ/ Σενουῦ Κολλουῦ [
/ δ/ Θωμ[-]-	ν° ιβ'	/ δ/ Κωνστῆ Θωμῶ [
/ δ/ Γεωργιῶ Διανῶ	ν° ιβ'	/ δ/ Θεοδοσιῶ Σενουῦ	ν° γ[
/ δ/ Ιωαννῶ Χρηστῶ	ν° ιβ'	/ δ/ Ιεινοκενῶ Ποπιψ-	ν° ιβ'	
(15) / δ/ Πανεσνην Μακ	ν° ιβ'	(15) / δ/ Δαυιδ Μακ-/	ν° ιβ'	

Verso (fibres ↑).

	]στρ	ν° ιβ'	/ δ/ Ψικε πρεσβῶ [ν°	
	] Θεοδωρῶ	ν° ιβ'	/ δ/ Απα Κ-/ Μηρο[ψοῶν	
	Φ]οιβ-	ν° ιβ'	/ δ/ Ευσταθιῶ Κωνστ[
	] ?	ν° ιβ'	/ δ/ Φοιβ- Μαρκῶ	
(20)	Πα]τηρ	ν° ιβ'	(20) / δ/ Πατηρ Ενωχ [
	] Ερμαῶ	ν° ιβ'	/ δ/ Ιωαννῶ Ταμα[
	Θ]εοδοσιῶ	ν° ιβ'	/ δ/ Σενουῦ Δανιηλ [
	] Οννοφριῶ	ν° ιβ'	/ δ/ Αθανασιῶ Ισακ [
	Ι]σακ	ν° ιβ'	/ δ/ Μαρκῶν Δανιηλ [
(25)	] πρῆ	ν° ιβ'	(25) / δ/ Ιωαννῶ Παχυμιῶ [
	Τ]ζαμουλ	ν° ιβ'	/ δ/ Θεοδοσιῶ Πατηρ [
	] πρῆ	ν° ιβ'	/ δ/ Σενουῦ Πεσοου	ν° ιβ'
	Γ]εοργῶ	ν° ιβ'	/ δ/ Πατηρ Πκανα	ν° ιβ'
	] Ψοιῶν	ν° ιβ'	/ δ/ Αβρ- Απολλῶ (cancelled)	ν° (sic)
(30)	Φ]ιλοθῆ/	ν° ε	(30) / [δ/] Φιλοθῆ/ Βικτ- (cancelled)	ν° ε

PAPYRUS 1558.

Or. 6230 (40). 11 × 7 in.

A TAX-REGISTER, similar to the preceding. Nothing remains but two lists of names. Below each the papyrus is blank, as if no Coptic statement had followed them. To which locality the lists apply is not clear; not, we may assume, to St. Pinution or Pagowne, since these seem to be each noted as exceptional (ll. 8, 13). Yet the priest, Philotheus (l. 25) appears—if the same person—as of Pagowne in 1549. Probably they relate to Jkôw as a whole.

Recto (fibres ↑).

	] Γεωργιο ^ν [	ν ^ο			
	Γ]εωρ ^γ Ασπι ^δ	ν ^ο [		δ/ Ο]ρσεν[ουφο ^ν	ν ^ο
	].	ν ^ο ιβ'			
	] . . Σαβινο ^ν	ν ^ο γ'		δ/ Οννοφριου Πτουκ/ [
(5)	δ/] Φοιβ ⁻ σ ^ν ν ^ο ζ' κ ^τ /αλλ ^γ	ν ^ο γ'	(5)	ομ ^ο δ/ [Π]ακουι Μη ^ν [
	] .- Απα Τηρ	ν ^ο ζ'		ομ ^ο δ/ Π]ετρο ^ν Μακ ⁻ / [
	δ/ Π]εσοιτο ^ν Ανδρ ^ε	ν ^ο ζ'		δ/ [. . .]ε Ιωαννο ^ν [
	] .^λ Φιλο ^θ το ^ν αγιο ^ν Πινου ^τ	ν ^ο γ'		δ/ [Π]ετρο ^ν Ανδρ ^ε [
	]ωλ ⁻ Φιλο ^θ βαφ ^ε	ν ^ο ζ'		δ/ Πρωμο Πεησιον [
(10)	]ος Θεοδοσιο ^ν	ν ^ο ιβ'	(10)	δ/ Πεκ ^ν / Ωρο ^ρ πρ ^ε [
	δ/ Π]εσοο ^ν Ψηρε κουι	ν ^ο ζ'		δ/ Πατερμου ^θ Οννοφριο ^ν [
	δ/] Πκουι Πνοννες	ν ^ο γ'		δ/ Σιρο ^ν Ιω ^ν σκυ ^τ	ν ^ο ζ'
	δ/ Σ]ενου ^θ Μη ^ν νομι ^ε /	ν ^ο ιβ'		δ/ Σενου ^θ Μαρκ ^ο / πακ ⁻ /	ν ^ο ζ'
	δ/] Σιρο ^ν Βικ ⁻ /	ν ^ο ιβ'		δ/ Φοιβ ⁻ Θεοδωρο ^ν	ν ^ο γ'
		blank			

Verso (fibres →).

(15)			(15)	] . . . Θεοδοσιο [	ν ^ο
	] μι Απα Τηρ	ν ^ο ζ[']		δ/] Πλελλ ⁻ Γεωργιο ^ν [
	δ/ Π]απσε περι ^χ	ν ^ο [		δ/ Σενου ^θ Κακκακ [
	]κοκε ραπτο ^ν	ν ^ο ιβ'		δ/ Μη ^ν Παπσε [
(20)	δ/ Δ]ανιδ πρ ^ε το ^ν αγιο ^ν Φο[ιβ ⁻]	ν ^ο γ'	(20)	ομ ^ο δ/ Φοιβ ⁻ Πανακες [
	δ/] Οννοφρι ^{ον} Πτ[.]κ[. . .]	ν ^ο ?		δ/ . . . μος Φιλο ^θ βαφ ^ε [
	δ/] Πατερμου ^ν Αμος	ν ^ο ιβ'		δ/ Κολλου ^θ Σονσναυ [
	δ/ Ονν]οφρι ^{ον} Κοκχα	ν ^ο ιβ'		δ/ Απολλω Θεο ^δ [
	Φι]λοθ ^ε / προφητ ^ε	ν ^ο ιβ'		δ/ Ψον Μαρκ ^{ον} / [
(25)	δ/] Φιλο ^θ Μη ^ν πρ ^ε	ν ^ο ιβ'	(25)	δ/ Πατερμου ^ν Τλοοζε [
	δ/ Ιωαννο ^ν Πεθυρι ^ω	[ν ^ο] ιβ'		δ/ Απα Κ ⁻ / περι ^χ [
	δ/ Πανκουλοβ ^ι ν περι ^χ	ν ^ο ιβ'		δ/ Ορσενουφο ^ν οικ ^δ / [
	δ/] Θεοδοσιο ^ν Βικ ^τ /	ν ^ο ιβ'		δ/ Ιακωβ αρ ^γ	ν ^ο [
		blank		δ/ Πακομης Απολλω πρ ^ε	ν ^ο [

5. For καταλλαγ^η.

20. This David and his monastery occur in 1430, 23, 73.

24. Is this a title, προφήτης, and if so, what can be its meaning? An instance occurs on a tombstone (*Bull. de**l'Inst. franç.* iii. 204).26. It may be noted that in 1430, 110 we find Ουερσε-
νουφης οικ^δ/.

PAPYRUS 1559.

Or. 6230 (42). $10 \times 4\frac{3}{4}$ in.

A TAX-REGISTER, similar to those preceding. Nothing remains but the Coptic declarations, which I have failed to adjust to any of the fragmentary lists in the foregoing numbers.

Recto (fibres →).

] γι/ χρ ν° βς[| ⲫ αν[ον αν]αρεας πυν ^{ααα}α[| πυν^{αα}αη^αα τιστηχε επι[ατασταλιος
 προς] | τεϳσο[αα] αγω τισρομωλο[τι | (5) χε ουδε [ε]τθεουχεχθρια [| ουφιλ[ια] αγω ^{sic}χεν^{αα}
 εηκαα[| шнре [εϳ]ηααенте проαπε [| ннτη ε[. . .]ει ειτε ершантет [ηρε | ηργποκ[ει]сθαι
 ραпростимо[н | (10) ηαρωριζε ημοβ εχον + α[ηок | петшнрпсραι тестехε [

Verso (fibres ↑).

αηη[ταλο λααγ [εηηρ]ωαα | αηηηκογφис[ε ηλαα]γ αν |]αηηηκα ουρ[ω]αα ηογωτ |
 (15) [ε ου^{sic}δε ου^{αα}ογι шнре εϳηηη | ει]δε ететнш[ан]ρε ерос | ργποκисθαι ραпростимо[н |
 χοε]с ηαρωριζε αμοϳ εχον |]ηταγπαρκαλι αμοι

6. Read χεηηηηκα.

PAPYRUS 1560.

Or. 6230 (21^b). $9\frac{1}{4} \times 8\frac{1}{2}$ in.

A TAX-REGISTER, similar to those preceding. It is clearly by the scribe of 1554, but cannot be brought into connexion with that fragment.

The *verso* should presumably be the side whereon a long blank follows the text; but since the text on the horizontal fibres is not a continuation of that on the vertical, and since there is no space above it for the required list of names, we must suppose that and the first words of the Coptic to have been upon another leaf.

Recto (fibres →).

]πυνηαρο[н | ηηβωτε ε[ηολ | ρομωλο]ηε χε[| σο]α [ητ]ηε[ο]γ[ε]χθρια] | (5) ηογφ]ис
 ηογ[α] ητθεογφ[ι]α] | [ογ]δε ηπηνη]α ουρωαα ηογωτ επαρογ ου]δε | ηογ]и шнре εβρη-
 [η]αентн проα[пе | тассе] αωβ ηηηη ε[ι]δε ершантет[ηρε | ер]παг тарнш[ω]ηε епгнпокис-
 [θε | (10) προς]τιμωη ηηη [ер]ететнηη[тχο]εис | [ηαρωριсе] αοβ εχον αηο[κ] ηεωρτιος
 ηт[α]η[ε]ρ[αг | [ραη]εшате +

Verso (fibres ↑).

	ν°] ιβ'	δ/ [
	] ν° ζ	δ/ Π[
(15)	ν°] ζ	[δ/
[δ/ Πα]κο[υ]ι Ερμαως	ν° ζ	δ/ [
[δ/ Α]πα Κολλου ^θ νι° αν ^τ	ν° ζ	δ/ Απα [Κυρος
[δ/] Πετρος Απα Κυρος	ν° ζ	δ/ [Φ]οιβαμ[ωα
δ/ Ανδρεα ^{sic} Σολομ ^ω π[ρ ^ε	ν°] ζ	δ/ Παυλ[
(20) δ/ Παπνου ^θ Φιλημων	[ν°] ζ	δ/ Θεοδοσιος Κλ[
δ/ Στεφανος καμ ^λ	[ν°] ιβ'	δ/ Βικ ⁻ / Σαβι[νο ^v ν°

+ ἀνοκ шеноуѣ пше н[п]санкоуѣ мненстѣфанос [пшн] | тауринос тенстнхѣ епѣωте
 εβολ ηζεωνη προς τεψ[σομ αγω] | тенρωμωλωσι жепе[пта]λο λααγ еρωμε пара
 τεψ[σομ ουте] | (25) ηпенкоуѣωс ηноуа етθεоуφιλια [αγ]ω жепенка [ουρωμε] | ηноуωт
 ουте шаоукоуѣ пшн[ре мп]ентассе мω[с] нптн | ете ершантетнре еρω[с жепр]пαι
 тареншопе тенре[покисѣе] | [ρ]α[проωс]ωμωηηηη еретете[μμε]тхωеис παρωrice μω[с]
 εхωη +] | [ἀνοκ] οуершеноуѣ пше нпа[μιαс] ηтау[паракаре] ημ[ωι] αисραї | (30)
 [ρ]αρωу [жемаукоει +]

27. ете for εἰ δέ.

PAPYRUS 1561.

Or. 6230 (21^c). 11½ × 8½ in.

A TAX-REGISTER, similar to the preceding. Only the Coptic declarations remain; above each must have been a short list of names. Which side should be the *recto* cannot be discerned. The declaration on the horizontal side concerns the ἐποίκιον of Nisikaite (Nisekôte), i.e. Keramion, to which a section of 1552 likewise relates.

Recto (fibres ↑).

| γι/ χρ^v ν^o ας[

φ[. . .]ηпарω пшнпет[ро]с мннапа кγ[ре] | [.]пѣωτες εβω[λ] ηηζуноη пр[|
 [. . η]птптаλω λαα[γ] ахпρωме пар[α теб]σομ | (5) ο[γ]εχѣρια ογѣ ηпкоуѣсe ποуа
 ε[тθεоу]φιλια | αγω жппнка ουρωме ηоуωт еп[α]ρου . [| [шае]οукоуѣ шнре еψ[μ]ηηптн
 ρωμпе [| аηпωхѣв нптн еρ[р]αї егѣ ерш^{sic}ате[| еанерпαι тарншопе е[η]ργпокисѣаї ρ[|
 (10) ημε ерететηмет[χο]еис παρоресе μω[с] ахωη | ἀνοκ ιωснф пшнб[η]т[ω]р тауπαλα-
 καλει [| blank

Verso (fibres →).

ηφοιβα[μ]η ? мнѣуѣтоси пш[η . . .]с | πεποιки[ον] ηηсiкаїт[ε] т[η]стнхοι епѣω[те] εβω[λ] |
 [теб]σομ α[γω] тнρομωλωσι [женпента]λω^{sic} | (15) η[α]ρα теб[σομ] етθεоуεχѣρια οуте жеппен-
 [коу]ѣс | φ[ι]λια αγω жппенкω ουλωμ ηоу[ω]т епарου |]он ουте шаоукоуѣ шнре
 εβρμηηптн ηλωμпн |]тн ер[λ]аї егѣ ершантетнре еро[с] [εап]ерпαι |]покисѣаї ραпрос[тн]μон
 ημε ерететημ[η]тхωеис | (20) [παρ]оресе μω[с] εхωη + ἀνοκ пш[οι] пшппεακαριос мнна |
]μωι αисραї ρароу ж[εμ]αукоει +

8. For this verb cf. 1554, *verso*.

12. Not space for the full name φοιβα[μ]ηων.

PAPYRUS 1562.

Or. 6230 (22). 6 × 9 in.

A TAX-REGISTER, similar to the preceding. It relates to Pagowne, or at any rate the Coptic scribe comes thence (l. 14).

] τίστηχει ἐπ[| παμεϣϣ[γμοc πcεπβο[λoс | (20) катарλ]ανη ραροοϣ пр[oc | ρομο]λο-
 ρει жепетарω λα[αγ | κοϣϣ]εcε ποϣωη εϣϣαϣ[| επα]ροϣ жепементι ером[пе | ρ]αпрос-
 тимои нм̄ е[| (25) п]етрос пшнпмакар[| ж]εμαϣμοει αϣω τίστηχ[ει |

] ν° λα ιβ'

22. εϣϣαϣ: difficult to account for. εϣαϣ[εϣπορει suggests itself; εϣϣαϣ[τ seems to give no sense.

PAPYRUS 1564.

Or. 6223 (5). 4 × 8½ in.

A TAX-RECEIPT, similar to the preceding. Only the Coptic declaration is preserved.

Recto (fibres ↑).

+ αποη φιλοθεοc πϣ[| τεωρ]τιοc μενϣενοϣτε πшнзанинλ мпеш[ате | τ]αλο λααϣ
 ερραι παρα πενταντααϣ οϣα[ε | ρω]με ρноуекѠерia οϣαε нппенн[οϣϣice | (5) п]αι
 тенργποτισѠαι ραρωϣ нм̄ ере τεξ[οϣcia |] αicραι ραροοϣ жεμαϣμοει |

Verso blank.

3. The formula differs here: 'we have not laid aught upon (any) beyond that which we had fixed (*lit.* given).'

PAPYRUS 1565.

Inv. No. 1451 (δ), Or. 6226 (12), 6240. Three fragments, the largest 3 ft. 5½ in. × 1 ft. ½ in.

A DECLARATION (δμολ.) on the part of three village officials^a regarding the limits of their payment in certain taxes and contributions. The writers are concerned to show rather what they have not, than what they have paid. This negative form of statement^b may have been required either by the government as a safeguard against subsequent objections to further payments, or by the pagarch as evidence that he had not, since his accession to office, extorted anything beyond the authorized amounts^c.

The beginning of the declaration (ll. 8-11) is so fragmentary that we can only guess at its terms; presumably they were parallel to the separate statements appended by the authors individually. The payments in question are towards the general taxes, a contribution of wood (though this is doubtful), the governor's ἐπιστάλματα, a share in payments towards certain sailors, and the due share as regards 'the strangers' (*i. e.* fugitives^d). There was certainly a considerable gap between fragments 2 and 3; dissimilarity^e in the fibre-strands alone suffices to prove this.

^a Athanasius, *lashane* of Nisekôte (= Keramion), we know from 1508; Ezekias perhaps appears in 1549 as μελζων of Pagowne; so too Philotheus. Their joint action in the present deed may indicate that it represents the officials of Jkôw as a whole.

^b Cf. a similar form in the following fragments and in 1570.

^c The phrase (l. 16, ἐνάγειν), providing against future litigation, may point to this. Cf. the warning to Basil in 1364.

^d Is this a fine for harbouring them? (v. 1384).

Frag. 1. Traces of a protocol, which Mr. Bell would ascribe to the reign of 'Abd al-Walid (705-715).

Frag. 2. + εν ονοματι το[υ | (*sic*) [| +[ανο]н аѡανасіос пшє н[пєакаріос ісан] | ~~єп~~-
[єзєк]іас [пшпєакар/ σ]αμουλ нл[αшанє | [нтпє]αіас [нтκωєн] тхκωου єпєραι н[пєпхоеіс] |
(5) πανєуφнєωс корра *sic* перф⁷ пєγμб[ουλος | пєп² нхоеіс пκγρ/ βασίλ[є]іос | [т]κωєн
поγωт тхκω[οу | [χαι]ρεі т[є]пρομολογєі ~~хп~~ . . . каєі[| [н]таппоутє єптнγтп пαп[|
(10) [ζ]γλωс нєатє аγω[| [т]пооγсоу пαп ~~є~~ |

Frag. 3.]пє псахоутшєн[н | ρ]ωєє ρολος єпαпнтїєєпє [єш]σμσσє єхоос жєантї
λααγ ннтп | пρωγ нпш]єμσ нтїєєпє ογдє ж[є н]нт[н ο]γдє просωπον нпотппє
ογдє | (15) [ργпоу]ρтос [нпω]тппє єздє ργ[поуρ]тос ρολος жпєογκoγт шaoγпσ |
п]посон нтїєєпє єі дє пєтпатоλєα ~~єп~~пєакаріос нїє єапнєтє | [ннтп єздє αп]он єздє
нпшнрє єздє нпєпнγoγ єздє просωπον нпωппє н λααγ | [пρωєє ρο]λος єγжт єρoγп
єрон єздє єγсавoλ ~~єμ~~он пєтпатоλєα |]тєпρoφасіс тαι єтєпρωγ [пєш]єμσ єздє жєаγтї
λααγ | (20) [нпбo]λ нєзнєосіон ~~єп~~п[ρωγ нпєп]стаλєα ~~єп~~пшoєнт нρoλoκ/ нпoγб |
[ката н]єєγ єт[α]φрїκн [. . . . є]ι[α]є ραγтппхоеіс пαп^є пєγμбoγλος | [єздє] ρєнєζoγсїα
нїє пєєγт прнє жєантї λααγ парα θє нтапшнрпхoс[с] | шoп]є єпργпoκїсθαι ραпрoс-
тїєωп нїє єγпαρωpїзє ~~єμ~~oγ |]тпсωκ ραpоγ χωpїс єпїζєλєγсїс нїє єγпαєнтγ ~~єμ~~ωп
єγωpж oγп | (25) [нпж]μoсїoс λoтoс ρтптєтп[єнтхoє]с αпєєп тїρoμoλoγїα ннтп єпстoї^х
[єpос аγω] єпκпγжпєγє ннтп ~~єп~~[пєтєпωп]пє тнpγ ραпρωγ єпωpк ~~єп~~pαп | [нппoγ]тє
пαптoкpαтwρ ~~єп~~пoγжαι нпжїсoογє єтαєαγтє єтpпραρ | [тпpоє]іс прoс θє єптапшнрпєραι
αγжпoγп αпρoμoλoγєі + | [тїρoμoλ]oγєі дє oп αпoκ аѡανасіос пш[н]ісан пєтшнрпєραι
жппκαтaбaлє | (30) αпєoс]oп ннтп ραпєпoκїoп н[нєс]іκωтє єтпш єpоγ парα нαзнєo-
сїoп | [. . . . п]єζγλωс ~~єп~~пρωγ нєп[їстаλєα] єппхoєіс пαп^є пєγμбoγλος | п]αєєpос нтє-
φїλoтoμ[їα ~~єп~~пρωγ] нтафрїκн прoс шoєнт нρoλoκ/ | ката н]єєγ oγдє ж[нп]тї ннтп
oγдє нптї нпрoсωпoп пωтппє | [oγдє ργпo]γρтoс нпωтппє жєнєoγκoγт шaoγпσ кaθ
їoп αп пoтє | (35) [тpопoп] аγω жпптї λααγ ннтп ρ[α]пρωγ ншєμσ єγoγпρ ρїoоγ |
]нєсїκωтє жєнєшт[oλєα] єхоос жєатї ннтп oγдє αпoκ | [oγдє пp]oсωпoп пωппє єб[oλ
жпп]тї λααγ ннтп нєαпαзнєoсїoп | [. . . . пєζ]γλω[с] ~~єп~~пρωγ нєпїєт[α]λ[єα ~~єп~~пρωγ
нтафрїκн ~~єμ~~атє | [єш]αнт]oλєα дє тapшoппє єργпoκїсθαι ραпрoстїєωп нїє ρїєпїζє-
лєγсїс | (40) [нїє єγ]пαρωpїзє ~~єμ~~oγ єμωп тapїсωκ ραpоγ єбoλ жпптї λααγ | нєαпєп-
тапшнрпхoс + + αпoκ φ[їλo^σ п]шппєакар/ ~~єп~~пα пєтшрпєραι тїстoї^х єтїρo[μoλoγїα]
прoс тєсσoє аγω тїρoμoλoγт ж[нпκα]тaбaлє нλααγ кaθ αїoп αп пoтє тpопoп нєα-
[пαзнєoсїoп] ~~єп~~пρωб *sic* нпєпїстаλєα ~~єп~~[пхoєіс пєγμ]бoλ^λ ~~єп~~пшoєнт нρoλoκ/ ~~єп~~фїλo-
тїєα | [ката нє]єγ єαγбωκ єтафрїκн + а[γω жпп]тї λααγ ραфωб нєш~~єμ~~o нтапχїpїс^т
~~єμ~~oоγ | (45) ~~єμ~~єpос ρпж[oγ]тшєпн нρ[oλoκ/ н]таγт[ααγ нκαп]oс + + αпoп αпѡανасє
пшппєакаріoс | [ісан ~~єμ~~]нєзєкїас пшппєакаріoс σαμoγλ пєтшнрпєραι тїстoї^х єтїρoμo-
λoγїα | [пp]oс тєсσoє аγω тїρoμoλoγт жєпκαтaбaлє нλααγ кaіoп αп пoтє тpопoп |
[нєαпα]знєoсїoп ~~єп~~пфωб нпєпїстapєα ~~єп~~пєпхoєіс пєγμбoγλος ~~єп~~пшo[єнт нρo]λoκ^т
~~єп~~фїλoтїєα ката нє[єγ єα]γбωκ єтафрїκн аγω жєпптї λααγ | (50) [ραфω]б нпш~~єμ~~o

9. A small uncatalogued fragm. from a parallel document reads]єптнγтп пαп єпμ[α | нμ]атє ~~єп~~пρωγ нєп[ї-
стаλєα | п]шoєнт нρoλoκ/.

πτανχιρις^τ μεμο[ου] ησαπα]μερος ρηχογτμενη προλογ^τ πταν[τααγ η]καπος αποκ εξεκιας
 [πυηπιακ]αριος θαμογλ πετσηρησεαι πτααηθα[η]σιος] ποος εροι αιεσαι ραροι μεμαγ-
 ποει αγω αιεσαι ραροι ρωωτ + | space | [+ αποκ α]ηαρεας περ αγω προγτογμενος
 τιο μεντρε επιρρομολοτια προς τεσσομ + [+ αποκ]ρος πψε πιαακαριος αθανασιος
 μελα^χ ηπε^ε τιω μεντρε επιρρομο^{sic}λοτια | (55) [προς τ]εσσομ + + + αποκ πακογι η[πυη]
 τιο] μεντρε επιρρο^{sic}μολοτια προς τεσσομ + [+ ζαχα]ριας ιωαννης εγη^ε ηπε^ε τι[ο] μεντρε ε]τι-
 ρομολοτια προς τεσσομ + [+ αποκ ι]ωραηνης πψε ηθεοωρος τι[ο] μεντρε επιρρομολοτια
 προς τεσσομ + | space | + δι εμου Θεοδωρο[υ συν^θ] συμβολαιογρ + + +

Verso of frag. 1.

(60) [+ ομολογ/ γεναμε^ε παρ^α Αθανασι- Ισαακ S I]εζεκι^α Τζαμουλ μειζ^οζ^ο | [χαρ^ο το]^υ μη δ^θ/ αυ^τ τι ποδε
 ει μη |]. [ν]^ο γ εκ/ [ν]αυ^τ τ^η Αφρικ^η/ |] S τιμην S τ^ω λοιπ^ω] διαγρ τ^η Ζενοβι[ου] | ε[

Frag. 2. 'In the name etc. We, Athanasius, the son of [the late Isaac], and Ezekias, [the son of the late] Gamoul, the *lashanes* [of the ?] Fields (πεδιάς) [on the . . . of] Jkōw^e, do write to [our lord], the all-famous (πανεύφημος) Korra, most wonderful (ὑπερφύεστατος) governor (συμβ.), [through you,] the most glorious (ἐνδοξότατος) lord, master (κύρις) Basil, [*illustrius* and pagarch of] this same village (κώμη) Jkōw: Greeting (χαίρε). We declare (ὁμολογεῖν) and we [that, since the day] (το) whereon^f God brought you [hither, (ξύλος^g) only, and [the instructions (ἐπίσταλμα *plur.*) that he hath] sent us . . .

Frag. 3. . . . beyond 28 (?) [*solidi* any] man at all (ὅλως) belonging to our village shall be able to say that we have paid aught unto you, [the matter of the] strangers aforesaid, nor (οὐδέ) that [we] to you, nor (οὐδέ) your representative (πρόσωπον), nor (οὐδέ) your assistant (ὑπουργός), nor (εἰδέ *sic*) any assistant (ὑπ. ὅλως), from small to great, . . . [beyond] the sum (πρόσον) aforesaid. But if (εἰ δέ) any one shall venture (τολμᾶν), after any lapse of time (καιρός), to sue (ἐνάγειν) [you, be it (εἴτε)] we or (εἴτε) our children or (εἴτε) our brethren or (εἴτε) our representative (πρόσωπον), or (ἢ) any [man] at all (ὅλως), akin to us or (εἴτε) outside our (kin), whoso shall venture (τολ.) [making use of] this excuse (πρόφασις), namely the matter of the strangers, or if (εἰ δέ) (he shall say) that we (*cod.* he) have paid aught (20) except the taxes (δημόσιον) and the matter of the requisitions (ἐπίσταλμα *plur.*^h) and the 3 gold *solidi* [for each (κατά)] sailor (going) to Africa, whether (εἴτε) before our lord, the all-famous (πανεύφ.) governor [or (εἴτε)] beforeⁱ any authority (ἐξουσία), north or south, (saying) that we have paid aught except (παρά) as we have already said, [we will be responsible], being liable (ὑποκεῖσθαι) to every fine (πρόστιμον) that may be fixed (ὀρίζειν) [for us, and we undertake] to submit thereunto, besides (χωρίς) every prosecution (ἐπεξέλευσις^j) that shall be brought upon us. For an assurance therefore (οὖν) unto the δημόσιος λόγος, through your lordship, we have drawn up this declaration

61. δ^θ = δοθῆναι (Bell).

62. εκ/ = ἐκάστον or ἐκ τοῦ (Bell).

63. τῷ λοιπῷ 'the rest of his poll-tax' (Bell).

^e I doubt the correctness of this reading. As Athanasius is from an ἐποίκιον, the πεδιάς can apply at most to the other two, perhaps only to Philotheus, whose name must have stood in ll. 3, 4.

^f V. note on l. 9.

^g Recurs in ll. 31, 38. One suspects an erroneous form

for ξύλον. But if so, why the Greek word? Two small, uncatalogued fragments perhaps show this or a similar phrase: εἰδε γηπμ]ριτ εἰδε γ[ηπρης | η]δημοσιον ζγλ[ος | προς] προυντ η[ρολογ], and πανμο]σιον ζγλ[ον].

^h Can this refer to instructions regarding the ξένιον? V. 1552 etc.

ⁱ It seems impossible to read ραρη here, but some such word is indispensable.

^j Cf. 1343, 20.

(ὁμολ.) for you, assenting (στοιχεῖν) [thereunto and] being liable (κινδυνεύειν) unto you, with all [that is ours] on this account, swearing by the name of God Almighty (παντοκράτωρ) and the health of our lords that bear rule, that we will keep and observe (it), even as (πρός) we have already written. We have been questioned and have consented (ὁμολογεῖν).

I do further declare (ὁμολογεῖν), I, Athanasius, the son of Isaac, who have already written, that I have not paid (καταβάλλειν) (30) [any] taxes (δημόσιον) to you on behalf of the ἐποίκιον of Nesikôte, over which I am set, beyond (παρά) my land-taxes (δημ. *πλυν.*) [and] (ξύλος) and the matter of the requisitions (ἐπίσταλμα *πλυν.*) of our lord the all-famous (πανεύφ.) governor, my share (μέρος) of the gratuities (φιλοτιμία) [and the] matter of Africa, at the rate of (πρός) 3 *solidi* [a (κατά)] sailor. (And I declare) that I have neither (οὐδέ) paid to you, nor (οὐδέ) to your representative (πρόσωπ.), [nor to your] assistant (ὑπουργός), from small to great, in any wise whatsoever (καθ' οἷον δὴ ποτε [τρόπον]), and I have not paid aught to you in the matter of the strangers dwelling therein, (that is) [in] Nesikôte^k; and that I cannot venture (τολμ.) to say that I have paid you, neither (οὐδέ) I, [nor (οὐδέ)] my representative (πρ.); because [I have not] paid aught to you beyond the taxes (δημ.) [and] (ξύλος) and the matter of the requisitions (ἐπίσταλμα *πλυν.*) [and] the matter of Africa only. But (δέ) if [I shall] venture (τολ.), I (am ready to) be liable (ὑποκείσθαι) to every fine (πρόστιμον) and (40) [every] prosecution (ἐπεξέλευσις) [that may be] fixed (ὀρίζειν) for us, and to submit thereunto; for I have not paid aught [besides what] I have already said.

I, Philotheus, the son of the late Mena, that did already write, I assent (στοιχεῖν) to this declaration (ὁμολ.), according to (πρός) its authority, and I declare (ὁμολογεῖν) that I have not paid (καταβάλλειν) aught, in any wise whatsoever (καθ' οἷον δὴ ποτε *τρ.*), except [my taxes (δημ.)] and the matter of the instructions (ἐπίστ.) of our [lord the] governor and the 3 *solidi* of gratuity (φιλοτιμία) [for each (κατά)] sailor that went to Africa. [And¹ (I declare) that I have not] paid aught (50) in the matter of the strangers whom we have administered (? χειριστεύειν^m), [except my] share (μέρος) in the 28 *solidi* which have been paid (?) in common (κοινόςⁿ).

We, Athanasius, the son of the late [Isaac] and Ezekias, the son of the late Gamoul, that have already written, do assent to this declaration, according to its authority; and I (*sic*) declare that I have not paid aught, in any wise whatsoever, [except my] taxes and the matter of the instructions of our lord the governor and the 3 *solidi* of gratuity (φιλ.) for each sailor that went to Africa. And (I declare) that I have not paid aught [in the] matter of the strangers whom we have administered (? *χειρ.*), [except my] share (μέρος) in the 28 *solidi* which we [paid] in common (κοινός).¹ Ezekias wrote at the request of the illiterate Athanasius, and is followed by 5 witnesses and Theodore, the notary.

^k The lacuna could hardly hold *ππεποιρισον π.*

¹ From here to the end of the declaration (where witnesses begin) in another hand, that of Ezekias.

^m *i.e.*, perhaps, looked after since their flight to Nesikôte.

ⁿ A reference probably to the fine on local officials. *Cf.* 1345, 1359 (Bell).

PAPYRUS 1566.

Or. 6222 (1). $9\frac{1}{2} \times 7$ in.

FROM a declaration (ὁμολογία) precisely similar in its terms to 1565. No names are visible.

[ε]ξ[ογσία] | εξ]οος ρολος χεαντι λααγ επβολ | πη]χοεις πανευφνηως πεγμυλογος |] κατα πεεγ ηταγῶν εταφρικη | (5)]ε ειζε χηπντι ηντη |] η ρυπογρτος ηπωτηπε ειζε λααγ | κα]τα λααγ ηπροφασις παρα θε ητανσηρ[η | τι λα]αγ ηντη καθ ιον αν ποτε τροπον | ραπρο]τιμωη ημε | (10)] χωρις επιζελευσις ημε | αι]κατα ρομολογεια ψωπε εεεωοντ | ρη]βεβαιωσις ημε ρημε ημε ευπα[η]φ[ανιζε

11. δίκαιος does not recur thus in these texts. I see no alternative completion of the word.

PAPYRUS 1567.

Or. 6230 (23 verso). $4 \times 4\frac{1}{2}$ in. A fragment so firmly stuck upon the back of 1587 that it cannot safely be removed.

FROM a declaration similar to 1565, stating that only a certain sum has been paid. No names are visible.

] ειζε η[ντη | ειζε λααγ ηρωμε ρολος εστ[ολμεα ηχοος | πεγμυλογος ειζε ρηεζογσια η[με | εστο[λμεα ε]χοος ρολος χεαντι λα[αγ | πεπιστα]λμεα επιχοεις πανε πεγμυλογος

PAPYRUS 1568.

Or. 6230 (104). $3\frac{1}{2} \times 6\frac{3}{4}$ in.

FROM a declaration similar to the foregoing. No names are visible.

] χηπνρογ μεος ηταπνογτ[ε] |]ε ηροογ ησανηανωσιον μετε | πη]χοεις πανευφνηως πεγμυλογος | πο]ηβ ηφιλотоμια κατα πεεγ η[αραβη |

1. A peculiar, apparently pleonastic use of μεος.

PAPYRUS 1569.

Or. 6225 (7). $9\frac{1}{4} \times 8\frac{1}{4}$ in.

FROM a declaration (ὁμολογεῖν) presumably similar to 1565, 1566, though this assumption is based merely upon the negative formula in the last line. It is addressed by local officials (one a ὑποδέκτης^a) to the δημόσιος λόγος, through the pagarch.

^a In 1553, *recto*, this Shenoute appears to come from the ἐποίκιον of Emphyteutôn.

ⲡⲡⲓⲣⲓⲙⲉⲣⲁ ⲟⲩⲧⲓ ⲟ— | Ⲙⲉⲟⲩ ⲓ ⲁ/ Ⲡⲣⲟⲩⲟⲩⲗ ⲗⲟⲩⲟⲩⲣ̄ ⲟ.ⲧ.ⲥ ⲛⲟ ⲥ | + ⲡⲁⲧⲉⲣⲙⲟⲩⲟ ⲟⲩⲟⲩⲗ ⲁⲓ ⲉⲙⲟⲩ Ⲡⲓⲗⲟⲩⲟ
Ⲙⲉⲛⲁ ⲁⲗⲓⲱⲟ ⲉⲓⲣ/ ⲥ ⲁⲩⲧ + |

26. Not οὕτως after ⲗⲟⲩⲟⲩⲣ̄.

PAPYRUS 1571.

Or. 6230 (105). Two fragments, the larger 1 ft. × 2 $\frac{3}{4}$ in.

FROM a document addressing the pagarch and apparently similar to 1570. It regards the taxes paid on behalf of the (monastery of) Pharow, on the 25th Tybi and 4th Phamenoth. The writer and responsible official is Philotheos^a.

Frag. 1. + ⲁⲛⲟⲩ Ⲡⲓⲗⲟⲩⲉⲟⲥ

Frag. 2. ⲡⲓⲗⲗⲟⲩⲉⲧⲣ/ | ⲡⲟⲣⲟⲕⲣⲁⲧⲱⲣ [| ⲭⲡⲓⲕⲁⲧⲁⲃⲁⲗⲗⲉ | ⲁⲛⲉⲟⲥⲓⲟⲛ ⲡⲡⲧ [(5) ⲡⲡⲟⲩⲩ
ⲓ/ ⲁⲣⲟ [ⲛⲟ | ⲡⲧⲓⲣⲉ (blank) | — [| ⲧⲛ ⲕⲉ ⲁ/ Ⲡⲓⲗⲟⲩⲟ ⲡⲣⲓⲣⲉ | Ⲡⲁⲙⲟⲩ ⲁ ⲁ/ ⲧⲟⲩ ⲁⲩⲧ [(10) ⲓ/ ⲁⲣⲓⲟ ⲛⲟ ⲃ ⲁⲓ
[| space | + ⲁⲛⲟⲩ Ⲡⲓⲗⲟⲩⲉⲟⲥ ⲡ [| ⲡⲉⲡⲁⲣⲟⲩⲩ ⲧⲓⲥⲧⲓⲟⲩⲗ | ⲓⲱⲣⲁⲛⲡⲓⲛⲉ ⲡⲱⲛ [(15) ⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙⲟⲓ [| blank

^a A man so named from this monastery in 1553, *recto*.

2. For ⲡⲁⲛⲟⲕⲣⲁⲧⲱⲣ. This should imply that the declaration here began with an oath.

8. ⲕⲉ inserted in different ink.

10. For ⲁ perhaps ⲁ.

PAPYRUS 1572.

Or. 6216. 2 ft. 9 in. × 8 $\frac{1}{4}$ in. The full width is shown at ll. 11–13.

RECEIPT (ἐντάγιον), in negative phraseology (*cf.* 1565), the purport whereof may be gathered from the declaration of those—presumably 3 village officials—who sign their agreement to it (στοιχεῖν): ‘We, Theodosius and Gennadius^a and Shenoute, write unto the δημόσιος λόγος through you [Basil?], pagarch of Jkôw, saying, We declare (ὁμολογεῖν) that we have not paid (καταβάλλειν) as the 2nd ἐξάγιον^b of the δίμοιρον^c of the general taxes (δημόσιον) [beyond 120] *solidi*.’ One would expect the lists, of which the text consists, to give the respective contributions of the 3 μερίδες repeatedly named therein; doubtless the missing figures were in the right-hand portion of the MS., now lost. Moreover it is not clear why the Coptic declaration (l. 11) should come half-way through the ἐντάγιον. The 2nd Coptic portion (l. 34) is merely the repeated agreement of the above 3 signatories. The μερίδες are presumably administrative quarters of the town, named after churches or monasteries situated in them. *Cf.* 1555. The lists are in the hand of Theodosius, the first of the

^a Note the difference in spelling this name (assuming Gennadius and Genasius to be the same).

^b *V.* 1570 and p. 91, above, note.

^c *Cf.* 1380.

πυνηπιακαρι[ος ιωρανης τιστοι^χ] | επιπαραπλητικη^{sic} ρομολογια^{sic} προς τεψοει^{sic} † + ανοκ
 τεω[ρτιος πυνησιονη] | πρεπασουνη τιστοιχε επιπαλιτικον ρομολογια^{sic} προς [τεψοει +]
 | (20) + ανοκ απα κιρε πυνηπιακαριος κωσεια πρεπασουνη τιστοιχη^{sic} ππ[αρακλητικη
 ρομολογια] | προς τεψοει + ανοκ πυνουτε πυνηκολε^{sic} πρεπασουνη τιστυχη^{sic} επιπαλιτ[ικον
 ρομολογια προς τεψοει +] | † ανοκ θεωωρος πυνηπιακαριος φιλοθεος πρεπα-
 σοουνη τεστ[οιχε | προς τεψοει ανοκ θεωωρος πυνηπιακαριος ιωρανης ητ[αφαιται
 μμοι δισραι] | ραροϋ χεμαφνοει † ανοκ θεωωρε πυνηπιακαριος πυνουτ[ε | (25) ρομο-
 λογια προς τεψοει ανοκ θεωωρος πυνηπιακαριος ιωρανης ητ[αφαιται μμοι δισραι] |
 ραροϋ [+ ανοκ πανεσνηϋ πυνηπιακαρ[ε] προς τεψοει + ανοκ απολλω πυε ηπυοι
 αφχοος εροι δισραι[| + ανοκ^{sic} εξεκιας πυνηπιακαρ[ιος σα]μογλ^{sic} τιο μμντρε πππαρα-
 κ[ριτικη | + ανοκ αναρεας πρ^e αυω πρητοϋ τιο μμντρε πππαρακριτικη^{sic} | (30) ανοκ
 φιλο^o πυνηπιακαρε τιο μμντρε επιπαρακριτικη^{sic} ο[μολογια | + ανοκ παρωμ πεπρ^e τιο
 μμντρε ετιασφαλια προς τεψοει + |

+	διασταλμ̄	οὔ ιβ		
	δ/ Ψισε Βικτωρ	οὔ α	δ/ Θεοδωρον Ιωαννου	οὔ α
	δ/ Γεοργιος Διονη	οὔ α	δ/ Απα Κυρ[ο]ς Κοσμα	οὔ α
(35)	δ/ Σενου ^o Κολου ^o	οὔ α	δ/ Θεοδωρε Φιλο ^o	οὔ α
	δ/ Θεοδωσιου Σενου ^o	οὔ α	δ/ Πανισνηυ Μακ ⁻ /	οὔ α
+	δει εμ ^{ov} Απολλω Ψοιου	αξιω ^o εγρ̄/	+	+

19. παλιτικον: cf. παρακρετικωπ (παρακλητικόν), 1622.
 32. διασταλμός ονομάτων. ιβ probable total, assuming
 a 3rd column lost on right (Bell). Why this document alone

is provided with such a list is not obvious. Those appended
 elsewhere (e.g. in 1494, 1549) are not called διασταλμός,
 nor are their names preceded thus by διά.

PAPYRUS 1574.—A. D. 711.

Or. 6213. Two fragments, the larger 2 ft. $7\frac{1}{4}$ in. × 1 ft. $2\frac{1}{2}$ in.

THE protocol shows 'Abd allah as governor; but l. 10 gives the 9th Indiction as date of writing, i.e. the third year after he had been replaced by Kurrah. Here then, as in 1542, we have evidence that papyrus prepared under one governor was occasionally used under another.

The text addresses the governor through Basil, the pagarch, and deals with the assessment or collection of taxes. Its authors are the generality (καταπρόσωπον) of the inhabitants of Jkôw, 'whether (εἴτε) those that are in Jkôw or (εἴτε) those [that are in Baby]lon^a.' Both parties unite in the confirmatory clauses (ll. 22 ff.) appended to the statement already set forth (σαφηνίζειν) in the declaration. The total of money paid, or to be paid^b, is 144 *solidi*, whereof 130 were due from Jkôw itself ([? with the men of the] ἐποίκια and the men of the Fields'), while of the remaining 14, 3 fell to the Five Fields, 11 to the Three Fields. The authors state (ll. 25 ff.) that they act as their own πρόσωπα, i.e. they are not represented by their officials.

^a οἱ ὄντες ἐν Βαβυλωνί in the Greek texts. V. p. 156 etc.

^b The use of ἐνάγειν in l. 23 points to the former.

Frag. 1. $\pi\rho\omicron\varsigma$ τ]σομ $\mu\epsilon\pi\iota\sigma\tau\epsilon\lambda\epsilon\alpha$ $\mu\pi\alpha\mu\epsilon\gamma\phi\iota\mu\omicron\varsigma$ | [$\mu\epsilon\gamma\mu\beta\omicron\gamma\lambda\omicron\varsigma$?]ταρο $\epsilon\iota\alpha\epsilon$
 $\tau\epsilon\mu\omicron\varsigma\iota\omicron\mu$ $\epsilon\iota\alpha\epsilon$ $\alpha\mu\alpha\rho\iota\epsilon\mu\omicron\varsigma$ |]εια $\epsilon\iota$ $\epsilon\beta\omicron\lambda$ $\epsilon\rho\omicron\mu$ $\varrho\alpha\lambda\alpha\alpha\gamma$ $\mu\tau\epsilon$ $\tau\mu\epsilon\tau\epsilon\rho\omicron$ $\chi\iota\mu\epsilon\omicron\gamma\eta[\omicron\gamma\iota$

Frag. 2. και]φαλαιον τηςωκ $\varrho\alpha\rho\omicron\gamma$ $\alpha\gamma\omega$ $\tau\epsilon\mu\pi\epsilon$ $\mu\epsilon\tau\rho\omicron\varsigma$ | (5)] $\mu\epsilon\omega\gamma$ $\epsilon\beta\alpha\epsilon\iota$ $\epsilon\beta\omicron\lambda$ $\epsilon\rho\omicron\mu$
 $\alpha\gamma\omega$ $\tau\mu\epsilon\tau\omicron\mu\omicron\lambda\omicron\sigma\tau\epsilon\iota$ $\chi\epsilon\epsilon\iota\varsigma$ |]ας $\mu\psi\mu\pi\epsilon$ $\mu\alpha\rho\kappa\omicron\varsigma$ $\alpha\mu\omicron\tau\mu\omicron\gamma$ $\tau\alpha\rho\epsilon\gamma\beta\omega\kappa$ | $\mu\mu[\omicron\gamma\tau\epsilon$ $\mu\alpha\tau\alpha\varsigma$
 $\epsilon\tau\epsilon\gamma\mu\psi\gamma\chi\eta$ $\varsigma\omicron\gamma\varrho\omicron\rho\iota\varsigma\epsilon$ |

3. '... sue us for anything of the kingdom, whether small [or great].' Perhaps this reference to 'kingdom' merely gives the undertaking its widest possible extension.

2. One might expect $\tau\alpha\rho\omicron\mu$.

4. $\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\iota\omicron\mu$ perhaps in a sense such as suggested by Bell in 1372.

PAPYRUS 1579.—A. D. 706-707.

Or. 6225 (2, 6). Two fragments, together $3\frac{1}{2}$ in. \times 1 ft. $\frac{2}{3}$ in.

FROM a document recounting previous events, among them the choosing of Theodosius, 'who is called Pwônes^a, 'native of these same Fields,' doubtless for the assessment or collection of taxes, and the according (by the pagarch presumably) of a request ($\mu\alpha\rho\acute{\alpha}\kappa\lambda\eta\sigma\iota\varsigma$). The use of $\epsilon\zeta\omega\tau\iota\kappa\acute{\omicron}\nu$ is obscure; perhaps 'take him (or it) abroad', or 'because of the $\epsilon\zeta\omega\tau\iota\kappa\acute{\omicron}\nu$ '^b.

]μπαι $\mu\epsilon\mu\pi\tau\eta\varsigma$ $\mu\pi\alpha\omicron$, και $\epsilon\tau\psi\omicron\omicron\mu$ | $\epsilon\beta\omicron\lambda$ $\mu\pi\omicron\varsigma\omicron\mu$ $\mu\tau\alpha\eta$ [...] $\mu\tau\gamma$ $\epsilon\mu\epsilon\zeta\omega\tau\iota\kappa\omicron\mu$ $\varrho\mu\pi\tau\epsilon$
 $\tau\epsilon\tau\eta$ |] $\tau\eta$ $\alpha\mu\omicron\tau\mu$ $\theta\epsilon\omicron\varrho\alpha\omicron\varsigma\iota[\omicron\varsigma$ $\mu\epsilon\tau\omicron\gamma\mu\omicron\gamma\tau\epsilon$ $\epsilon\rho\omicron\gamma$ $\chi\epsilon\mu\omicron\gamma\omega\mu\psi$ |] $\mu\rho\omega\mu\mu\kappa\iota\omicron\epsilon$ $\mu\omicron\gamma\omega\tau$
 $\varrho\mu\pi\tau\rho[\mu\mu\alpha\rho\alpha]\eta[\alpha\lambda]\epsilon\iota$ $\omicron\gamma\eta$ $\mu\omicron\tau\eta$ $\alpha\mu\epsilon\tau\eta\mu\alpha$ | (5) [$\tau\alpha\rho\omicron\mu$ $\alpha\tau\epsilon\tau\eta\chi\iota$] $\tau\eta\mu\alpha\rho\alpha\kappa\lambda\eta\varsigma\iota\varsigma$ $\epsilon\tau\omicron\omicron\tau\eta$
 $\alpha\tau\epsilon\tau\eta$ [

^a What can the prefix $\mu\alpha$ - mean, before this name, in 1431, 20? For such double names *cf.* 1534, 1583.

^b Reading $\mu\tau\gamma\epsilon$.

2. Or $\mu\beta\omicron\lambda$. Read $\mu\pi\omicron\varsigma\omicron\mu$ and perhaps] $\gamma\tau\gamma$.

PAPYRUS 1580.

Or. 6226 (23). $3\frac{1}{2} \times 7\frac{3}{4}$ in.

FROM a document relating to tax-collection. Ll. 3, 4 suggest the beginning of a text, but the preceding phrases make this difficult. In l. 1 it is impossible to be even sure of the right word-division.

]μεμα $\mu\alpha\mu\alpha\iota\tau\epsilon\iota$ $\mu\epsilon\alpha\mu\omicron\varsigma\iota\omicron\mu$ $\alpha\iota\omicron\iota\kappa\eta\varsigma\iota\varsigma$ $\mu\tau\iota$ [| $\varsigma[\omicron\mu$ $\mu\rho\omicron\varsigma$ $\tau\gamma\varrho\gamma\mu\omicron\tau\gamma\alpha\phi\eta$ $\mu\tau\omicron\gamma\eta$ $\mu\epsilon\tau\omicron\gamma$
 $\mu\alpha\varsigma[\varrho\alpha\iota$ | $\mu\alpha$] $\mu\epsilon\omicron\varsigma\iota\omicron\varsigma$ $\lambda\omicron\tau\omicron\varsigma$ $\mu\tau\omicron\iota$ $\mu\pi\chi\omicron\epsilon\iota\varsigma$ $\mu\alpha\mu\epsilon[\gamma\gamma\eta\mu\omega\varsigma$ |] ς $\mu\epsilon\gamma\mu\beta\omicron\gamma\lambda\omicron\varsigma$ $\varrho\iota\tau\omicron\omicron\tau\tau\eta[\gamma\tau\eta$ |

1. Perhaps $\epsilon\tau\mu\epsilon\mu\alpha\mu$ $\alpha\mu\alpha\iota\tau\epsilon\iota$ and $\alpha\mu\omicron\varsigma\iota\omicron\mu$ ($\mu\tau$) $\alpha\iota\omicron\iota\kappa\eta\varsigma\iota\varsigma$ 'tax of the diocese'.

PAPYRUS 1581.—A. D. 708 or 709.

Or. 6230 (107). Two fragments, the larger $2\frac{7}{8} \times 8\frac{1}{2}$ in.

THE opening phrase of a document, addressed to the governor 'Abd allah b. 'Abd al-Malik through the pagarch, Basil^a. Its author, Elias, son of Sieloole, a soldier, is met with in 1441.

If frag. 1, bearing a protocol and endorsement^b, really belongs to this document, we see that its subject related to ἀπαργύρισμός money and also apparently to the supply of tents^c. But the readings of the *verso* are but half intelligible.

Frag. 1. Protocol εν ονοματι του [| ελεημονος [| [رحيم] الرحمن ال[] | ουκ εστιν θς ει μη ο[| μαμετ αποστολ[

Frag. 2. + αποκ ρηλιας πεατοι πσε ηπιακαριος σιελοολ[ε | πανμοσιος] λοτος ητοι πηχοεις αβδελλα πσηαβδελλελεχ παν[εγφνηως ηεγμεβογλος ριτοοτ]τηγτη πεη^a ηχοεις η[κγρ]ις βασιλε[ιος ρηπ]ογω[ω ηηκογτε

Verso, frag. 1.

σιελο]ολε (space) στρ-/χαρ το^v ν^ο ξδ μή απαργ^v [] το^ππ δ απαργ^v ον^τ ξα επικ-/μωαγαρ-
ζ δει[| ποιησ^ε τευ^δ γ γρ^a [

^a The only document showing these two names combined.

^b I had Mr. Bell's help in reading this.

^c Cf. 1433, 38.

PAPYRUS 1582.

Or. 6230 (108). $1\frac{3}{4} \times 6$ in.

THIS fragment mentions 'his (probably the governor's) honoured letters, (which say) that', and the 'ἀπαργυρισμός for (of, from) the ἐμβολή of this [?xth year^a]. Were it not that the hand is that of Theodore, one might take this for a private letter.

]ρηνηεσθαι ετταινη^v ηηη[| απαρ]γυρισμος ρητεμβολη ητιμ[εθ |

^a Or 'of the aforesaid ἐμβολή' (ητιμεινε), or 'of this first year' (ητιπρωτη).

PAPYRUS 1583.

Or. 6230 (109). $3\frac{1}{8} \times 4\frac{1}{4}$ in.

FROM a document relating to taxation (δημόσιον, δαπάνη) and referring to 'the κανών of this year'^a. One of the persons occurring (l. 1) seems to bear a second name, as in 1579.

]ος πετογμογτε ερογ η[ε |]α ηνεαημοσιον ηηηεα[απανη | ηηη προς θε επταν-
σηρηη[οος |]ηηαηον ητεροηηε [ται |

^a i. e. the general taxes. Cf. 1413, 1414.

ϣω[πε] ραπιρσοϋ πατ ταλιερτεγτην [| φοιβα]μοϣ πϣηπιακαριος πα[| γε]μεϣποε αγω
 τιστηχη ρο[οτ +] | τια]ιαλητικη ρομολογεια προς τε[εσομ] | (25) κινη]εic ϣοπε ραπιρσοϋ
 [...] τϣκοο[γ] |] + ανοκ ϋικτωρ πϣηπιακαριος θεοδασιος | τ]ηρομολοτ[ι] ϣεερϣανλααγ
 ηκγνηεic | [ϣωπε ραπιρωϣ ?]. + + + + ανοκ απα κγρος πϣη | προς] τεεσομ
 αγω τιρομολοτει ϣεερϣαν | (30) ε]ζικηαγνος + | τιρο]μολογεια προς τεεσομ αγω
 τιρομολο | βαβγλων ραπειρωϣ πατ ταρεπερτηγτη | [μεζακηαγνος αicραι] ραροϣ
 ϣεμεϣποοει + |] ?

PAPYRUS 1588.

Or. 6227 (5, 6). Two fragments, the larger $6\frac{1}{4} \times 5\frac{1}{2}$ in.

THE conclusion of a declaration (ὁμολ.), addressed by Athanasius, a πιστικός, presumably to the governor and pagarch, and relating to a sum of money as exchange (καταλλαγή) and certain quantities of loaves, and pulse (ὀσπριον) whereof he here acknowledges the receipt, in full (πληροῦν) and without deficit (ἀπουσία^a). A liquid substance, 'at the rate of (κατά) 10 ξέσται per', is mentioned, apparently not together with the foregoing. The witnesses signing refer to the materials and money received by A. as 'this portion (πόσον) of goods (εἶδος) and substitute-money (ἀπαργυρισμός)'. Might it be possible to see in this document a result of the orders referred to in 1354? The present text would be a receipt given to Basil for these materials, collected for transport to the capital.

Frag. 1. ρ]ολον/ ηπογϋ ει ετοοτ ρατκαταλ[λαση | ηπισ]τικος τιστηχε επιρομολογια
 [| ρτο]ϋ^{sic} ποεκ ηηϣομγτ ηϣ[ι | η]οσπερον [| (5) ει ε]τοοτ εγπληροϣ εηντεγαποσια
 ε[μαγ |] κατα ηντ ηζεcтηc ηη. [|] ηεβηic^{sic}σως αγω ογπαϣη ητρη[ηcηη | τιο η]μετρε
 επιρομολογεια προς [| ε]τοοτϣ [εη]αθα[ηαςιος

Frag. 2. (10) τιρο]μολογεια προς τεεσομ | ρια]πα^{sic}αρτυριεμος ει ετοοτϣ εναθ[αναςιος |
 π]ηηπιακαρ/ φοιβαμωη τιο ημετρε [| η]ποσον ηζως ριαπαρτυριεμο[c |] πηηηη[ηα]
 τιο ημετρε επιρομολ[ογια | (15)] τιο ηη[η]τρε επιποσον ηιτος ριαπ[αρτυριεμος |] ρ
 ρηποτραφη + ϣ ανοκ χριcт[οδαωρος | τ]ιρομολογεια προς θε [ε]ταicωτη ρι[τη | η]ποσο]η
 ηιτος ριαπαρτυριεμος ϣεα[|]ογ ηηηαπα ηγ τι[ο

^a Hardly 'waste' here, as in 1369.

7. These words have been altered and are obscure.

PAPYRUS 1589.—A. D. 705-707.

Or. 6220 (8). $8\frac{3}{4} \times 3\frac{3}{4}$ in.

UNDERTAKING by Apa Cyrus, of the Two Fields on the west (*sc.* of Jkôw), addressed to the pagarch^a, and promising to deliver a quantity of seed-corn (σπερμобολία) in the coming^b 5th Indiction (A. D. 706-707). Two (or three) witnesses sign.

^a εηηη]αϣε cannot be read in l. 2.

^b Probable, though not certain. For in Br. Mus. Copt.

Cat. nos. 1013, 1024, Rylands no. 159, cγп θεω applies to the current year.

π]ρετςγντε ηκοις ηεη[ητ |]^{sic}κε πεν^α ηπαταρ^χ ηπιτιη[ε |]σπεριοβολια ε. . [| ηη]τ
 ηερτοϋ ησοϋο γι/ σι αρ^τ ι [| (5)] εγ^η πεηπτης ι^α αγ[ω | ειψα]ηπλανα ηεοτη τατι ογ[|
] ψανημορτηγτη η[| ηη]ητ^χ[ο]ει[ς] εταρχει ετρηζαρ[εζ |] + αποκ απα ηγρος [|
 (10) ηηηα]ηαριος μογςης ηταϋ[ατι |] ηελ^χ ηπρ^ε αγω ηρητ^ο ηψε η[|] ριτηταιηεις
 ηπετςη[ηε | blank

6. πλανα thus in Br. Mus. nos. 461, 1038. Cf. Crum, *Ostr.* no. 77 n.

PAPYRUS 1590.

Or. 6230 (110). Three fragments, the largest $4\frac{1}{4} \times 4\frac{3}{4}$ in. The script is of an unusual, semi-literary type.

FROM a receipt for barley, etc. (or perhaps for their money value), destined for ('on account, λόγος, of'^a) the storehouses in Babylon. It is addressed to Kurrah through the pagarch, presumably by a ὑποδέκτης, since the grain is referred to as 'that which I have received (ὑποδέχθαι)'.

Frag. 1.] ηενχοεις κορρα [|] αγω ηπατα[ρ]χ [| ^{sic}ηπαη ηςγμβογλο[ς | επλο^σ ηαζω
 ηβαδγλ[ωη

Frag. 2. (5) ηαι ταργποζειχρει [| ηερτοϋ ηειωτ ει ετο[οτ

Frag. 3.]ηκελεγε ετ[ρα | ηη]ησοϋ ηψε η[

^a V. 1370, 6. The word αζω = ὄρριον occurs in these texts only here:

3. For πανεύφημος.

PAPYRUS 1591.

Or. 6223 (6). 8 in. x 1 ft. $1\frac{1}{2}$ in.

END of a declaration (ὁμολογία, or simply χάρτης), by Shenoute, son of Enoch (cf. 1584), acknowledging the receipt of 20 full *solidi*, as the price (? τιμή) of materials ('beams') for certain buildings (κτίσμα *plur.*) in course of construction. The signatures of 3 witnesses follow, one being from Pagowne.

προς θε [η]ταισηρηπςζαι αχνηογι α[ιζομολοται+] | + αποκ ηενογτε ηψε ηενοχ
 τες[τοι^χ ετιζω]ηωλωτια ηεπιχογωτ | ηρωλων^τ ^{sic}δεις ετοοτ εγ^ηηηκ ? τι]ηη ηπαζε
 ησοι επλοτος | ηεκτισια εγςηηηε ηηηοογ [?] ρ[...]αγ εζογη | (5) προς τσοη
 ητιζομολοτια + [?] π]ρηπασοογηηε τιο ηετρε | τιζομολοτια προς τεσσοη + αποκ
 θεοζοσιος [φι]λ τιο ηεετρε επιχ^{sic}ατης | προς τεσσοη + + φοιδαηηηων [ςγ]η^η ηαρητηρω + |
 + δι εμου Θεοδωρου [συν^θ συμβολεοργ/] + + +

3. For σοι *v.* Brit. Mus. Cat. p. 228 n. and references. preceding αρε (or ρε), I can make nothing. It can scarcely be the ρε of RKT. cxxv. 3.
 Doubtless the same word is in Rylands no. 338; my reference there to the town of Psoi is an error. Of the

καίτε|κατῆς + ἀποκ οὐερσηνογῆς | (15) πῦς πανδονε τιστηχει ἀτίας|φάλεια προσ
 τισσομ + ἀποκ πκορ^ε | πῦς ππακος πταίσι^{sic} ραροῦ | χειαδῆνοε + + θαμογλ πῡππογῡπῡ
 μαρ|τηρογ | (20) + θαγεία ιακοῦ εὔη^ο πρ^ε μαρτγρω | S сомагизе +

PAPYRUS 1594.

Or. 6230 (18), 6228 (9). 1 ft. 5 in. × 4½ in. By the scribe of 1513.

DECLARATION (ὁμολ.), perhaps by Andreas, son of It relates to rent (μίσθωσις) and possibly to money received^a. It is interesting as showing, among the witnesses, a man from Antinoe, by chance (κατὰ τύχην^b) in [Jkōw (or ? Babylon)], and one from the monastery of Jeremias, perhaps—and this would support the possibility of the deed being drawn up at Babylon—that at Memphis, the ruins whereof are at present being excavated^c. Another monastery so named was however near Antinoe^d.

μηντιογ η[| τιρομολοσει ογн χειε πт[| προσ τηλεγεις ηη[| ηῡανῶν ερῆς
 ριογσο[π | (5) εταμοθ[| | ηταγῡιτῡ επῡολ εтетη [| ριγωγ επαтетηογ [| ραπειρωγ ῡαεπερ
 εите αη[ον | πпантократор μηπο[γχαί | (10) + ἀποκ ἀπαρεας πῡς | ετιρομολο[εια προσ
 ο]ε εсснз еη[μος | + ἀποκ ерγθριос πῡππμ[α]καρ/ στεφανε πρμанти, κατὰ τγχη ει[ρη |
 ρομολογία ριτηταιтнсис ηпетсμне μμος + + ἀποκ ἀπα αητο[μος ? ηπμomas]-
 τηριον παπα ιερη[μιας | (15) + ἀποκ ζαχαριας πῡς ηπμαν, ῡ[| space | + Ιωαννης . . .
 συμβολαιογρ- σῡ^[θ] εγρ[α]ψαλ[

^a εἰς in l. 2 gives it the appearance of a receipt.

^b As in Revillout, *Actes* 94. Cf. κατὰ εὐκαιρίαν, in 1628.

^c V. Quibell, *Excavations at Saggara*, Cairo, 1907-8.

^d Krall, RKT. lxxxvi.

4. 'If we happen to go south together': this too might point to Babylon as the place of writing.

16. This ligatured signature is affixed also to 1513.

PAPYRUS 1595.

Or. 6220 (6). In two fragments, the larger 1 ft. 4¼ in. × 8¼ in.

A DECLARATION as to settlement (διαλυτική ὁμολ.) relating to the receipt of 50 *solidi*. The recipients are Justinus and Tsible (? his wife); the grammatical irregularity in the formulae hardly makes this uncertain^a. Only witnesses' signatures are preserved. Cf. 1575.

Frag. 1. ρομο]λοσεια προσ τεσσομ αγω тιο ημнтре | ето]отῡ ηιοетине μηтсiῡλε
 εγῡαат ηλααγ |]тос тιο ημнтре етi |

Frag. 2. αiti μμοι αис[ραι | (5)] тιο ημ[нтре | χ]εапитаioγ ηρολον/ ηпоγγ ει етоотῡ
 ηтсiῡле | [εγῡаат ηла]αγ ἀπα ηγρος ρηпоγῡπῡ ηпноγте πεεελχ ηпр^ε | μ[α]η[η]ροι + † ἀποκ
 петрос πῡππμ[α]καρ/ |]η тιο [ημ[нтре | (10) ето]отῡ еη[ι]ογетине μηтсiῡлре εγῡаат αη
 ογ]лааγ | η]ημ[α]καρ ? тιο] ημнтре етиροмологсеia προσ τεссom + | ηлааγ
 αη + |] χεапитаioγ |]μηтсiῡле εγῡаат ηлааγ αη + | (15)]етωсе †[ο] ημнтре етiεлетине

^a етоотῡ, ll. 2, 6, 10, should indicate a *single* recipient; this last is doubtless an error.
 етоотῡ ρη-, l. 22, would make J. and T. the payers. But 15.]етωсе: v. note on 1550.

ρομολοτια πλος | τ]αιογ ηραλακοτι ει ατοοτ^{sic} ποστινε μενχιλι | + απο]η μεογснс
 πωηπμεακαρ/ ιωαννης | προς] тесσοи αγω тιο ημετρε γεαπι]ταιογ |] εγшаат ηλααγ |
 (20) ρα]ρογ γεααγ]ποι + | αιαλγ]τινη ρομολοτεια | πο]γβ ει ετοτ^{sic} ρη]ωστ |
 [δι εμου Θεοδω]ρου συν^θ συμβολαιογρ/ + + +

PAPYRUS 1596.

Or. 6217. 2 ft. 2½ in. × 5¾ in.

DECLARATION (ὁμολογία) whereby, son of Placidus, acknowledging to have received a loan (l. 6) of 4 *solidi* from, undertakes not to make any future claim on that account. So one must interpret ll. 7 ff., though such are scarcely the terms wherein charity would be acknowledged ('I besought^a, because of my neediness (ἀπορία), and ye did . . .'). Six witnesses sign, testifying (as in 1544, 1595) to the author's receipt of the money in question^b.

ραπιρωγ ρεπтраπωρ ε[| ηπα]ωηсс πεβοτ ητιρ[ο]με | προσωπον απαρακ[α]λε |
 ητβетаαπορια αтет[η | (5) ητοογ πεβ]τοογ ηρολο[η/ | ηεγω ηтβезη]τοογ [| γε]ηεуш]тессои
 εει εβ[ο]λ | ει]δε αποκ ει]δε ηακληροπο]μος | ηαπροσωπον ηεηατο]λεια [| (10) ηρο]λον/
 ηπροστι]μων [| ρη]ηα ηηε εγωρ[χ | α]ςηηηη т]ρομο]λοτια [| η]πραη ηπογ]τε ηαη[τοκ]ρατωρ |
 етаμαρ]те εχον етр[α | (15) αγ]ηпоγι α]ρομο]λосеи + αποκ πωηπ]μεακαρ/ | η]λαηη]ας
 ηετшере]пееи]ραι т[ι]ρομο]λο]тсεи γεα]πεγ]τωγ η]ρωρ]ωκ/ [| ϣ] αποκ ηετ]рос πωηπ]μεακαρ[|
 αγω тιο η]μεтρε γεα]πι]β]τοογ [| (20) + απο]λλω η]ε]λα η]πρε η]ω [| λ]ο]тсеи]α προς тессои
 αγω тιο ηη]η]тρε | + αποκ α]ιο]скорос πωηπ]μεακαρ/ | та]ι]тнсеи η]п]εтс]ηиηе η]η]εос [| + αποκ
 ιωαν]ηηсс η]ш]е η]п]ηαη[αρ | (25) προς тессои αγω тιο η]η]η]тρε | ογ]ε]рш]епоγ]βε ϣ[| η]η]η]α
 η]α]η]αη/ η]п]η]α]σο]ογ]ηе | αγω тιο η]η]η]тρε γεα]πεγ]т]оογ |
 + δι εμου Θε[ο]δω]ρου

^a Instead of παρακαλῆν (l. 3) one might indeed read παράγειν.

^b It happens that the expected verb, ει ετοοτ η-, is lost

in each case (ll. 17 ff.); but the formula is frequent enough to be depended upon.

1. πωρ 'reach', in reference to time.

PAPYRUS 1597.

Or. 6225 (11). 8 × 7 in.

PERHAPS from a private document, such as a contract or will. The monastery of Apa Hermawō is mentioned^a.

λαα]γ η]ρα]ρ]πα]тη ρη]πε]ρι]т]ρα]φ]η | ηη]η]αγ]η]η]ε та]реи]ш]оηе |]т]η]п]т]η]ηе η]т]ж]к]ω]оγ ρη]κα]та-
 с]тасеи |]г]е]п]еи]ка λ]ααγ η]ж]ιογ]е ε]ш]оηе η]ρ]η]тс | (5) η]οη]α]ст]η]р]ιοη ε]τογ]αα]β η]α]η]α ρ]ε]η]αγ]ω
 η]η]п]т]о . |]η] ка]т]а λ]ααγ [about 12 let.] | ει]ρ]ос ε]γ]с]о]ж]η та]ри]α]πολ]ο]т]ηе

^a Cf. 1413, 100, and Bell's Introduction, § 1.

3. I cannot illustrate this use of κατάσταση. Cairo 8046 is an undertaking wherein A guarantees that BC shall keep or observe their κατάσταση. The writer of a letter (Rev.

égypt. ix. 140) refers to 'the arrangements as to the δημόσια and the κατάσταση'.

6. Apparently not λααγ ηсμот.

PAPYRUS 1598.

Or. 6230 (111). $8\frac{1}{2} \times 8$ in.

DECLARATION ($\delta\mu\omicron\lambda\omicron\gamma\epsilon\acute{\iota}\nu$) as to the receipt of 53 (?)^a *solidi*, with the usual undertaking not to sue ($\epsilon\acute{\nu}\alpha\gamma\epsilon\iota\nu$) for further claims. There is nothing to show that this is more than a private document, except the fact that its hand is that of the notary, Theodore.

τη]ρομολοσεται ξε[απ[| ει ετοοτη [η]θε ηταντααγ μμοος ξεπ[| ραπρωε πατ ψαενηρ
ειδε ητοτη ειδε | ειδε αποκ ειδε ηπσηρε ειδε ηπση[ηγ | (5) πω]ηπε η λααγ ηρωμε
ρολος ε[| η]ατολμα εαηερε μηπκακαιρ[ος ημε | ρ]ηηπογ^h ετεπαηε ταιογ πο[αετ |
ρο]μολοσια ψωπε ε[ε

^a Or one might read 50 + 20, πο[γωτ], as in 1586, etc.

2. τααγ: ? for ταγο.

PAPYRUS 1599.

Or. 6220 (7). 1 ft. 4 in. $\times 8\frac{1}{4}$ in.

FROM a declaration as to settlement ($\delta\iota\alpha\lambda\upsilon\tau\iota\kappa\eta$ $\delta\mu\omicron\lambda$.) by Jacob, son of John, and , son of Sarapion. Its purport is uncertain, but l. 11, with the word $\phi\alpha\mu\eta\lambda\acute{\iota}\alpha$ and the phrase 'they (?) have not paid aught [besides . . .]', points perhaps to concern with the fines for fugitives. The first words preserved belong to the usual formula regarding responsibility and fine. They are followed by a $\gamma\nu\omega\sigma\iota\varsigma$ of names, opposite certain of which another hand has written sums of money. Below this are the agreement ($\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\nu$) of the authors, in obscure terms, and the signatures of 4 witnesses.

+ γν^w σ—

ν^o γ Γεωργίου Μακαρίου S Μαρθας γαμ^τ αυ^τ S [ν^o ?] [

ν^o α Βικτωρ Ωρουογ^x S Κυρα γαμ^τ αυ^τ [

ν^o (^{sic}) Μακαριω Απολλω S Τζαμουλ αδελφ^o/

(5) Τζαμουλ Ψεμνου^o S Μαρια γαμ^τ αυ^τ [

γι/ ψν^x ια κ [

† αποκ εισακω^h πση ηπειωραηης μηηηρ[| σαραπιον ηετσηηρπεραι ηηετηχε ετια[αλγ-
τικη ρομολοσια προς θε[| ετσηρ ημοος αγω ηηρομολοσ[ι ξεα[| (10) φα]μηλια αγω
ηηρομολοσ[ι ξεπογ[τι λαγ[| ητανηηηρπεροος αποκ φελοθε πατ, π[ψ | προσσωπων ποος
εροι αιεραι ραρ[οογ[| + αποκ ψ[ισε π[ψ | ρομολοσια προς [| (15) τιο ηετρε ατιαιαλ[γτικη
ρομολοσια | + αποκ πεσωψ ηηηημιακαριος [σ]αμογλ πεπ^ρε[| ρομολοσ[ια προς τεσσομ
+ αποκ φ[| τιο ηεητρε ετιαλδλ^{sic}[ητικη | + αποκ πακογ[ι ηηηηηη[πα

(20) + δι εμου Θεοδωρου συν^o συ[μβολεογρ/ + + +]

6. The last letter may be η . An unpublished Coptic ostrakon is dated $\omega\delta/\eta$, the stroke being, as here, brought through the tall limb of the η .

E.—MISCELLANEOUS DOCUMENTS.

PAPYRUS 1600.

Or. 6230 (89). 2 × 3 in.

THIS fragment is highly interesting. It shows that the duties of πιστικός could be undertaken by a woman. The feminine article, twice used on the *recto*, makes the interpretation of the words perfectly clear^a. The script is of unusual distinctness. This Maria is possibly the person acting also as letter-carrier in 1341. We may perhaps assume that she is a spinster: if married, the husband rather than the father is named. Above l. 1 is a blank margin. The use of παρά gives the appearance of a legal text; otherwise 'I write to our lord...' might indicate a letter.

ΔΗΟΚ ΜΑΡΙ]Α ΤΠΙΣΤΙΚΟΣ ΤΥΗΠΕ[ΔΗΑΡ/] | [ΑΠΟΛ]ΛΩΗ ΕΙΣΘΑΙ ΠΠΗΧΟΕΙ[

Verso.] παρ- Μαρια πιστ[ικος.

^a One might of course read the first words]ΑΤ ΠΙΣΤΙΚΟΣ, scarcely be found to fit this; moreover the following ΤΥΗΠ- for ΠΠΙΣΤΙΚΟΣ (as in 1584). But a proper name could 'the daughter of' is conclusive.

PAPYRUS 1601.

Or. 6230 (90; 91). Two fragments, the larger 3 × 2 $\frac{3}{4}$ in.

THESE fragments do not claim to belong to the same MS. They are here given together since both appear to testify to the equation νομός = παραρχία^a; for there is evidence—not all unequivocal indeed—to show that τοϣ = νομός^b. The place-name contained in both cannot but be identical: it is doubtless ΤΚΩΟΥ Antaeopolis.

Frag. 1.]- ΙΩΣΗΦ ΠΛΑ[ΥΑΝΕ |] . . ρΗΤΠΑ[∞]ΑΡ ΗΤΚ[|

Frag. 2.] ρΗΠΤΟΥ ΕΗΤΚ[

^a V. Bell in JHS. xxviii. 101 ff.: and here, General Introd., § 2.

^b The mutual relations of the terms τοϣ and νομός have yet to be adequately examined. From its original geographical meaning, τοϣ came to have an ecclesiastical use (= παροικία in *Can. Apost.*) and in this later sense is found more frequently than in the older (*cf.* Amélineau, *Géogr.*, p. xxxiv). There is evidence still of the vaguer use, where τοϣ indicates a district

corresponding neither to the political nome nor (so far as our meagre sources show) to the ecclesiastical see; *e.g.* Busiris in the Sa'ïd (in a Balaizah fragm.), Pwaab (Br. Mus. no. 394), Primide (*ib.* 375, *cf.* Revillout, *Actes* 101 ΠΡΜΕΤΗ, ? Πυραμίδες). Rarely it = adjacent territory (Rylands *Cat.*, p. 171 n., *Triadon* 310 ΤΧΩ). Contrast between πόλις and τοϣ is frequent in legal texts (*e.g.* Revillout, *l.c.* 80, *Rev. égypt.* i. 102, *Aeg. Z.* xxix. 5).

PAPYRUS 1602.

Or. 6230 (26). $1\frac{1}{4} \times 5$ in.

THIS scrap is printed merely because it preserves a place-name,

πτι]με τμογερνσε |

known from other sources^a.

^a V. N. de G. Davies, *Deir el-Gebrāwi* ii, pl. xxix, no. 3, l. 14, τμογερνσε.

PAPYRUS 1603.

Or. 6230 (60). $2\frac{3}{4} \times 6$ in.

THE place-name in l. 1 is curious and interesting. It occurs also in the catalogue of episcopal sees^a and in a private letter, presumably from Shmûn^b. In the former it appears to be equated with the Sbeht (Apollinopolis Parva^c), some 8 miles N. of Jkôw. The name has presumably some relation to that of the neighbouring Tkôw (Kâu). The gender of καρ may perhaps be explained as due to the ellipse of a feminine word. Cf. the parallel form τκαρψειν^d. The amir presiding there (ἐπικείμενος) is mentioned.

ε]μογρνε ρητκαρκωογ ριτ[| α]μειρα αγω περικείμενος ρηπεια ετ[μμεαγ |]η. η σε.
ε[...]ρος ρων[

^a Amélineau, *Géogr.* 573, where one may read سفهت قحوق. The MS. Curzon 148, p. ροη ro., has مخفو, Or. 1325, 258 b is unpointed.

^b Br. Mus. no. 1121.

^c V. Petrie's *Gizeh and Rifeh*, p. 39.

^d *Mus. Guimet* xvii. 132 (*sic*) = Zoega 76 and Revillout, *Actes* 90. Also perhaps]καρ σεστ, in a Balaizah fragment.

PAPYRUS 1604.

Or. 6230 (70). 3×6 in.

FROM a document addressed to the governor by inhabitants of the ἐποίκιον of Parob
ηπκομος^a.

]φοιβαμειων ηπκομε[α | π]εποικιον ηπαροβ ηπκομος η[| πα]ημοσιος λοτος ητοι
πηχοεις παν[ευφημως |]ε[η]α[οζ]^τ [η]α[ο]ε[ις π]κ[υρις

^a V. 1419, 171. Not improbably the place Παροβ κω/, found repeatedly in a Balaizah fragment.

PAPYRUS 1605.

Or. 6225 (3). $2\frac{3}{4} \times 6\frac{3}{4}$ in.

FROM a declaration (ὁμολ.), worth printing only as showing the rare name Patêr, which may be a form of Apa Têr^a.

]τε ηππατηρ τηστοι^χ επιρομολογια | πυν]ρε η[?] αισα[ι ραροογ] α[ε |

^a V. *Journ. Theol. Stud.* 1909, 461.

PAPYRUS 1606.

Or. 6230 (29). $4 \times 4\frac{3}{4}$ in.

FROM a document relating here to shipping, since the otherwise unknown word $\lambda\omicron\gamma\eta\omicron\epsilon$ occurs, which it is permissible to compare with the $\lambda\omicron\upsilon\phi\omicron\iota\omega(\nu)$ of 1336. The words here seem to relate to the building of these ships. Aḥmed ibn Abū (*sic*) Ha is mentioned. Perhaps he too may be found in 1336, as Muḥammad b. Abī Ḥabībah. Cf. 1515.

$\text{]}\eta\epsilon\lambda\omicron\gamma\eta\omicron\epsilon\ \epsilon\gamma\omega\iota\text{[}\eta\epsilon\ |\ \text{]}\alpha\rho\epsilon\alpha\iota\tau\ \eta\eta\eta\epsilon\ \alpha\pi\omicron\ \rho\alpha\text{[}\ |\ \epsilon\text{]}\gamma\omega\iota\text{[}\omicron\eta\tau\text{]}\ \tau\epsilon\eta\omicron\gamma\ \omicron\gamma\text{[}\eta\ |\$

PAPYRUS 1607.

Or. 6230 (92). $2 \times 4\frac{1}{2}$ in.

A SMALL scrap, of interest only as giving an example of the rare and, so far, unexplained word $\psi\alpha\lambda\iota\omicron\gamma$ ^a.

$\text{[}\tau\omicron\lambda\text{[}\ |\ \text{]}\psi\alpha\lambda\iota\omicron\gamma\ \rho\omicron\mu\omicron\lambda\omicron\upsilon\epsilon\text{[}\ |\ \text{]}\ \epsilon\psi\alpha\eta\text{.}\ \alpha\eta\gamma\text{.}\ \text{.}\ \eta\ \ \ ?\ \ |\$

^a V. Rylands Copt. no. 374, note. It is clearly a title of office or trade.

PAPYRUS 1608.—A. D. 708.

Or. 6230 (8). $5 \times 9\frac{1}{2}$ in.

THE beginning of a private document, addressed to Phoebammon, son of Onnophrius, by the brothers Moses and Pôpe, sons of John, whom we meet also in 1550. They make a statement ($\delta\mu\omicron\lambda\omicron\gamma\epsilon\iota\nu$), but we cannot tell to what purpose. Nor is it possible to say whether the fragment belongs to 1550: the two might be from the opposite extremes of one papyrus, the appearance of which would not be the same throughout.

$\text{[}\text{+}\epsilon\eta\ \omicron\text{]}\eta\omega\epsilon\alpha\tau\text{[}\ \tau\omicron\gamma\ \eta\alpha\tau\omicron\varsigma\ \kappa\alpha\text{[}\ \tau\omicron\gamma\ \gamma\text{[}\iota\omicron\gamma\ \kappa\alpha\text{[}\ \tau\omicron\gamma\ \alpha\tau\text{[}\iota\omicron\gamma\ \eta\eta\epsilon\gamma\mu\alpha\tau\omicron\varsigma\ \tau\eta\varsigma\ \alpha\tau\text{[}\alpha\varsigma\ |\$
 $\epsilon\eta\ \alpha\omicron\eta\alpha\alpha\text{[}\ \tau\text{[}\rho\alpha\alpha\alpha\text{[}\ \text{+}\epsilon\gamma\acute{\rho}\ \mu\ \text{M}\epsilon\chi\text{[}\iota\text{[}\ \iota\gamma\ \iota\upsilon\delta^{\circ}\ /\ \epsilon\kappa\tau\eta\varsigma\ \text{[}\ |\ \text{[}\text{+}\alpha\eta\omicron\text{]}\ \alpha\omega\gamma\varsigma\eta\varsigma\ \alpha\eta\eta\omega\eta\epsilon\ \eta\epsilon\varsigma\eta\eta\gamma\ |\$
 $\eta\epsilon\gamma\eta\eta\eta\gamma\ \eta\psi\epsilon\ \eta\eta\alpha\alpha\kappa\alpha\text{[}\iota\omicron\varsigma\ \iota\omega\gamma\alpha\eta\eta\eta\varsigma\ |\ \text{]}\ \epsilon\eta\tau\text{[}\epsilon\epsilon\ \eta\tau\chi\eta\omega\gamma\ \epsilon\eta\varsigma\gamma\alpha\text{[}\ \eta\phi\omicron\text{[}\iota\beta\alpha\alpha\alpha\alpha\omega\eta\ \eta\psi\epsilon\$
 $\eta\omicron\gamma\omicron\eta\text{[}\eta\text{[}\text{[}\ \text{(5)}\ \chi\alpha\text{[}\iota\text{[}\text{[}\ \chi\text{[}\epsilon\tau\eta\text{[}\rho\omicron\mu\omicron\lambda\text{[}\omicron\upsilon\epsilon\text{[}\ |\ \text{[}\epsilon\eta\epsilon\text{[}\rho\omicron\text{[}\text{[}\ |\$

Verso.] . Μουσαιο^ν (space) S Πωπι αδελφ αυ^τ υι^ο Ιωαννο^ν χαρ^τ’.

PAPYRUS 1609.

Or. 6230 (6). 3×5 in.

FROM a document, the wording of which recalls certain phrases in 1540, 1589.

$\text{[}\ \eta\ \rho\omicron\varsigma\ \eta\epsilon\theta\omicron\varsigma\ \text{.}\ \text{.}\ \text{.}\ \epsilon\tau\text{[}\ |\ \text{[}\ \rho\text{[}\iota\omega\gamma\ \rho\mu\omicron\varsigma\ \epsilon\beta\omicron\lambda\ \text{[}\ |\ \text{[}\text{-}\tau\text{[}\rho\text{[}\alpha\phi\omicron\eta\ \alpha\eta\gamma\omega\gamma\ \eta\eta\epsilon\ \epsilon\gamma\text{[}\epsilon\eta\gamma\ |\ \lambda\alpha\alpha\gamma\$
 $\eta\text{[}\tau\epsilon\eta\eta\epsilon\varsigma\ \psi\omega\eta\epsilon\ \gamma\alpha\eta\gamma\omega\gamma\ \eta\text{[}$

4. $\tau\epsilon\eta\eta\epsilon\varsigma = \kappa\acute{\iota}\eta\eta\varsigma\text{[}\iota\varsigma$. Cf. 1540.

PAPYRUS 1610.—A.D. 709.

Or. 6211. 1 ft. 9 $\frac{1}{4}$ in. × 8 in.

DECLARATION (ὁμολ.) addressed to Kurrah, through the pagarch, Basil. It is one of the few private documents in the series, having no relation to taxation, naval service or other matters usually occupying the writers. Its form is that of an indemnification of the authorities in the event of any subsequent claims being raised regarding certain property, stolen from the writers and found in a neighbour's house. It might indeed be doubted whether such a document would in reality reach the governor: whether his name is not introduced as a mere formality. The *lacunae*, often of uncertain length, leave much of the narrative obscure. Just half of the papyrus appears to be missing on the right side.

Frag. 1. εἰν οἶνομ[ατι | ελεημ[ωνος | الرحيم [الرحمن | οὐκ ἐστίν [θς | Μα[μετ | رسل الله
وحده [الله | Αβδελ[α | συμβ[ουλος

+ἐν ὀνοματί τοῦ πατρος καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος τῆς ἀγίας
ζωοποιού[| ὁμοούσιου ἐν μόνῳ τριάδος | + ἀνὸν ἰωρᾶννης π[πε ἀνακρίος πετρ[ω-
νιος ἀνακοῦστῆνα τ[σεερε μερνηίας | [τεσ]ρίμμε πεγσταθίος πρῶμπαθοῦνι ριτπεδ[ας
π[τκωμν π[τκωοῦ ἀνφοῖδαμ[ων π[πε π[(5) [κ[τρίακ]ος πρῶμπτωσ π[φοι π[ποοῦ εἰσοο[π
ρη ? ἐπερ[ατ π[(π[α]ν[μοσιος] λ[οτος] π[το] π[π]χοε[ι]ς π[αν]εγ[φ]ν[ι]ω[ς] κορρα ρ[υ]περ-
φ[γ]εστατος πεγμ[ω]γ[λ]ος | [ρ[ι]τοο[τ]τη[γ]τη π[το]τη π[εν] π[χο]ε[ι]ς π[κ]γ[ρ] / ἡ[α]σ[ι]λ[ι]ος ρ[ε]πογ[ω]σ
μ[π]νογ[τε] π[ι]λλ[ο] / | [αγ[ω] π[πα]τα[ρ]χ π[τκωμν] πογ[ω]τ χ[κ]ωοῦ μ[π]ν[ε]σεποικ[ι]ον αγ[ω] μ[π]ν[ε]σε-
πεδ[ια]ς χ[α]ιρε | [χ[ε]τηρ[ο]μολο[τε]ι χ[ε]πε[ι]αν εγ[η]ταν ρ[η] / (10) [.] α πογ[ω]τ
παθοῦνι αγ[ρ]

Frag. 2. προσ[ε] π[κε]ν π[ε]αγ αγ[ω] μ[π]ν[ε]τασ[υ]νρε [π[ε]αγ | επ[α]θοῦνι π[το]ς σεγ[η] ταρε-
τετιβ[ι]τε ετ[α]ρ[ω]οῦ | η χ[ε]μ[π]ν[ε]τασ[υ]νρε μ[ε]αγ ^{sic} ασερ[ρ]ωτε [| ἀπρ[ω]μπαθοῦνι εἰμ[ε] χ[ε]α[σ]πωτ
αγ[β]ωκ [| (15) π[π]ταγ[σ]ητ[ε] τ[ι]ρ[ε] π[κε]ν π[ω]ν αγ[ω] π[| τετ[ι]νω[ς] π[η]τη ε[α]τετ[ι]τηκοῦ
ε[τε]τησ[υ]νε [|

Frag. 3. π[ε]σκατατ[ι]χε καὶ οὐ[α]ε τ[ι]ροῦ ρ[ω]μ[ε] π[. . .] | π[υ]μ[ε] εἰ π[η]τη ρ[α]τεσ[ρ]ιμ[ε]
τιμ[ε]νε α[τε]τι[| π[το]τη μ[η]ρ[ι]κα[ι]ε[λ]εγ[θ]ερος πατ[κ]ωοῦνε [| (20) π[πα]θοῦνι α[τε]τιβ[ω]κ επ[α]
ε[τε]ρενεσ[κ]εγ[η] π[η]τη α[τε]τιπ[η]τοῦ | ρ[ι]ογ[σ]οπ α[τε]τιπ[ε]μ[ν] πεγ[ε]ν[β]εντοπ ετ[| π[τκωοῦ]
μ[π]ν[ε]παθοῦνι ο π[αν]τρε εροῦ [| τεσ[ρ]ιμ[ε] π[τα]στοκ[ε] εβ[ο]λ α[σ]πωτ α[τε]τιπ[α] | α[τε]τ[ι]να[α]-
α[ι]αοῦ μ[ε]οῦ παπ[ρο]ς τ[σ]ομ[ε] μ[π] | (25) τεποῦ οῦν τ[ι]ρομολο[τε] χ[ε]ε[ι]ς π[κε]ν [αγ[ε]
ε[το]ο[τη] | εγ[η]τ[ο]γ[η] χ[ε]π[ε]σ[υ]σ[σ]ομ[ε] ε[ε] εβ[ο]λ ρ[α]π[ι]ρ[ω]γ[η] [? καθ[ο] ιον] α[η] ποτε τροπον
ε[ι]δε μ[π]ν[ε]σακ[ι]ρος π[μ] [| π[ρο]σωποπ π[ω]τιπ[ε] ε[ι]δε ἀν[ο]ν ε[ι]δε π[η]σ[υ]νρε [ε[ι]δε | ρ[ο]λος εγ[η]
ε[ρ]οῦν ερον ε[ι]δε εγ[α]β[ο]λ μ[ε]ο[η] [| (30) μ[α]αβ[τα]σε π[ρο]λον π[πο]γ[β] αγ[ω] τετ[ι]ρομ[ο]λο[τε]α
σ[ω]πε ε[σ]μ[ον]τ ε[σ]μ[σ]ομ[ε] | αγ[ω] ε[σ]ε[χ]γ[η] ρ[ι]βεβ[α]ιω[ς] π[μ] ρ[η]μ[ε] α π[μ] εγ[η]μ[ε]φαν[ι]ζε
μ[ε]ο[ς] | εγ[η]τ[ε] εγ[ω]ρ[α] οῦν π[α]ν[μο]σιος λ[ο]τος ρ[ι]τ[ι]τετ[η]π[η] π[χο]ε[ι]ς ἀπ[ε]μ[ν] τ[ι]ρομολο[τε]α |
π[η]τη ε[κ]στο[ι]χε[ι] ερος ε[κ]κ[η]γ[η]νεγ[η] π[η]τ[η] μ[η]τ[ι]ρ[υ]ποστα[ς] τ[η]ρε | π[ρο]ς θε[ο] π[τα]σ[υ]νρεπ[ε]ρ[α]
αγ[η]ποῦνι ἀπ[ρο]μολο[τε]ι + | (35) + π[α]μ[ε] π[κε]ν ἀν[ο]ν ἰωρᾶννης πετ[ι]ν[ρ]ε[ρ]α |

/ οὐσ[υ]την ^{sic} σ[ρ]ιμ[ε] πογ[η]ρτ
/ β[το]οῦ παλαζαμ[αρ]η

/ σ[ω]μ[εν]τ π[κ]οῦι π[
/ οὐβ[α]τ[σ]ι[α] [

18. Or π[υ]μ[ε]. The word has been altered.

3 T 2

See Herm. 6.6 m. ΝΝΣΚΕΥΗ Γα[ρ]
εγ[η]τ[ε] εγ[ω]ρ[α] οῦν π[α]ν[μο]σιος λ[ο]τος ρ[ι]τ[ι]τετ[η]π[η] π[χο]ε[ι]ς ἀπ[ε]μ[ν] τ[ι]ρομολο[τε]α |

/ οὐσπῶνε / οὐσολτε· οὐχα[
 / οὐκοῦτῃ κῆμῃσιν κοῦτῃ σῆρε / οὐερσῶπερῃε κῆ[
 (40) / οὐφασ ηρσοῦτ οὐκοῦτῃ μορσῖνε[
 / οὐκοῦτῃ κῆρο εἰσῆρ πεττει
 παῖ ^{sic} ρωσῖνε πασκεῦν ἀνοκ φοῖβα^εω[η πῆρε κῆριακος]
 οὐπαλλῖν ροῦτ
 παῖνε ποῖ ρωσ ἀνοκ ἀκοῦστῖνα τῆερε κ[ερνῃας]
 (45) οὐστῆν εἰρε μοῦωβ

+ ἀνοκ ἰωρῆανης πῆνπετρῶνιος κῆφοῖβα^εω[η πῆνκῆριακος κῆνακοῦστῖνα] | τῆερε
 κῆρνῃας τῆερε πεῦσταθῖος πετῆρπερῃ τῆε[τοῖχει εἰρῶμολογῖα πρὸς τῆεσῶε +] |
 ἀνοκ φίλο^ο πῆνκῆριακος κῆνα πῆγπαρῆαλ[εἰ κῆοι ἀεῖρῃ ρῆρῶυ κῆεῖρῃοι +] |
 + ἀνοκ ἀπαρεῖς περ^{sic} ἄγῶ πῆν^επῆ^ε πῆν κῆπατῆρ^εω[γῆτε τῖο κῆντρε εἰρῶμολογῖα] |
 (50) πρὸς τῆεσῶε + | + ἀνοκ τῆωρῖος πῆν κῆ[ῖονγῖος τῖο κῆντρε εἰρῶμολογῖα] | πρὸς
 τῆεσῶε + + ἀνοκ πεῶωβ περ^ε τῖο κῆντρε εἰρῶμολογῖα πρὸς τῆεσῶε + | + ἀνοκ
 ψῖσε πῆν κῆκῆριακος κῆκτορ πῆνπασοῦνε [| + ἀνοκ φίλο^ο πῆνκῆριακος κῆκῆρε
 τῖο κῆντρε εἰρῶμολογῖα πρὸς τῆεσῶε +] |

(55) + δι ἐμου Θεοδωρου συν^ο συμβολ[εογρ/ εγρ/ + + +]

44. It is impossible to say whether there was more in the lacuna than is here given.

51. ^εῖονγῖος probable; cf. 1594, 24, 1573, 34, etc.

Verso of frag. 1.] . . . Ἀκουστῖν^ο θυγ^τ Ἰερεμῖ γᾶμ Εὐστ^θ S Φοιβ⁻ Κυριακ^ο/ | χα]ρ^ο οἰκουσκειβη
 ευρη^ο εν^τ οἰκο^ν Σενη απο Πακαν^ε εγρ^ο Θ^ω/ κζ | ι^δ/ η

'In the name of the Father etc. We, John, son of the late (μακ.) Petr[onius, and
 Augustina, daughter of Jeremias,] wife of Eustathius, natives of Pagowne, in the Fie[lds
 (πεδιάς *sing.*^a) of the village Jkôw, and Phoebammôn, son of Cyria]cus, native of the nome
 of Psoi (Ptolemais), dwelling to-day [in, we write unto the] δημόσιος λόγος, namely
 (ἡτοι) our lord, the all-[famous (πανεύφημος) Kurrâh, most eminent (ὑπερφνέστατος) governor
 (σύμβουλος), through] you, most glorious (ἐνδοξότατος) lord, master (κύρις) B[asil, by God's
 will *illustrius* and pagar]ch of this same village (κώμη) Jkôw, with [its farmsteads (ἐποίκιον)
 and its fields (πεδιάς). Greeting (χαῖρε). We do de]clare (ὁμολογεῖν) that, seeing (ἐπειδή)
 we possess certain this same [ἐποίκιον (?)^b of] Pagowne

Frag. 2.] have^ο plenty of chattels (σκευή) and she hath no child, her, Seuê, to (?)
 Pagowne, that you would bring her to Jkôw, or (ἡ) that she (?) hath no chattels
 (σκ.). And she was afraid and the men of Pagowne learnt that she had fled, and they
 went all of the chattels (σκ.) that were found were ours and the list (γνώσις) to
 you, when you had sent, seeking

Frag. 3.] she neither accepted (? καταδέχεσθαι) them^d, nor (οὐδέ) sent (?) a man
 request reached you, concerning the aforesaid woman, and you did, you and other

^a V. 1427, 12, note, 1614, note.

^b The visible traces do not recommend this reading.

^c Or '[she] hath'.

^d Or 'agreed thereunto', reading ππατ. The verb is a
 rare one, but I see no alternative. Cf. the form ρηποδεχε
 in 1576.

freemen (ἐλεύθερος) of Jkôw Pagowne, and you went to the place where the chattels (σκ.) were [and you found them] all together, and you drew up their inventory (ἱμβεντον) which [. men] of Jkôw and those of Pagowne being witnesses thereto the woman has turned away (?)^e and fled; and you did you delivered it (?)^f over (ἀναδιδόναι) to us, in accordance with (πρός) the authority of^g Now therefore (οὖν) we declare (ὁμολ.) saying, Lo, our chattels (σκ.) [have been received by us among them (?) ; for (?) we shall not be able to go to law regarding this matter in any way at all (καθ' οἶον δὴ ποτε τρόπον). But if (εἰ δέ) after any (lapse of) time (καιρός) [we should sue you or any] representative (πρόσωπον) of yours, whether (εἴτε) we or (εἴτε) our children [or (εἴτε) whatsoever (ὅλως), related to us (or (εἴτε) outside our (family), [we are prepared to pay a fine of] 36 gold *solidi*; and (we agree) that this declaration (ὁμ[ολογία) shall be established (?), authoritative] and valid (ἰσχύειν) with every confirmation (βεβαίωσις), in every place [where it may be displayed (ἐμφανίζειν)]. For an assurance therefore (οὖν) unto the δημ. λόγος, through your [most glorious (ἐνδοξ.) lordship, we have drawn up this declaration (ὁμολ.)] for you, assenting (στοιχεῖν) thereunto and being liable (κινδυνεύειν) unto you [with all our property (ὑπόστασις)], even as (πρός) we did first write. We have been questioned and have made declaration (ὁμολογεῖν).

These are my chattels (σκ.), I, John, that did first write:—a woman's robe of rose-colour, 4 napkins (ἀλλαξιμάριον^h), a cloth (σινδόνιον), a boy's small shirt (καμάσιον), a man's turban (? φακιδόλιονⁱ), a small, filled with^j, 3 small, a towel (*lit.* hand-wiper), a knife, a, a woman's cloak of, a small^k

And (δέ) these are my chattels (σκ.), I, Phoebammôn, son of Cyriacus:—a man's cloak (πάλλιον):

These too are mine, I, Augustina, daughter of Jeremias:—a woman's white robe.'

The 3 illiterate authors then sign their agreement (στοιχεῖν) by means of the scribe, Philotheus, son of Mena, and are followed by 3 witnesses.

^e Reading ποτε. But even so the lacuna leaves the exact meaning obscure. τωσ εἴωλ (Zoega 281, Rylands no. 94, fol. 1) is to 'affix (a public notice)'.
^f The inventory. ^g Or 'the inventory' here?

^h V. Rylands no. 246.

ⁱ ? For φασαρε. V. Lemm, *Kl. Kopt. Stud.*, no. liii.

^j Σάρον, a broom, seems unlikely. The second word recalls Rylands no. 243, εττε.

^k Μαρσίπιον 'purse' seems phonetically inadmissible. Μορσική = ἡ ἰνδική, given by Hesychius, scarcely helps us.

PAPYRUS 1611.—A. D. 710 (?).

Or. 6230 (53, 58). Three fragments, the larger $5 \times 6\frac{3}{4}$ in.

A DECLARATORY settlement (διαλυτική ὁμολ.^a) made by (*plur.*), who appear to exonerate a woman (l. 2) from a charge as to the (wrongful?) possession of money. If frag. 1 could be proved part of the text, we should learn that the woman was Maria, widow of Mark.

Frag. 1. Protocol الرحيم | الرحيم | ουκ ε[στιν] | Μα[μετ] |

Frag. 2. ⲙⲓⲧⲣⲓⲁⲛⲓⲛ ^{sic} ⲟⲩⲟⲗⲟⲛ ⲡⲓⲟⲩⲁⲛⲓⲛ | | ⲭⲉⲁⲩⲩⲧⲓⲛ ⲕⲁⲁⲩ ⲡⲣⲱⲥ ⲡⲧ | | ⲧⲉ ⲡⲁⲓ ⲧⲓⲟ

^a If l. 6 be rightly read. One might read διαμαρτυρία, as in 1627.

2. εττε thus with ⲡⲉⲁ-, *Can. Athan.* pp. 88, 99.

pagarch, here called Apa Epimachus^b. L. 3 contained the name of the nome in which Jkôw was situated, but it is unfortunately lost.

ⲙⲁⲩⲉⲛⲧⲉⲥ + | ⲡⲱⲛⲡⲉⲗⲁⲛⲁⲣⲓⲟⲥ ⲡⲉⲥⲱⲱ ⲙⲡⲉⲟⲩⲱⲥⲓⲟⲥ ⲡⲱⲛⲡⲉⲗⲁⲛⲁⲣⲓⲟⲥ | ⲡⲣⲉⲡⲁ-
ⲥⲟⲩⲱⲛⲉ ⲩⲛⲧⲡⲉⲗⲁⲥ ⲛⲡⲧⲙⲉ ⲛⲧⲁⲕⲱⲟⲩ ⲡⲧⲱⲱ [ⲩⲧⲟⲟⲧⲧⲛⲧⲧⲛ ⲡⲉⲛⲧⲟⲩⲟⲩⲁ ⲡⲁⲟⲩⲥ
ⲡⲕⲱⲣⲁ ⲁⲡⲁ ⲉⲡⲓⲙⲁⲕⲱⲥ | (5) ⲛⲧⲁⲕⲱⲟⲩ ⲙⲡⲉⲥⲕⲟⲩⲉ ⲙⲡⲉⲥⲉⲡⲛⲧⲓⲟⲛ [

^b A strange addition to this name. No Saint Epimachus is on a level of popularity with those (Victor, Mena, Cyrus, Colluthus) whose names are frequently so closely combined with 'Apa' as to form but one, whereof the pagarch mentioned by Bell, JHS. xxviii. 101, is an instance. (For the martyr Ep.

v. Rossi, *Papiri*, i, v, 41, and *Synax.*, 14th Pachons.) Nor is there reason to suppose this pagarch to have been an ecclesiastic. We must have here an instance (very rare outside the *Acta Martyrum*) of the purely honorific employment of the title.

PAPYRUS 1615.

Or. 6224 (9). $1\frac{3}{4} \times 2\frac{3}{4}$ in.

FROM the beginning of a document, whereof the *κοινότης* of 'the men of the North' are the authors^a.

ⲓⲉ ⲡⲉⲧⲡⲉⲥⲟⲩⲱⲛⲉ ⲁⲛ ⲡⲉⲥⲱⲩ ⲩ . [| ⲁⲛⲟⲛ ⲧⲣⲟⲓⲛⲱⲧⲉ ⲧⲓⲣⲥ ⲡⲉⲣⲙⲉⲣⲛⲧ [

^a V. 1619.

PAPYRUS 1616.

Or. 6230 (94). 2×3 in.

FROM a document the authors of which are officials—one is *ὑποδέκτης*—of the *ἐποίκιον* of Pklantow^a, in Greek called Bounoi.

ⲡⲉⲣⲱⲡⲟⲩ ⲙⲡⲉⲣⲓⲗⲟⲩ | ⲡⲉⲣⲱⲡⲉⲡⲟⲓⲕⲓⲟⲛ ⲡⲕⲗⲁⲛⲧⲟⲟⲩ

^a V. 1553, *recto*, 31, 1586.

PAPYRUS 1617.

Or. 6230 (95). $3\frac{3}{4} \times 5\frac{1}{8}$ in.

FROM a document addressed to Kurrâh, the governor. Its only interest lies in the names of its authors.

ⲉⲩⲥⲉⲃⲓⲟⲥ ⲙⲡⲉⲥⲓⲣⲉ ⲡ[| ⲡⲱⲛⲉⲡⲉⲗⲁⲛ^{sic} ⲙⲡⲛⲁ ⲡⲕⲁⲥⲉ [| ⲱⲟⲟⲩ ⲩⲛⲧⲱⲙⲛ ⲡⲟⲩⲱⲧ ⲁⲕⲱⲟⲩ |
ⲡⲁⲛⲉⲩⲥⲉⲃⲓⲱⲥ ⲕⲟⲣⲣⲁ

σαμουλ (Τζαμουλ), ρηλιας son of φιλοθεος, son of ρερογωα, παγλος son of φιλοθεος, son of θεοαωρος, βικτωρ son of θεοαοσιος, τεωρτιος son of επιμαχος, ιωαννογ (*sic*) son of μαθιας, βικτωρ son of επιμαχος, μακαριος son of the preceding, μινια son of πρωμης, πακογι son of, ιωσηφ son of βικτωρ, απαρεας son of σιμων.

PAPYRUS 1621.

Or. 6230 (96). $5 \times 5\frac{3}{4}$ in.

SIGNATURES of (authors? and) witnesses, with the subscription of a scribe Macrinus(?), not found elsewhere.

+ αποκ τεωρτι[ος] πω[] + αποκ εξετιας πωηπμακαριος σα[μουλ] + αποκ απαρεας
 пр^е аγω прηтоѣ тιο мн[тре] + αποκ θεοαοσιος πωη[] (5) προς τεσσομ +
 + δι μου Μακρ . . [

PAPYRUS 1622.

Or. 6230 (97). $7\frac{1}{2} \times 5\frac{3}{4}$ in.

LIST of witnesses from a petitionary undertaking (παρακλητική όμολ.), showing some uncommon names and remarkable confusion of the letters λ and ρ.

]ς πωηпμακαρι[ος] | π[ι]ελ^χ нпр^е аγω φγτογμεно[ς] | ρом[ο]λοσεια προς τεбσομ +
 + а[нон] | ιωα[νнин]ς πωη[п]анлоосе тистο^х επι[п]αρακλητικон | (5) пе[р]р^е πωηпмакар/
 θωμας птаγπαλα[καλει] |] + [а]нон φιλω^ο πωη пмаκαριος παγλ[ος] | п[и]п[а]ρακρετικων
 еτω прωμωρωτια []]ιος нт[аγ]паракаре п[и]ωι аיעсга [ρарωογ] |]ς πωηпмакар^ο пенп[е]
 тист[ο^х] | (10)] макаре пωηβ[икτωρ] нтаγ[

PAPYRUS 1623.

Or. 6230 (98). $2\frac{3}{4} \times 8$ in.

FROM the end of a declaration, here called παρακλητική έγγνητική όμολογία. It shows only the authors' names.

ιωс]нф πωη п[и]оγснс м[и]ααγ[и]т πωη п[и]ωρα[нннс] |] ет[и]п[а]ρακ[л]ηт[и]к[и] ρом[ο]л[ο]с[и]а |
 парак[л]а[л]е μοι асга[и] ρар[о]ογ жемаγ[и]ноι аγω тисте[х]е []] тист[и]х[и] ет[и]п[а]ра-
 κ[л]ηт[и]к[и] ет[и]н[и]т[и] |

PAPYRUS 1624.

Or. 6230 (64). $6\frac{1}{4} \times 3\frac{1}{2}$ in.

FROM the end of a document, showing the declaration of responsibility in unusual phraseology.

паоγωш] м[и]пап[и]е м[и]тап[р]ογα[и]р[есис] |]ε[ι] η[п]ρ[ο]γ[п]ο[т]рафе[γс] |]ре аγω етраб[е]байоγ
 пак [] прост]μωη м[и]т[и]б[е]байос[ис] [] (5)] пет[и]м[и] м[и]пет[и]м[и] аη []]^ο п[и]α[и]байоη ш[и]антасωη
 []] + + αποκ τεωρτιος [

PAPYRUS 1625.

Or. 6230 (69). $4\frac{1}{2} \times 7$ in.

NAMES of 6 (or more) authors of a document, written in the month Phamenoth, year? They reside in the Two Fields.

] εγρ μὲ Φαμ^ο | πκο]γῖ πψηζερεαω αηογερшен[ογχε |] αηψηεпоγτε αηαθανασιος
πψηψονκο[γῖ |] αηζερεαω αηκολλογ^ο ηψ[η | (5) пр]ε претснпте πκοie η[

PAPYRUS 1626.

Or. 6230 (99). $4 \times 6\frac{1}{4}$ in.

FROM the witness list to a petitionary undertaking (παρακλητική ὁμολ.). It contains the name of Pnei, the author of 1521.

]αε παβραδα αηζερεαω πψε η[|]ω αηηπνει πψηψεωρτιος πλαψανε [| ι]ωραηηνε
πψηπαβραδ[αε | τι]παρακλητικη ομολ[ογια

1.]αε: apparently not ψε.

PAPYRUS 1627.

Or. 6230 (100). $2\frac{1}{8} \times 4\frac{1}{2}$ in.

FROM a protest (διαμαρτυρία^a), showing only the names of witnesses.

πψε ηπιακαρ]ιος αηαρεας τιο ηεητρε εφεταα[| πιακα]ρ? καλαηησε τιο ηεητρε
εφ[ι |]απα η, τιο ηεητρε ετιτιαααρ[τγρια

^a Recurs in vol. ii of this Catal., p. 328, and in BGU. 669 *vo*. This word may suggest itself too in 1611; but there is nothing to prove connexion between the fragments.

PAPYRUS 1628.

Or. 6230 (101). $3 \times 5\frac{3}{4}$ in.

A FRAGMENT from the signatures to a document. Its importance lies in the statement of two witnesses that, though natives of Jkôw, they chance (κατὰ εὐκαιρίαν^a) now to be in Babylon, which implies that the document had been written at the capital and sent to Jkôw. Cf. 1594.

]тхнωογ ката еγкаириа ειρнβав[γλων | прос т]αιηсис ηпетсαιηε αηος + | тх]коог
ката еγкаириа ειρнβав[γλων

^a Recurs in the *Aprophthegmata*, Zoega 335.

PAPYRUS 1629.

Or. 6230 (102). $2\frac{1}{2} \times 3\frac{7}{8}$ in.

FROM a list of witnesses. It is given here on account of the unknown name Jani^a (or Jans) which occurs.

π]ψε πζανι τιο πμετρε + | μετρ]ε επιζομολογια προς θε εσσηζ αμορ +

^a An Apa Janê ζτανι seems to be the hero of a narrative in Paris 129¹⁶, 94 (kindly verified by M. H. Guérin).
I. Or ζανς.

PAPYRUS 1630.

Or. 6226 (16). $4\frac{1}{2} \times 4\frac{3}{4}$ in.

FROM the witness-list to a declaration (ὁμολ.), worth printing only on account of its last word, which shows confusion of the letters σ and ς.

πμελα]χ/ ηπρε τιο πμεντρε . . . [| με]εντρε ατειζομωλωγια προ[ς |] προς θε πται-
σωται ριτηπεςμεν[ε |] ογ τιο πμεντρε επιζομολογια |] ? |] + αποκ απα κγρι
τ[| ρ]ομολογια προς τεσχο[με

PAPYRUS 1631.—A. D. 710-711 (?).

Or. 6230 (43, 44, 45, 55). Six fragments, partly joining one another; together about $9\frac{3}{4}$ in. \times 2 ft. The MS. consisted of folded leaves and was in book form, in a papyrus cover, small pieces of which, and of the papyrus ribbon threading it, were extant before the fragments were placed under glass. The script is probably that of one hand throughout. The original lengths of the imperfect lines being uncertain, it is impossible to say how many letters are lacking in the lacunae.

A REGISTER of property of various kinds (vineyards, date-palms, implements and vessels of metal, clothing, corn and other edible provisions), drawn up perhaps by the προεστώς Jacob (*recto*, l. 1) and put in charge of the *papa* Phoebammon, προεστώς of the τόπος (col. 9, *verso*). Many of the terms used are interesting, but many too are obscure. The list is dated in the 9th Indiction. What the relation of the Greek lines^a (col. 2, ll. 1-4) is to the rest, it is difficult to say.

Recto (→).

Col. 1.

ον πτανσητε ρη[

λαςις ρηπεςνα..[

ηκωτ ριοος [

ογδααανει αρετ [

]αω ριτηπακωδ [π]επροαετ^ο γευ μ Π^ο α ιδ/ θ

]ηκε αηπεςχερητ αηπεςτην. αηπεςκηλ ηβενπε

] αη[πες]τολεσ εβολ

] ογμενι ηβαρωτ

^a I had Mr. Bell's help in reading these.

- (5) οὐκ ἀνιπθόνκε π[] ταῖοϣ ^{тасе sic} μαβούετ а πῶωε
 шомнт нпоанро. [] ἐρυсγμплере сн[αγ] ριοοϣ ж[...]ε
 ρῳεεμαтирп н[...] οὐκνοσ [н]λορτε нн[...]
 [ογ]κογῖ потελοпλн^нт нхейтωп о[γ]. . маλнс пβен[г]пе
 [с]пте нкакоγн[. н]ромнт [.] нромнт н[.]
 (10) [.]. пѣрмѣрон нβ[енпне]

Col. 2.

το^π Νεοκ^τ

αμπ^λ αρο^ν а χ^ω το^ν δ χαγ[.] λακον а оργ[

φοινικ^δ/ ακαρ^π ιβ βογ^δ μαυρο^ν а

το^π Камсоμε

- (5) οὐσνι πтетрахωρον нстреаконейа еснн [

снаγ нρ[. . . .] нжотачте ριχотш[

1 line erased

снаγ на[.]ογ нкаме оγρнλ мн[

ογρамн м[поγ]αкеис пσ[.]сом оγсом[

- (10) οὐσεγλσεγλ ποβελор[с еγ]солσ [

Verso (↑).

Col. 3.

ογсомарс[

ментсащче [

мабтащте [

шомнт нше[

- (5) сашч пер[тоб

шомте н[. . .]ε нσнλ[

шом[т . .] онтерпосен

каиср[. . .]мн . λ нре нсоογβο

сω правейе

- (10) снаγ [н]снма [н]папнр[ос]

шмоγне птнве ѳе еγο нмос

мачте[г]ε перточ есоγο мн . .

ογσλ[οο]σε птјо[

мент н[

Col. 4.

] снаγ перточ нж[р

]сѣιογ мнтсащ[ч

]осашче нк[

]шомте махарт [

]ментшомте пер[точ

]ογρнле нпρε[н

]ογтре нпоγο[

]с махре нре н[

]мапσале на[

]ασολте пт[

] . . пσλoσ

] . . ос еγ[.]

5 (col. 1). таῖοϣ: on this method of numeration *v.* 1586, note.

2 (col. 2). Mr. Bell would read ὄργον, referring to 1419, 1329, note, which suggests that the word indicates a tax on agricultural implements, parallel here to that on vine-land. But below, col. 5, l. 3, οργων looks like a vessel or measure.

3. For πωμαρίον? (Bell).

9. σ[.]сом: missing letter probably *ι*, *ρ* or *λ*.

εσσοлен: one suspects εσσολεσ.

ен . оле: possibly ελοολε.

8 (col. 3). The line ends thus. For final ο, perhaps ε.

9. Or μαεεε.

10. Instead of final [οσ], perhaps nothing.

PAPYRUS 1632.

Or. 6224 (30). 1 ft. $\frac{1}{2}$ in. \times 5 in. Fibres \rightarrow .

A LIST (*γνώσις*) showing expenses, it would seem, during a certain period. The Basil here in question is perhaps not the pagarch. Possibly he is the shipmaster of 1448, 2, 1433, 49 etc.

+ τετ^ωη πνταβασίλε ψατ ^ωμεο[ϣ] | πναγ εϣσην ερητ ν^ο ς | φοιβα^ωμεων πσαγον ν^ο ς | κολλο^ϥ πη^τ πασιοογτ ν^ο γ καμ[] | (5) πναγ πτακει ερηс ν^ο γ | ραρηωϣ πταζη^ωα πωορη πσοп ριτοοτϣ πψαβογρ ν^ο ε | ομ^ο/ οη ριτοοτϣ πψαβογρ ν^ο κ | ομ^ο/ οη ριτοοτϣ ηβασίλε ^ωμφοιβα^ωμεων πσαγον ν^ο ιβ | πταιταδϣ ηφοιβα^ωμεων ν^ο α | (10) ριτοοτϣ π^ωηηηα π^ωεγ^ω ν^ο ε | ερελεас φγλαζ λοτх εροι ν^ο γ | ριτοοτϣ ηβασίλε ν^ο ς | ριτοοτϣ η (washed out) ? | πνταγψατ (τ)αερι^ωε ^ωμεοϣ ν^ο ιβ ς | (15) γι ν^ο πγ ς καμ ζ^ωγ ν

‘The list (*γνώσις*) of the (money) which Basil required:—At the time he was sailing north, 6 *solidi*.—Phoebammon, the servant ^a, $\frac{1}{2}$ *sol.*—Colluthus, the notary, of Siût, $\frac{1}{3}$ *sol.* ? *καμία*.—At the time when thou camest south ^b, 3 *sol.*—In the matter of my fine (*ζημία*), the 1st time, through Shabour ^c, 5 *sol.*—Likewise (*ὁμοίως*) again, through Shabour, 20 *sol.*—Likewise (*ὁμ.*) again, through Basil and Phoebammon, the servants, 12 *sol.*—What I paid Phoebammon, 1 *sol.*—(Paid) through Mena, the *σύμμαχος*, 5 *sol.*— ? 3 *sol.*—(Paid) through Basil, 6 *sol.*—(Paid) through ? —What he required of my wife, 12 $\frac{1}{2}$ *sol.*—Total (*γίνεται*), 83 *sol.* and 50 (?) pairs of *καμία*.’

Verso. Remains of a letter (?), mostly illegible.

1. Presumably for ψαττ.

11. Unintelligible. Is λεас a name? The word λοτх perhaps for λωστ.

^a *σαγον* only here in these texts. A purchased slave is its usual meaning (Revillout, *Actes* 56, Krall in *Mith.* v. 30, Zoega 538); but often merely expresses humility (Br. Mus.

Cat. nos. 1134, 1180 etc.).

^b Does this imply that the account was addressed, or presented, to some one? Perhaps to Basil himself.

^c Cf. the name ψαβογλ RKT. lxi. Could they = Shâpûr ساپور? (though this in Coptic elsewhere is *caḥw*, e.g. Zoega 22).

F.—LETTERS.

PAPYRUS 1633.

Or. 6222 (2). 4 $\frac{3}{4}$ \times 8 in.

THE script of this fragment is clearly Theodore's; perhaps it ought therefore to be classed rather with the official documents. It addresses the pagarch (*v.* the epithet *ἐνδοξότατος*) and relates to a former request for the granting of a pass (*σιγίλλιον*), allowing certain men

of Jkôw to go to 'the χώρα^a' The last two lines refer to the 'multitude of entreaties^b' (παράκλησις) that had been needed to obtain their desire, and to doubts or objections (μῆπου ἄρα) that had been raised.

ρωμ]τῆκωογνε ἀπαρακαλεῖ πτεπνεαοζ[| πτε]τεπσεωππ σιτελλιν παγ σογῶκ
ετεχωρα[|]τιοπε ἀπ ογν ροετ προς πεθος πτῆ[ε | αηπσα]προσε ογν παρακλησις
πταπαα[γ | (5)] . επ[.] σεωππογ ἀρα πτ[

^a Perhaps for τεζωχωρα, as in 1512.

^b Cf. προσε πακαλολογια in the Jême deeds, e.g. Aeg. Z. 1884, 154. 3. After ογν, here and in next line, probably another π- is to be read.

PAPYRUS 1634.

Or. 6221 (5). Two fragments, the larger $8\frac{1}{2} \times 9\frac{3}{4}$ in.

THIS and 1635 are the only letters showing the pagarch Basil's name as recipient. We may assume that this one was written from Babylon, since the writer speaks (l. 2) of having been south and expects (l. 13) that Basil will come north to him. Very likely he is the pagarch's agent resident in the capital^a. No consecutive sense can be made of the text. Its subject appears to be the inability of some one—probably Mark and George (ll. 8, 14, v. the Greek docket)—to pay the δημόσιον. The writer had received instructions (?) on the matter from the governor (l. 7); perhaps ll. 8, 9 report his words^b. After this: (l. 9) 'I shall be obliged (εὐχαριστεῖν^c) if you will write to me' (10) 'and a great man such as you useth not to promise and (then) to play false (πλανᾶν); especially (μάλιστα) [one that is] God-fearing. Neither do God and the king say [that it is right?] to pay two taxes for a single field; for (ἐπεὶ) it is inscribed in his name' (13) 'When you come north, I will show you the register (καταγραφὴ), so that you may find naught' 'While, as to Mark's affair, (I beg) your lordship to be so [good as to] (15) 'and he will be obliged (εὐχ.) to you. And see, [I have sent] the receipts (ἐντάγιον plur.^d) south and have written again unto you concerning the σύμμαχος^e, that you should send' L. 17 is obscure^f. (18) 'By these writings I greet (ἀσπάζειν) your lordship.'

] τιασπαζε πτκεωπσο[εис | π]παγ πταει ρης πτβεπ[|]ε ααγεωπτι ἀνωοσιον [|]ερ εσαβ
ετωο[| (5)] πια ππ[|]εσογ λοππον ογαικεον[|]εωωβολος παι ραπιογ παι αγ[|]
σεωαβιτογ πιαγ ριχωγ ειζε μαρκος ειζε πεωρτιος [|]εκερογ σογῶκ πιαγ τεπνερα
παι σεκαας ειναεγχαριστα | (10) αγω μαρεπ^{sic}ος πρωμε πτεπνεωπνε τι λοπος τηπλανη
μαριστα | ροτ]ε ρητγ ππιογτε αγω μαρεππιογτε αηπρωω ποος [|]ετι σπαγ πανωοσιον
εγειωδε ππιογωτ επι εφσηρ επεραν [|]ερσαντεπτη ρητ ψαιτσαωωπτη ετκαταγραφη
ππνεπτη λααγ [|]ι αγω πτβεφογ πμαρκος ροογ ταρετεπνεωπ^{sic}οεις ερππετ [(15)] ππωπτηπε
αγω ψαγεγχαριστα πητη αγω εις πεπτασιον [|]ερης αγω αιερα πητη πνεσον πτβε-

^a Perhaps the Apa Cosma of 1529 and 1542.

^b L. 8 (saying), 'I will take them away from both, whether Mark or George' (for the locution cf. Gen. xlviii. 17, Ex. xxxiii. 23). The 2nd sing. in l. 9, 'what wilt thou do?', makes it clear that Basil is not being addressed.

^c Used thus e.g. in Crum, *Ostr.*, nos. 152, 228, 365.

^d 'Instructions' seems the less likely meaning here for

ἐντάγιον. Cf. Bell in JHS. p. 117 and note 89.

^e V. Bell's note, p. 163. In RKT. ccxxxiii the σύμ. is likewise concerned with tax-collecting (v. l. 17 here).

^f Reading certain. πατ- cannot be privative; must be an error. εψητ (επесит) might imply that something followed the text of the letter, but there is no evidence of this.

πρῶμα^χ τὰρετὴνθοογ εἰ |]ψχι πᾶννοσιον πατπρῶμα^χ αὔω ἀπερανίχε ταχῶ εἴντ
πᾶννοσι |]γσις + ριτνιςραι τιαспазе πтетннхоис + +

Verso of fragment 1. ⲃⲁⲓⲅⲓⲗⲉ (space) πινλογστρ[/ αὔω ππαπαρ^χ. Below this, in a Greek hand, Γεωργίου^ν ὁ Μαρκ^ν/

19 (*verso*). It is clear, from the position of the words visible, that the writer's name stood (as usual) after them, further to the right.

PAPYRUS 1635.

Or. 6230 (112). 9 × 5½ in.

LETTER addressing the pagarch, Basil, and referring (l. 2) to a recent meeting with him^a. L. 3, with its imperative 'Pray not with any one of . . .', probably repeats conversation with a third person. The 2nd *sing.* in l. 6 looks like a continuation of this, since the pagarch is probably addressed in the 2nd *plur.* (v. l. 2). If not^b, the writer would be himself of not inferior rank.

] τπρoскυн[|]тн жптаеи εβολ ρι. [| ж]еппершлнл мелааγ н[|]ερωϥ нперите-
χωρα н[| (5)] επογα нп[α]τογн[α]н εβολ [| ελεγ]θερος жптаγжитоγ ρп[α]ρoγ ммон [|]
ппαπαρχος αὔω ρεпоγωш нпноγте | ρ]εпхоис + εγραφ/ μμ Παοφ// κδ αρ.//[| blank

Verso (at top). ⲃⲁⲓⲅⲓⲗⲉ (space) παπα[ρχος

^a Reading ριτοоттнγтн in l. 2.

^b Taking -тн in l. 2 to be a 1st *plur.* (ετοоттн, ριτοоттн or the like).

8. The last letters are obscure. The papyrus breaks off

after the ρ; but above that, something remains which is just possibly χ. If so, we might read αρ^χ//; cf. vol. i of this Catal., p. 198, note.

PAPYRUS 1636.

Or. 6230 (17). Two fragments, the larger 7½ × 3½ in. The amount lost between them cannot be estimated.

LETTER by the hand of 1634 etc. and doubtless addressed likewise to the pagarch ('your lordship'). The subject is again taxation. Here too the writer narrates a conversation with some one of whom he had made a request and who had bidden him (l. 2) depart till the . . . day [of the month χ] and make arrangements (τωш) for the man whose finances are under discussion. The writer then (l. 4) requests the pagarch to send and speaks of not leaving (? omitting) any of the δημόσιον. In l. 7 the ἐποίκιον of Apa Pinoute (Pinoution) is perhaps referred to. The final salutation is the same as that in 1634.

ρω]με нoi απαρακαλι [|]наг жевон пак шасоγ | πρωме пак. [?] ρολон/
тктωш πρωме н[| ρпноγч нп[?] марететннхоис тп[ооγ | (5) ρoч пазрнт[н
?]и таκω λαаγ ρпᾶννο[σιον | пᾶννοσιон ? тетнн]нхоис тпoоγс[| жемпπε
ж[?] еппoγте [| ппᾶμερον [?] ριτннιςραι φασп[αζε

Verso: traces of an illegible address.

PAPYRUS 1637.

Or. 6230 (113). $4\frac{1}{4} \times 7$ in.

LETTER, which should be between equals; for, except at the end of l. 2, the 2nd *sing.* is used throughout. But the hand is that of 1634 etc., and a document is referred to in l. 2, to be taken charge of by 'the money-changer, when he goes south^a'; so that we should perhaps regard the phrases in the 2nd *sing.* as quotations and the letter as addressed, like 1634, to the pagarch. It relates to a *solidus*-worth of oil, which the writer seems to have been commissioned to buy.

ⲛⲓ ⲛⲉϥ ⲧⲁⲧⲁϥ ⲛⲭⲁⲣⲏⲥⲓⲙ . . ⲉⲣ[|]ⲧⲁⲥⲫⲗ ⲧⲁⲧⲁⲥ ⲛⲛⲭⲁⲣⲏⲥⲟⲛⲟⲥ ⲉϥⲛⲏⲟϥ
ⲉⲣⲏⲥ ⲁϥⲱ ⲁⲧⲛⲉⲥⲣⲁⲓ | ⲓϥ ⲉⲕⲉⲣⲛⲓⲁ ⲧⲕⲭⲓⲧⲥⲓ ⲛⲁⲓ ⲛⲉⲓⲟϥⲧ ⲟϥⲱⲱⲥ ⲛⲁⲓ ⲧⲁⲥⲣⲁⲓ ⲧⲁⲭⲓⲧⲥⲓ ⲛ | ⲧⲓⲛⲧⲏⲟⲟϥ
ⲛⲁⲓ ⲭⲉⲱⲟⲛ ⲉⲕⲟϥⲱⲱⲥ ⲫⲟⲗⲟⲛ, ⲛⲓⲛⲟⲧ ⲧⲁⲭⲓⲧⲥⲓ ⲛⲁⲕ ⲗⲟⲓⲛⲟⲛ ⲉ | (5) ⲛⲓⲁⲛⲟϥϥ ⲙⲏ [about 17 letters]
ⲉⲛⲟⲩ ⲛⲁⲁⲥ | ⲟϥⲱⲱⲥ ⲫⲟⲗⲟⲛ, ⲛⲓⲛⲟⲧ ⲧⲁⲭⲓⲧⲥⲓ ⲛⲁⲕ ⲧⲟϥⲧ ⲉⲥⲧⲓⲛ ⲭⲉ[| ⲟϥⲭⲁⲓ ⲉⲧⲏⲁⲛⲟϥϥ] ⲉ . ⲙ
ⲥⲟⲟϥⲏ ⲑⲏ . [| ⲟϥϥ ⲛⲁⲕ ⲑ[.] ⲛⲛⲉⲧⲏ[

^a Though ⲛⲏⲟϥ should be 'come', rather than 'go'. But this usage is not invariable.

ⲭⲏⲱⲱⲥ, *monetarius*. Bell refers me to Gelzer's *Stud. z. byz. Verwalt. Aegypt.*, p. 61.

1. ⲭⲁⲣⲏⲥⲓⲙ: ? ⲭⲁⲣⲏⲥⲓⲙⲟⲥ.

3. ⲥⲓⲟϥⲧ: scarcely for Siût, here (1592, 1647) spelt

2. ⲁⲥⲫⲗⲓⲁ—ⲭⲏⲱⲱⲥ, occurs in RKT.lvi. Krall compares

ⲥⲓⲟⲟϥⲧ as usual. ⲥⲓⲙⲧ could be read.

PAPYRUS 1638.

Or. 6230 (114). $8\frac{3}{4} \times 4\frac{1}{2}$ in.

THIS letter, written by Wenofre (Onnofrius) to Apa Cosma, addressed as an equal, is clearly sent either from further south than Jkôw (ll. 1, 2 'so soon as [I had left] thee, I came south and I found . . .') or was destined for the north (? Babylon). Apa Cosma one might suppose to be the agent mentioned in 1529 and 1634, note. The matter of the letter is taxation (ll. 6, 15), and the recipient is apparently begged to reduce, or to cause to be reduced, the writer's burden (ll. 16, 17).

+ ^{et sic}ⲧⲉⲣⲉⲕⲙⲉⲧⲥⲟⲛ ⲉⲓⲙⲉ ⲭⲓⲛ[| ⲑⲓⲧⲟⲟⲧⲏ ⲁⲓⲉⲓ ⲁⲣⲏⲥ ⲁⲓⲉⲓⲧⲥ ⲉ[| ⲙⲛⲧⲁⲱⲉⲣⲉ ⲛⲧⲃⲉⲛ[| ⲕⲉⲣⲟⲙⲉ
ⲑⲓⲟⲟⲃ ⲗⲉⲛⲟⲛ ⲛ[| (5) ⲑⲓⲟⲟⲃ ⲛⲉⲁⲁⲣⲟⲛ ⲛⲣⲁⲓ ⲛⲧⲁⲱⲉⲣⲉ | ⲁⲓⲃⲟⲕ ⲁⲧⲕⲁⲧⲁⲣⲁⲫⲏ [| ⲗⲟⲛ ⲙⲛⲛⲁⲧ-
ⲕⲁⲑⲙ[| ⲑⲏϥ . . ⲱⲓⲧⲥⲓ ⲉϥⲑⲏⲛⲥ[| ⲁϥⲱ ⲛⲛⲉⲣⲕⲁⲁϥ ⲁⲧⲓⲣⲟⲙ[| (10) ⲛⲙⲙⲁϥ ⲑⲓⲧⲏⲛⲉⲥⲣⲁⲓ | ⲛⲧⲉⲧⲏ-
ⲙⲉⲧⲥⲟⲛ ⲁ[| ⲱⲓⲛⲉ ⲁⲧⲉⲧⲏⲙⲉⲧⲥⲟⲛ | ⲁϥⲱ ⲁⲣⲓ ⲧⲙⲉⲧⲥⲟⲛ ⲛ[| ⲣⲟ ⲗⲁⲁϥ ⲉⲣⲟⲓ ⲁϥⲱ ⲛⲛⲣ[|
(15) ⲛⲣⲟⲗⲟⲛ, ⲛⲧⲓⲙⲟⲥⲉⲛ ⲑ[| ⲱⲛ ⲭⲉⲕⲏⲁⲉⲱⲛⲟϥϥⲓⲥⲉ | ⲕⲟϥⲓ ⲛⲙⲟⲛ ⲙⲛⲧⲁⲓⲗⲁϥ | ⲑⲓⲧⲏⲛⲉⲥⲣⲁⲓ
ⲧⲓⲁⲥⲛⲁⲥⲉ [| blank

Verso. ⲛⲥⲓⲛ (space) ⲁⲛⲁ ⲕⲟⲥⲙⲁ ⲑⲓⲧⲏⲟϥⲉⲛⲟϥⲣⲉ

7. ⲧⲕⲁⲑⲙ: possibly a place-name, such as that in 1603.

PAPYRUS 1639.

Or. 6207. $8\frac{1}{4}$ in. x 1 ft. 2 in.

LETTER from Severus to Shenoute, a priest and perhaps agent (*ἀντιγεούχος*), possibly he who occurs in 1419, 555 etc. Assuming that the recipient was at Jkôw, the letter must have been sent from further south, as the writer speaks of coming north forthwith.

+ [αι]χι [η]εκςραι εκςραι παι χειπογτι ζαχαριας πψε η . . . γλ̄ παι λοιπον αιμογ̄
 πρωγ̄ αιςει[τε] | ^{sic η} χεισεμφγρον απε ταςραι τατααγ̄ παι ψανταει ρητ̄ ρειπογωψ̄ ηππογτε
 ταχι τεβα. σ. γε | (3) εκωτμετε ηπεγρο τατααγ̄ παι (*above* αλλα εις ρηητε αιςραι παι τεβει
 παι) αιτη[πο]γ̄ παι τ̄ρεβαδερατ̄ | ετεκρηπογρτια ψανταει ρητ̄ ρηπογωψ̄ εππογτε τατι
 πτωψ̄ ερωγ̄ ημε αγω ετβε | (5) πρωγ̄ ηπεκρωμε ητακςραι παι χεαγει ερατη τογ̄σω
 ρατερ τεκειρ απ εκωγ̄ . π. ε. ατον [. π] ρωγ̄ αλλα ρηπογωψ̄ εππογτε εις ρηητε τινεγ̄
 ερητ̄ μενεκαραστε εβολ̄ εππεγραι | (7) τερογ̄ λοιπον εμε [χ]εκρογ̄ επερκα
 ρωμε πωκηε ειρ μογρος τεγ̄ταογ̄ ψαχε τεβ̄ . . . | τατογ̄ μετμε ενат̄ . . εκψωψ̄
 ερογ̄η ραπαρο ψαπερ̄ αλλα εκψαχε μεπεκρωμε κα | (9) λωε σαπρωψε ει ρατη τιψ̄η
 ροκ ριτηπειςραι +

Verso. + ταας ηψεπογτε πρ̄ (space) παττερ̄ . ι ριτησεγ̄ηρος +

'I have received thy letters wherein thou writest that Zacharias, son of, hath not been given (? delivered over) to thee. Now (*λοιπόν*) I have considered the matter and have found (?) that it is not expedient (*συμφέρον*) that I should write and give him to thee, ere I come north, so God will, and take (give? place?) his in the middle of his face, and give him to thee. (But see, I have written unto him that he should go to thee.) I have sent him to thee that (?) he may place himself at thy service (*ὑπουργία*) until I come north, so God will, and set all things in order. And as for the matter of the other men, whereof thou writest me that they have come before thee and are remaining with thee, that thou shouldst hear their cause, settlement of the matter. But, so God will, lo, I come north the day after to-morrow all their names. And (*λοιπόν*) have a care what thou doest. Suffer not a man of thine to be a fool (? *μῶρος*) and to talk and the village thou be able to look me in the face ever (again). But (*ἀλλά*) do thou (?) speak thy men fairly (*καλῶς*), after that (?) sufficient (of them) have come before thee. I greet thee by these letters.'

1. I cannot read πψε πσαμογ̄λ.

μογ̄ψ for μογ̄ψτ.

3. εκω- for εκη-. What the locution means is obscure owing to the lacuna in l. 2.

The bracketed words have been written upon the following: αλλα εις πετρα. ψε. λογ̄λογ̄, possibly 'Petra, the son of Loulou'. The writer had apparently changed his mind and, instead of sending Petra, had instructed Zacharias himself to go.

5. τογ̄σω for ητογ̄σω, a rare form of subjunctive in

Sa'idic; cf. Crum, *Ostr.* p. xxi.

ειρ απ for ρεαν.

7. μογρος: I know no other instance of *μῶρος* thus in Coptic, but I see no alternative reading.

8. εωψ̄ for εωψ̄τ.

9. εα for μεπεα seems improbable and, even if substantiated, gives no clear sense.

10 (*verso*). Possibly read some distorted form of ἀντι- γεούχος; cf. that in 1529. Otherwise a place-name must follow πα-.

ⲙⲡⲉⲕⲥⲏⲣ (above ⲙⲡⲉⲕⲉⲙⲉ ⲭⲉⲁⲃⲉⲓ ⲉⲣⲟⲛ) ⲁⲥⲧⲣⲟⲩ [|] ⲡⲣⲱⲃ ⲙⲡⲁⲡⲁ ⲑⲉⲩⲧⲟⲥⲉ ⲭⲉⲡⲉⲕⲉⲓ ⲉⲣ [|] ⲟⲩ
ⲁⲩⲱ ⲧⲉⲡⲥⲏⲣ ⲉⲡⲟⲩⲭⲁⲓ ⲙⲡⲉⲕⲏⲓ ⲧⲏⲣⲥ [|] (10) ⲧⲁⲥⲙⲉ^{sic} ⲡⲏ ⲕⲟⲩⲭⲁⲓ ⲉⲧⲡⲁⲛⲟⲩ [|] blank

Verso. + ⲡⲁⲙⲉⲣⲓⲑ ⲙⲭⲟⲉⲓⲥ ⲉⲧⲁⲁⲓⲛⲩ ⲟ ⲕⲁ [

8. ⲡⲉⲕⲉⲓ: ⲙⲡⲉⲕⲉⲓ.
11 end, ⲟ̅ ⲕⲁⲑⲱⲥⲱⲙⲉⲛⲟⲥ (v. Copt. Cat. no. 1211) or ⲟ̅ ⲕⲁⲕⲉⲗⲁⲣⲓⲟⲥ. But this introduction of a Greek phrase into

the Coptic formula would be unusual. One is tempted to ignore the ⲟ and to read ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲙⲙ.

PAPYRUS 1642.

Or. 6230 (116). 1 ft. 2 in. × 5½ in.

LETTER to a superior, perhaps monastic, from Phoebammon. In l. 17 Jkôw is mentioned, but whether as the writer's residence or not it is impossible to say. The orthography is so peculiar and all lines so incomplete that no consecutive sense can be made.

+ ⲥⲱⲣⲉⲡ ⲙⲉⲛ ⲩⲱⲥ ⲙⲙ ⲁⲛⲟⲕ ⲫⲓⲃⲁⲙⲱⲛ ⲡⲁ [|] ⲛⲉⲩⲣⲱⲕⲙⲏⲛⲉ ⲁⲓⲣⲁⲥⲉ ⲙⲧⲁⲓⲭⲓ ⲛⲉⲛ [ⲥⲣⲁⲓ |
ⲁⲕⲉⲓⲥⲣⲁⲓ ⲛⲁⲓ ⲛⲧⲉⲡⲣⲱⲥ ⲛⲟⲣⲱⲥⲟ [|] ⲛⲁⲛ ⲁⲕⲭⲓⲧⲏ ⲛⲥⲱⲥ ⲩⲱⲥ ⲛⲁⲥⲡⲣⲉ [|] (5) [. . .] ⲩⲉ [.]
ⲡⲟⲩⲥⲱⲛ ⲉⲣⲏ [|] ⲩⲉⲩⲣⲓⲥⲓⲥ ⲛⲧⲁⲥⲧⲁⲁⲥ ⲁⲩⲱ ⲉⲕⲉⲓⲥⲣⲁⲓ [|] ⲁⲩⲱ ⲉⲓⲥ ⲡⲁⲛⲧⲓⲕⲣⲁⲫⲱⲛ ⲛⲉⲥⲣⲁⲓ ⲛⲁⲓ [|]
ⲉⲣⲟⲩⲛⲟⲩ ⲛⲟⲩⲱⲧ ⲛⲁⲥⲡⲣⲉ ⲧⲉⲣ [|] ⲛⲡⲕⲁⲧⲁⲡⲣⲟⲥⲱⲛ ⲛⲧⲁⲕⲥⲙⲉ . [|] (10) ⲉⲓⲥⲣⲁⲓ ⲱⲛ ⲩⲓⲧⲱⲧⲉⲥ
ⲛⲩⲉⲣⲓⲁⲥ ⲡ [|] ⲛⲉⲥ ⲉⲧⲩⲁⲣⲧⲏⲛ ⲭⲓⲛⲉⲛⲟⲥ [|] ⲛⲧⲁⲕⲉⲓⲥⲣⲁⲓ ⲛⲁⲓ ⲁⲩⲱ ⲁⲩⲁⲣⲉ [|] ⲩⲓⲧⲱⲧⲉⲥ ⲛⲡⲥⲏⲡⲥⲉ
ⲡⲁⲥⲱ [|] ⲁⲩⲏⲭⲉⲣⲱⲛⲱⲥ ⲁⲩⲱⲁⲧⲟⲩ ⲛⲟⲩⲧⲉ [ⲣⲙⲏⲥⲏⲛ |] (15) ⲩⲉⲩⲣⲓⲥⲓⲥ ⲉⲓ ⲩⲱⲥ ⲩⲁⲡⲓⲣⲱⲥ ⲡ [|] ⲧⲏⲣⲟⲩ
ⲁⲩⲱ ⲕⲏⲱⲉⲓ ⲭⲉⲧⲓⲟⲩ [|] ⲉⲭⲉⲕⲱⲩ ⲱⲁⲓⲭⲁⲩ ⲫⲏ [|] ⲛⲁⲩⲱⲧ ⲁⲩⲱ ⲕⲟⲩ ⲡⲉⲕⲣⲱ ⲩⲓⲭⲉⲛⲫ [|] ⲁⲩⲱ
ⲁⲩⲧⲁⲙⲱⲓ ⲭⲉⲁⲕⲕⲓ ⲭⲉⲟ . [|] (20) ⲱⲁⲕⲉⲣⲡⲉⲧⲡⲁⲛⲟⲩⲥ ⲛⲉⲙⲁⲥ ⲁⲩ [|] ⲁⲩⲱ ⲁⲕⲉⲓⲥⲣⲁⲓ ⲛⲁⲓ ⲩⲓⲧⲱⲧⲉⲥ
ⲡ [|] ⲧⲕⲟⲩⲣⲁⲑⲉⲧⲉ ⲡⲭⲓⲣ ⲟⲩⲛⲱⲥ ⲛⲣⲱⲥ [|] ⲭⲉⲁⲓⲁⲛⲣⲉ ⲉⲣⲱⲥ ⲁⲩⲧⲓ ⲛⲁⲓ ⲱ [|] ⲁⲡⲁ ⲫⲓⲃⲁⲙⲱⲛ ⲭⲱⲥ
ⲭⲉⲙⲉⲛⲟⲩ [|] (25) [ⲩⲓⲧⲏⲛⲉⲓⲥⲣⲁⲓ ⲧⲡⲣⲱⲥⲏⲛⲉ ⲉ . [|]

Verso: address (1 line) illegible.

2. ⲉⲩⲣⲱⲕⲙⲏⲛⲉ for ⲉὐλογημένος, probably an epithet of 'household', as in Copt. Cat. nos. 1103, 1119, Rylands 300.

3. ⲁⲕⲉⲓⲥⲣⲁⲓ, a strange form, recurs in l. 21. Cf. ⲉⲕⲉⲓ- in 6 (and probably 10), ⲛⲧⲁⲕⲉⲓ- in 12. In each case either a present or past tense would be expected, not a future which ⲁⲕⲉⲓ-, ⲉⲕⲉⲓ- might suggest. A use of ⲉⲓ as auxiliary would be new. Possibly ⲉⲓ- for ⲉ-, prosthetically before ⲥⲣ-, is the true explanation.

4. ⲩⲱⲥ ? for ⲩⲱⲥ.

5. ? ⲡⲟⲥⲟⲛ.

6. ⲩⲉⲩⲣⲓⲥⲓⲥ, and in l. 15, possibly for ὕβρις or for εὐρεῖς, both equally difficult to find a meaning for.

8. Read ⲡⲟⲩⲟⲩⲛⲟⲩ.

9. ⲕⲁⲧⲁⲡⲣⲟⲥⲱⲛ: v. 1574.

10. ⲩⲉⲣⲓⲁⲥ for ⲩⲏⲗⲓⲁⲥ.

13. ⲡⲥⲉ should be a proper name, unknown, if so, to me. To read ⲡⲕⲉ- is scarcely admissible.

14. Instead of ⲧⲉⲣⲙⲏⲥⲏⲛ, perhaps ⲧⲉⲧⲁⲣⲧⲟⲛ. Might ⲭⲉⲣⲱⲛⲱⲥ stand for χρόνος? Cf. ⲭⲉⲕⲱⲩ in 17.

18. ⲡⲁⲩⲁⲧ could be read.

ⲕⲱ ⲡⲉⲕⲣⲱ ⲩⲓⲭⲏ- recalls the obscure locution in Rylands no. 290.

22. ⲕⲟⲩⲣⲁⲑⲉ = κόλλαθον, fem. here as in Rylands 350 etc.

PAPYRUS 1643.

Or. 6226 (4). 5 × 9 in.

FROM a letter addressed to a superior ('thy lordship'), but too fragmentary to allow of its subject being recognized. The circumstances of a man are apparently described and his elder brother (l. 5) mentioned. He is perhaps from the town of Sbeht (l. 4).

ρ]ητ ραη[|]παηι ψαητεη[.]καίλεγε τα |]ψακρε επ̃ β ραηι αγω ερε[τ]εκ-
[μετ]α[οε]ις πακαίλεγε |]ογα ηταγχοος ετ̃ηιτ̃η πασβερετ̃η αγω εβ̃ωλ καρ̃ωηε | (5)]ψααα
εβ̃ωλ ψεεπατεβ̃ρετ̃εοσε αγω η̃ηνοσ σοη εις ρητε | τεκ̃μετχο]εις κελεγε **μ**μοσ ρραη παη
τααα μετ̃α χρεωσ αγω ρ̃ηπογωψ **μ**[η]πογτε ?]μοογ τιαспазе тек̃метχοεиς
ογχαη ρ̃ηηχοεиς +

4. καρ̃ωηε recurs in Rylands no. 109, but is there also obscure. Can it here be 'fire-wood', since the verb 'gather, collect' is used of it?

PAPYRUS 1644.

Or. 6224 (11). $5\frac{1}{2} \times 4\frac{1}{4}$ in.

LETTER, either (to judge by the final salutation) between equals, or from a superior.
L. 3, referring to what had been demanded of some one's wife, may indicate that the subject is taxation.

αγω εψωηε α̃ρογω[| η̃περκααα τη̃χι ογ̃α[ε | ψεααψατ̃ τη̃ρεηε η[| παττογ̃ηνογ̃
ελααγ̃[| (5) εσοογ̃ηη ρ̃ηητ̃ηε α[| ερογ̃η επ̃εκηι αγω η̃η[| τιαспазе **μ**μοη [| blank

4. With this strange use of privative ατ-, cf. that in Crum, **ε**ηπατογ̃ηνογ̃. Another strange use of ατ- in 1634, *Ostr.* no. 367. The form appears here to correspond to l. 17.

PAPYRUS 1645.

Or. 6230 (117). Two fragments, the larger 4×4 in.

LETTER containing a statement of payments, made or due, and expressing (l. 6) the writer's thanks. L. 2 has 'he came south', which should indicate (if the verb is here accurately used) that the writer is at any rate not at Babylon.

Frag. 1.]η̃ γ β' ηταγχοος [|]α̃ρεη ρηε τιπαρ[ακαλει |

Frag. 2.]. επ̃πογρ[. .] η̃τεηη |]ε̃λωε η̃ γ̃ **ο**ηε **μ**ωσηε η̃ γ̃ | (5)]λ ρ̃ιτοοτ̃η
η̃η̃ γ̃ γ̃ | εγ̃]χα̃ριετα η̃ηηη ρ̃ιτ̃ηηεραη | blank

PAPYRUS 1646.

Or. 6230 (24). 4×6 in.

FROM a letter, addressed to an equal (2nd pers. *sing.*). L. 5, **τερχο**, would seem to indicate a female author. The sowing of a field is referred to (l. 5) and a journey southward (l. 7).

σογ[. . . **μ**]αα̃η η̃ρο̃λοη, ραη. . ρ̃ο̃λ. . [| ρ̃η̃ψ̃η̃^{sic}η̃κο πατ̃η̃βοη παα̃ τα̃ρεκεηε **α**[ε |
η̃εηαα̃ η̃σοη η̃τε̃^{sic}ρ̃ηε η̃κοσ̃εα πε̃λ[| α̃ι̃η̃νογ̃η̃ ψεχοογ̃ κ̃ηη̃ προ̃ηε ει̃χο η̃εηαα̃ [|
(5) η̃ε̃ω̃ρε̃ τη̃χο̃η̃ πε̃αα̃ η̃αι̃ ψ̃ε̃πωτ̃ τε̃ρ̃χο̃ η̃[| η̃η̃ε̃ροσ̃ η̃κα̃ατ̃ ε̃ρ̃ραη̃ πε̃αα̃ η̃αι̃ ε̃ι̃ψ̃αη[|
η̃ο̃γ̃ε̃ι̃ ε̃ρ̃ηε̃ ψ̃α̃γ̃η̃ι̃ ρ̃ι̃ε̃ η̃αι̃ ρ̃α̃ρο̃γ̃ πε̃αα̃ η̃αι̃ | επ̃η̃εα̃ η̃ρο̃γ̃ η̃ε̃νογ̃η̃ ε̃χ̃ω̃ρε̃ η̃σο̃γ̃η̃ τα̃κ[

Verso (different hand?). α̃η̃α̃ρε̃ ε̃ρε̃. . η̃η̃ταγ̃σοη[

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1334	1334	1373	1401	1410	1479
1335	1335	1374	1378	1411	1493
1336	1337	1375	1379	1412	1493
1337	1338	1376	1380	1413	1493
1338	1339	1377	1344	1414	1493
1339	1341	1378	1381	1415	1491
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1345	1348	1384	1391	1421	1493
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1347	1350	1386 (a)	1390	1423	1493
1348	1351	1386 (b)	1389	1424	1451
1349	1352	1387	1394	1425	1448
1350	1353	1388	1392	1426	1430
1351 (+ 1395)	1354	1389	1397	1427	1442
1352	1355	1390	1395	1428	1415
1353	1356	1391 (+ 1362)	1400 (+ 1364)	1429	1432
1354	1357	1392	1399	1430	1449
1355	1358	1393	1396	1431 (+ 1455)	1436
1356	1336	1394 (a)	1398	1432	1487
1357	1359	1394 (b)	1406	1433	1490
1358	1360	1395 (+ 1351)	1354	1434 (a)	1455
1359	1361	1396	1405	1434 (b)	1453
1360	1362	1397	1403	1435	1408
1361	1340	1398	1372	1436	1407
1362 (+ 1391)	1400 (+ 1364)	1399	1388	1437	1410
1363	1365	1400	1463	1438	1446
1364	1366	1401	1464	1439	1441
1365	1367	1402	1465	1440	1413
1366	1368	1403	1466	1441	1420
1367	1369	1404	1467	1442	1419
1368	1370	1405	1416	1443	1493
1369	1371	1406	1443	1444	1475
1370	1373	1407	1485	1445	1482

Inv.	Cat.	Inv.	Cat.	Inv.	Cat.
1446	1450	1474	1480	1502 (a)	1457
1447	1489	1475	1493	1502 (b)	1458
1448	1447	1476	1425	1503 (a)	1461
1449	1469	1477	1474	1503 (b)	1493
1450 (a) and (b)	1488 (a) and (b)	1478	1493	1504	1418
1451	1462	1479	1493	1505 (+1517)	1438 (+1484)
{ but 1451 (d) = 1540 }		1480	1493	1506	1493
1451 (b) = 1565 }		1481	1411	1507	1493
1452	1476	1482	1478	1508	1493
1453	1437	1483	1493	1509 (a)	1439
1454	1473	1484	1493	1509 (b)	1440
1455 (+1431)	1436	1485	1493	1510 (a)	1422
1456 (a)	1428	1486	1493	1510 (b)	1483
1456 (b)	1429	1487	1493	1511	1426
1457	1493	1488 (a)	1454	1512	1493
1458	1417	1488 (b)	1427	1513	1412
1459	1493	1489 (a)	1423	1514	1434
1460	1493	1489 (b)	1486	1515	1433
1461 (a) and (b)	1456 (a) and (b)	1490	1493	1516	1471
1462	1424	1491	1472	1517 (+1505)	1484 (+1438)
1463	1493	1492	1493	1518	1493
1464	1409	1493	1445	1519	1492
1465	1477	1494	1460	1558	1374
1466	1493	1495	1493	1559	1363
1467	1493	1496	1493	1560	1385
1468	1493	1497	1435	1749	1393
1469	1493	1498	1421	1750 }	
1470	1493	1499	1468	1751 }	1404
1471	1493	1500 (a)	1452	1752	1377
1472	1493	1500 (b)	1493	1753	1402
1473	1431	1501	1481		

Inv.	Cat.	Inv.	Cat.	Inv.	Cat.
Or. 6205	1494	Or. 6220 (2)	1548	Or. 6222 (1)	1566
6206		— (3 b)	1462 (p)	— (2)	1633
6207	1639	— (3 c)	1496	— (3)	1575
6208	1573	— (4)		— (4)	
6209	1509	— (5)	1550	— (5)	1512
6210		— (6)	1595	— (6)	
6211	1610	— (7)	1599	— (7)	
6212	1518	— (8)	1513	— (8)	
— (1)	1541	— (9)		— (9)	1512
6213	1574	— (10)	1593	— (10)	1512
6214	1497	— (11)	1640	— (11)	1501
6215	1515	— (12)	1589 ¹	6223 (1)	
6216	1572	6221 (1)	1519	— (2)	1512
6217	1596	— (2)	1578	— (3)	1575
6218	1542	— (3)	1530	— (4)	
6219	1549	— (4)	1498	— (5)	1564
6220 (1)	1508	— (5)	1634	— (6)	1591

¹ See Addenda, to p. 498.

Inv.	Cat.	Inv.	Cat.	Inv.	Cat.
Or. 6223 (7)		Or. 6226 (9)	1517	Or. 6230 (1)	1547
— (8)		— (10)		— (2)	
— (9)		— (11)		— (3)	
6224 (1)	1570	— (12)	1565	— (4)	
— (2)		— (13)		— (5)	
— (3)		— (14)	1532	— (6)	1609
— (4)		— (15)	1537	— (7)	1521
— (5)		— (16)	1630	— (8)	1608
— (6)		— (17)		— (9)	1496
— (7)		— (18)	1516	— (10)	
— (8)		— (19)		— (11)	1553
— (9)	1615	— (20)	1507	— (12)	
— (10)		— (21)		— (13)	1552
— (11)	1644	— (22)		— (14)	1544
— (12)		— (23)	1580	— (15)	1584
— (13)		— (24)		— (16)	1536
— (14)		— (25)		— (17)	1636
— (15)		— (26)		— (18)	1594
— (16)		— (27)	1516	— (19)	1495
— (17)	1640	— (28)		— (20)	1528
— (18)	1534	6227 (1)	1546	— (21 <i>a</i>)	1554
— (19)		— (2)		— (21 <i>b</i>)	1560
— (20)		— (3)		— (21 <i>c</i>)	1561
— (21)		— (4)	1500	— (22)	1562
— (22)	1592	— (5)	1588	— (23)	1587
— (23)		— (6)		— (23 <i>verso</i>)	1567
— (24)		— (7)		— (24)	1646
— (25)		— (8)		— (25)	
— (26)	1545	— (9)		— (26)	1602
— (27)		— (10)		— (27)	
— (28)	1508	— (11)	1512	— (28)	1506
— (29)		6228 (1)	1462 (<i>q</i>)	— (29)	1606
— (30)	1632	— (2)	1499	— (30)	1585
6225 (1)	1586	— (3)	1539	— (31)	1544
— (2)	1576, 1579	— (4)	1462 (<i>r</i>)	— (32)	
— (3)	1605	— (5)		— (33)	1505
— (4)		— (6)	1462 (<i>s</i>)	— (34)	
— (5)	1613	— (7)		— (35)	1531
— (6)	1579	— (8)	1618	— (36)	
— (7)	1569	— (9)	1594	— (37)	
— (8)		— (10)	1462 (<i>t</i>)	— (38)	1557
— (9)		— (11)		— (39)	1554, 1557
— (10)		— (12)		— (40)	1558
— (11)	1597	— (13)		— (41)	1554
— (12)		— (14)		— (42)	1559
— (13)		6229 (1)		— (43)	
6226 (1)		— (2)	1499	— (44)	1631
— (2)	1620	— (3)	1620	— (45)	
— (3)		— (4)	1551	— (46)	
— (4)	1643	— (5)		— (47)	1540
— (5)		— (6)		— (48)	1462 (<i>aa</i>)
— (6)		— (7)		— (49)	1462 (<i>w</i>)
— (7)		— (8)		— (50)	1462 (<i>y</i>)
— (8)	1619	— (9)	1514	— (51)	1462 (<i>z</i>)

Inv.	Cat.	Inv.	Cat.	Inv.	Cat.
Or. 6230 (52)	1462 (<i>bb</i>)	Or. 6230 (76)	1504	Or. 6230 (99)	1626
— (53)	1611	— (77)	1510	— (100)	1627
— (54)	1462 (<i>x</i>)	— (78)	1511	— (101)	1628
— (55)	1631	— (79)	1520	— (102)	1629
— (56)	1578	— (80)	1522	— (103)	1494
— (57)		— (81)	1523	— (104)	1568
— (58)	1611	— (82)	1524	— (105)	1571
— (59)	1533	— (83)	1525	— (106)	1577
— (60)	1603	— (84)	1527	— (107)	1581
— (61)	1612	— (85)	1529	— (108)	1582
— (62)	1526	— (86)	1535	— (109)	1583
— (63)		— (87)	1538	— (110)	1590
— (64)	1624	— (88)	1543	— (111)	1598
— (65)		— (89)	1600	— (112)	1635
— (66)	1555	— (90)		— (113)	1637
— (67)	1556	— (91)	1601	— (114)	1638
— (68)	1563	— (92)	1607	— (115)	1641
— (69)	1625	— (93)	1614	— (116)	1642
— (70)	1604	— (94)	1616	— (117)	1645
— (71)		— (95)	1617	— (118)	
— (72)	1530	— (96)	1621	— (119)	
— (73)		— (97)	1622	— (120)	
— (74)	1502	— (98)	1623	6240	1565
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6. INDEX OF SYMBOLS AND ABBREVIATIONS

(As abbreviations are so numerous in this volume, only two or three representative references are given for each, except in a few special cases. The most obvious abbreviations, consisting only of the omission of a few letters, are not given. It is to be remembered that the plural is indicated by doubling the final letter or letters of an abbreviation. In the case of abbreviations occurring more than once the nominative singular is alone given in this index, except in a few cases. A line above the last letter of an abbreviation stands most often for α or τ, less frequently for ε. A dot usually represents η, occasionally ο, and sometimes is a general mark of abbreviation.)

(a) SYMBOLS

γ = ζήτει (?), 1419, 99, 103, 107, 110, etc.

γ^τ = ζήτει (?), 1419, 741, 743

S = καί, [1341, 4, 12]; 1346, 2; 1350, 17; 1353, 1,
 29; 1359, 1, [23]; 1362, 12; 1378, [1], 14, etc.

(N.B.—In the earlier instances of this symbol it is printed § or §, the latter of which is subsequently used for $\frac{1}{2}$. In all cases read S.)

ρ (MSS. /) = κεράτιον, 1371, 16; 1393, 58; 1412-1414,
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 1393, 55; 1401, 10, etc.

ρ// = παρά, 1499, 21

δ'δ' = τετάρτια, 1414, 4, 64, etc.

ξ = υπέρ, 1341, 12; 1347, 14; 1397, 5, 6, 8;
 1408, 5; 1410, 6, etc.

ξ^π = υπέρ περιποιήσεως, 1414, 43, 44, etc.

α = 1,000, 1362, 20, 21, etc.

β = 2,000 (and so on with other figures), 1362, 22, etc.

½ = $\frac{1}{2}$, 1347, 12, 15, 16; 1366, 15, 16; 1375, 15-19;
 1404, 23, 26, etc.

(N.B.—In the earlier instances this sign was printed §. Read everywhere §.)

γ = $\frac{1}{3}$, 1369, 20, 22; 1371, 15, 16, etc.

δ' = $\frac{1}{4}$ (and so on with succeeding fractions), 1369, 22, etc.

μ = $\frac{1}{8}$ (with μμ = $\frac{1}{48}$), 1419, 16 and *passim*; 1431, 85

β/ = $\frac{2}{3}$, 1375, 14, 16, etc.

ε, at the beginning or end of letters, addresses, etc.,
 1339, 21; 1344, 1; 1351, 1, 13, 14; 1359, 2;
 1360, 12; 1363, 12; 1379, 12; 1391, 1; 1392, 2

ε, in a column of accounts, to signify that there is no
 entry, 1375, 18, etc.

), at the beginning of letters, 1340, 2; 1344, 2; 1374, 2;
 1376, 2; 1378, 2; 1394, 1; 1396, 2; 1407, 1;
 1408, 1; 1410, 1; [1411, 2]

∩, at the beginning of an address, 1396, 8

γ, at the beginning of a letter, 1401, 1

∩, at the end of a letter, 1343, 43

∩, at the end of a letter, 1352, 13

ι, obscure, 1415, 12

§, obscure, 1433, 40

(δ) ABBREVIATIONS

α^- . See α^+
 $\alpha\gamma^+$. See $\alpha\gamma^0$
 $\alpha\gamma\gamma^-$, $\alpha\gamma\gamma^+$, or $\alpha\gamma\gamma'$ = ἀγγαρευτής, 1376, 1, [17]; 1401, 15; 1403, 7, etc.
 $\alpha\gamma\kappa^v$ = ἀγκύριον, 1414, 45, 128, etc.
 $\alpha\gamma^0$ or $\alpha\gamma'$ = ἀγορά, 1414, [43], 76, 90, etc.
 $\alpha\gamma\omicron^a$ = ἀγορασθείσης, 1433, 30
 $\alpha\gamma\omicron^b$ = ἀγορασθέντων, 1441, 89
 $\alpha\gamma\rho^-$ or $\alpha\gamma\rho^a$ = ἄγραφος, 1434, 329; 1435, 49, 51, etc.
 $\alpha\gamma\rho^-$ = ἀγοφυλάκων (?), 1444, 24
 α^b = ἄνδρας, 1333, 2
 $\alpha\delta^e$ = ἀδελφός, 1422, 14; 1424, 9, etc.
 $\alpha\delta\epsilon^{\lambda}$ (?) = ἀδελφοῦ, 1436, 129
 $\alpha\iota$, obscure, 1452, 29
 $\text{Αι}\gamma$ = Αἴγυπτος, 1353, 1; 1404, 21, etc.
 $\alpha\kappa^a/\kappa^a$ or $\alpha\kappa^r/\kappa^r$ = ἀκάτια, 1408, 5; 1410, 2; 1433, 163, etc.
 $\alpha\kappa^b$ = ἄκανθα, 1433, 24, 66, etc.
 $\alpha\lambda^e$ = Ἀλεξανδρείας (?), 1441, 103; 1517, 8
 $\alpha\lambda^e$ = ἄλευρα, 1449, 31, 32, etc.
 $\alpha\lambda\lambda$ = ἄλλοι, 1419, 696
 $\alpha\lambda\mu^b$ = ἄλμεδινα (?), 1447, 78 a
 $\alpha\lambda\omicron$ = ἄλογον, 1434, 57, 174, etc.
 $\alpha\lambda\omicron\pi^{\lambda}$ = ἄλοπώλης, 1461, 27
 $\alpha\lambda^v$ = ἄλυκή, 1414, [25], [27], etc.
 $\alpha\mu^-$ = ἄμματα, 1416, 33
 $\alpha\mu\iota\rho^{\lambda}$ = Ἀμιραλμουνιν, 1517, 7
 $\alpha\mu^{\lambda}$ = ἄμπέλον (?), 1416, 28, 29, 39
 $\alpha\mu\mu^r$ and $\alpha\mu\mu^-$ = ἄμμα, 1433, 138, 186, etc.
 $\alpha\mu^{\pi}$ = ἄμπελικός, 1419, 982, 1100
 $\alpha\mu\phi\iota\beta^{\lambda}$, doubtful, 1434, 257, 303, 306 a
 $\Lambda\nu^a$ = Ἀνατολῆς, 1404, 21
 $\alpha\nu\alpha\kappa\epsilon\phi^a$ = ἀνακεφαλαίωσις, 1412, 201
 $\alpha\nu\alpha\lambda\eta\mu\phi^b$ = ἀναλημφθέντος, 1419, 23, etc.
 $\alpha\nu\alpha\lambda\eta\mu\phi^r$ = ἀναλημφθέντος, 1419, 13
 $\alpha\nu^b$ or $\alpha\nu^{\delta\nu}$ = ἀνδρισμός, 1420, 7, 25, etc.
 $\alpha\nu^b$ = ἀνὴρ in the oblique cases, 1332, 20; 1333, 22; 1401, 11; 1433, 40, etc.
 $\alpha\nu\delta\rho^{\pi}$ or $\alpha\nu^{\delta\pi}$ = ἀνδράποδον, 1433, 17, 147, 194, etc.
 $\alpha\nu^e$ = ἄνευ, 1404, 22; 1413, 8, etc.
 $\alpha\nu^b$ = ἄνθρωπος, 1412, 37, 41, etc.
 $\alpha\nu^o$, doubtful, 1421, 1
 $\alpha\nu^r$ = ἀντί or ἀντιφωνητοῦ, 1453, 5, 6, 9-11, 13-[16]
 $\alpha\nu^r$ = ἀντιφωνηθείς, 1436, 125
 $\alpha\nu^r$ = ἀντιφωνητοῦ, 1436, 45 (?); 1449, 69; 1452, 4

$\alpha\nu\tau\iota\sigma\kappa\iota\nu^-$ = ἀντισκίνων (?), 1433, 561, 572
 $\alpha\nu^r\phi^{\omega}$ = ἀντιφωνηθείς, 1452, 21
 $\alpha\nu^v$ = ἄνευ, 1434, 18, etc.
 $\alpha\nu^v$ = ἀνυσθῆναι, 1418, 8; 1427, 5, 12, 19, [21-23], etc.
 $\alpha\xi\iota\omega^b$ = ἀξιωθείς, 1536, 23; 1538, 2, etc.
 $\alpha\pi\alpha\iota^b$ = ἀπαιτηθέντων, 1577, 8
 $\alpha\pi\alpha\rho\gamma$ = ἀπαργυρισμόν, [1348, 11]
 $\alpha\pi\alpha\rho\gamma^v$ = ἀπαργυρισμός, 1407, 4, etc.
 $\alpha\pi^r$ = ἀπαργυρισμῶ, 1449, 86
 $\alpha\pi^{\lambda}$ = ἀπολοίπον, 1427, 5
 $\Lambda\pi^o$ = Ἀποθήκης, 1433, 427
 $\alpha\pi\omicron$ = ἀπὸ νομισμάτων, 1416, 2 a (l)—12 (l); 1472
 $\alpha\pi^o$, obscure (simply ἀπό?), 1471
 $\alpha\pi\omicron^b$ = ἀποδείξεως or ἀποδόσεως (?), 1436, 11, 20
 $\alpha\pi\omicron^b$ = ἀποθανών, 1430, 136; 1435, 175
 $\alpha\pi\omicron^{\lambda}$ = ἀπόλοιπος, 1427, 12, 19, [21-23], etc.
 $\alpha\pi\omicron\lambda^v$, doubtful (ἀπολυσίμου?), 1448, 20, 22
 $\alpha\pi\omicron\lambda\upsilon\theta^e$ = ἀπολυθέντος (?), 1441, 54
 $\alpha\pi\omicron\pi^{\lambda}$ = ἀπολοίπον, 1428, 22
 $\alpha\pi\omicron\sigma\tau\rho^a$ = ἀποστραφέντος (?), 1435, 114
 $\alpha\pi\omicron\sigma\tau\rho^e$ = ἀποστρεφθέντος (?), 1412, 535
 $\alpha\pi\omicron\sigma\tau\rho^e$ = ἀποστρέψας, 1433, 323, 401
 $\alpha\pi\omicron\sigma\tau\rho^r$ = ἀποστρέψαντος, 1434, 26
 $\alpha\pi\omicron^r$ = ἀποτροφῆς, 1435, 98
 $\alpha\pi\omicron\tau\rho^o$, $\alpha\pi\omicron\tau\rho$ = ἀποτροφῆς, 1366, 15, 16; 1515, 4
 $\alpha\pi\omicron^{\chi}$ = ἀπὸ χωρίου, [1421, 115]; 1422, 21, etc.
 $\alpha\rho$, $\alpha\rho^-$. See $\alpha\rho^b$ and $\alpha\rho^r$
 $\alpha\rho\gamma$, doubtful (ἀργυροποιός or a similar compound?), 1558, 27
 $\alpha\rho^b$ and $\alpha\rho^-$ = ἀρίθμιος, 1407, 4; 1408, 6, etc.
 $\alpha\rho\iota^b$ = ἀρίθμιος, 1412, 13, 14, etc.
 $\alpha\rho\mu^e$ = ἀρμένων, 1447, 197
 $\alpha\rho^{ov}$ = ἄρουρα, 1347, 14; 1416, 29-31, 33-35, 37, 39, etc.
 $\alpha\rho^{ov}$, obscure, 1441, 105
 $\alpha\rho^r$, $\alpha\rho^-$, $\alpha\rho$ = ἀρτάβη, 1335, 1; 1351, 15; 1393, 57, 59; 1404, 21, 23-26, etc.
 $\alpha\rho^{\chi}$, doubtful, perhaps Ἀρχοντίας, 1419, 961
 $\alpha\rho^{\chi}$, obscure, 1419, 1020-1026, note
 $\alpha\sigma\kappa\iota^b$ = ἀσκιδίου, 1515, 5
 $\alpha\sigma\pi\iota^b$ = ἀσπιδοποιός or ἀσπιδουργός, 1430, 22; 1444, 5
 $\alpha\sigma\phi^{\lambda}$ = ἀσφαλείας (?), 1444, 21
 α^r or α^- = αὐτός, 1419, 5, 10, 37, 87, etc.
 $\alpha\nu^{\lambda}$ = αὐλῆς, 1517, 7
 $\alpha\nu^r$ and $\alpha\nu^-$ = αὐτός, 1340, 1; 1412, 21, 27, [31], 33, etc.

$\alpha\upsilon\tau\alpha\xi/ = \alpha\iota\tau(\epsilon)\xi\sigma\upsilon\sigma\acute{\iota}\alpha\nu$, 1449, 81
 $\alpha\upsilon\tau\epsilon\xi'$ = $\alpha\iota\tau\epsilon\xi\sigma\upsilon\sigma\acute{\iota}\alpha\varsigma$, 1438, 3
 $\Lambda\phi\hat{\rho}$ = $\Lambda\phi\rho\delta\iota\tau\acute{\omega}$, 1396, 1
 $\alpha\phi^{\omega}$, $\alpha\phi$, $\alpha\phi/$ = $\alpha\phi$ $\omega\nu$, 1412, 12, 54; 1419, 43, 346, etc.
 $\alpha\chi^{\theta}$ = $\alpha\chi\theta\acute{\epsilon}\nu\tau\alpha$, 1457, 31
 $\alpha\chi^{\nu}$ = $\alpha\chi\acute{\upsilon}\rho\omega\nu$, 1433, 62
 β^{-} , $\bar{\beta}$. See β^{ϵ} , β^{ν}
 β^{α} = $\beta\alpha\sigma\tau\acute{\alpha}\sigma\alpha\nu\tau\omicron\varsigma$, 1440, 5
 $\beta\alpha\sigma\tau^{\alpha}$, $\beta\alpha\sigma\tau^{-}$ = $\beta\alpha\sigma\tau\acute{\alpha}\sigma\alpha\varsigma$, 1433, 49, 53, 56, etc.
 β^{ϵ} , β^{\cdot} , β^{-} , $\bar{\beta}$ = $\beta\epsilon\nu$ (ΑΓ. $\beta\iota\nu$, *ibn*), 1332, 21-23; 1333, 24, 25; 1351, 14; 1352, 1, 13; 1353, 2, 28; 1374, 14; 1379, 2, 8; [1380, 1]; 1396, 2; 1401, 1, etc.
 $\beta\epsilon\rho^{\delta}$ = $\beta\epsilon\rho\epsilon\delta\acute{\alpha}\rho\iota\omicron\varsigma$, 1351, 15; 1362, 24; 1368, 12, etc.
 $\beta^{\omega\nu}$ = $\beta\omicron\nu\tau\acute{\upsilon}\rho\omicron\nu$, 1413, [25], 37, 48, etc.
 $\beta\omicron\upsilon\lambda\lambda^{-}$ = $\beta\omicron\upsilon\lambda\lambda\alpha\varsigma(?)$, 1443, 39, 43
 $\beta\omicron\upsilon\tau$ = $\beta\omicron\nu\tau\acute{\upsilon}\rho\omicron\nu$, 1515, 10
 β^{ν} or β^{-} = $\beta\omicron\nu\tau\acute{\upsilon}\rho\omicron\nu$, 1413, 9, 453, 469, etc.
 γ' = $\Lambda\gamma\acute{\iota}\omicron\nu$, 1460, 168
 γ^{\cdot} = $\gamma\eta\varsigma$, 1427, 12, [19]
 $\gamma^{\alpha}\gamma^{\alpha}$ = $\alpha\gamma\gamma\alpha\rho\epsilon\nu\tau\acute{\omega}\nu$, 1443, 49; 1488
 $\gamma\alpha\mu^{\beta}$ = $\gamma\alpha\mu\beta\rho\acute{\omicron\varsigma}$, 1430, 21; 1461, 28
 $\gamma\alpha\mu^{\epsilon}$ = $\gamma\alpha\mu\epsilon\tau\acute{\eta}$, 1420, 46, 91, etc.
 $\gamma\alpha\mu^{\tau}$ = $\gamma\alpha\mu\epsilon\tau\acute{\eta}$, 1419, 891, etc.
 $\gamma\alpha\mu^{\tau}$ = $\gamma\alpha\mu\acute{\epsilon}\tau\omicron\nu$, 1419, 904
 γ^{ϵ} = $\gamma\acute{\epsilon}\rho\delta\iota\omicron\varsigma$, 1422, 72; 1444, 16; 1446, 32
 γ^{ϵ} , obscure; perhaps $\gamma\acute{\epsilon}\rho\delta\iota\omicron\varsigma$, 1422, 66; 1424, 66
 $\gamma\epsilon\rho^{\cdot}$ = $\gamma\acute{\epsilon}\rho\delta\iota\omicron\varsigma$, 1424, 65
 $\gamma\iota$ = $\Lambda\gamma\acute{\iota}\omicron\nu$, 1460, 67
 $\gamma\iota/$ = $\gamma\acute{\iota}\nu\epsilon\tau\alpha\iota$, 1340, 43; 1362, 22; 1407, 6; 1408, 7; 1410, 7, etc.
 $\gamma\lambda\upsilon\phi^{\tau}$ = $\gamma\lambda\upsilon\phi(\pi)\tau\omicron\nu(?)$, 1419, 802
 $\gamma\nu^{-}$ = $\gamma\nu\alpha\phi\acute{\epsilon}\omega\varsigma$, 1435, 177
 $\gamma\nu^{\omega}$ = $\gamma\nu\acute{\omega}\sigma\iota\varsigma$, [1366, 14]; [1371, 14], etc.
 $\gamma\omicron\nu\chi\nu\chi$ = $\gamma\omicron\nu\acute{\alpha}\chi\iota\alpha$, 1414, 12, 112, etc.
 $\gamma\rho^{\alpha}$, $\gamma\rho^{-}$, or $\gamma\rho/$ = $\gamma\rho\alpha\phi\acute{\epsilon}\iota\varsigma$, 1434, 17, 22, 35, etc.
 $\gamma\rho^{\alpha}$, obscure, 1437, 16
 $\gamma\rho\omicron\nu^{\tau}$ = $\gamma\rho\acute{\omicron}\nu(\theta)\omega\nu$, 1435, 13
 γ^{ν} = $\gamma\nu\eta$, 1424, 27, 29, etc.
 $\delta/$ = $\delta\acute{\iota}\alpha$, 1336, 15; 1340, 10, etc.
 $\delta^{-}/$. See $\delta^{\tau}/$
 $\delta\iota\alpha\kappa\omicron^{-}$ = $\delta\iota\alpha\kappa\omicron\nu\omicron\nu$, 1553, 42
 $\delta\alpha\nu^{\theta}$ = $\delta\alpha\nu\epsilon\iota\sigma\theta\acute{\epsilon}\nu\tau\omega\nu$, 1421, 7
 $\delta\alpha\pi^{\alpha}$ and $\delta\alpha\pi^{-}$ = $\delta\alpha\pi\acute{\alpha}\nu\eta$, 1346, 2; 1353, 29; 1416, 66; 1418, 22, etc.

$\delta\alpha\pi\alpha\nu^{\theta}$ = $\delta\alpha\pi\alpha\nu\eta\theta\acute{\epsilon}\nu\tau\alpha$, 1414, 36, [83], etc.
 $\delta\epsilon$ = $\delta\epsilon\eta\theta\eta\varsigma(?)$, 1360, 11
 $\delta\epsilon\sigma\pi^{\circ}$ = $\delta\epsilon\sigma\pi\acute{\omicron}\tau\eta\nu$, 1540, 20
 $\delta\eta\mu^{\cdot}$ = $\delta\eta\mu\acute{\omicron}\sigma\iota\alpha$, 1340, 1, etc.
 $\delta\eta\mu^{\circ}$, $\delta\eta\mu^{\circ}\mu^{\circ}$ = $\delta\eta\mu\acute{\omicron}\sigma\iota\alpha$, 1414, 1 and often; 1420, 1, etc.
 $\delta\eta\mu^{\circ}\mu^{\circ}$ = $\delta\eta\mu\omicron\sigma\acute{\iota}\omicron\nu$, 1414, 33
 $\delta^{\theta}/$ = $\delta\alpha\pi\alpha\nu\eta\theta\acute{\epsilon}\nu\tau\alpha$, 1433, 54; 1434, 173
 $\delta^{\theta}/$ = $\delta\omicron\theta\epsilon\acute{\iota}\varsigma$ and (1565, 61) $\delta\omicron\theta\eta\nu\alpha\iota$, 1433, 80, 131, etc.
 $\delta\iota^{-}$ = $\delta\iota\omicron\iota\kappa\acute{\eta}\sigma\epsilon\omega\varsigma$, 1414, 22 and *passim*
 $\delta\iota\alpha\beta^{\theta}$ = $\delta\iota\alpha\beta\lambda\eta\theta\acute{\epsilon}\nu\tau\omega\nu(?)$, 1433, 75, 139
 $\delta\iota\alpha\beta^{\theta}\beta^{\theta}$ = $\delta\iota\alpha\beta\lambda\eta\theta\acute{\epsilon}\nu\tau\omega\nu(?)$, 1433, 329
 $\delta\iota\alpha\gamma\rho^{-}$ = $\delta\iota\alpha\gamma\rho\alpha\phi\eta\varsigma$ or $\delta\iota\alpha\gamma\rho\alpha\phi\acute{\omicron}\mu\epsilon\nu\alpha$, 1416, 3 (p 1)
 $\delta\iota\alpha\gamma\rho^{\alpha}$, $\delta\iota\alpha\gamma\rho^{-}$, $\delta\iota\alpha\gamma\rho/$ = $\delta\iota\acute{\alpha}\gamma\rho\alpha\phi\omicron\nu$, 1419, 826; 1421, 5, etc.
 $\delta\iota\alpha\iota\rho^{\epsilon}$ = $\delta\iota\alpha\acute{\iota}\rho\epsilon\iota\varsigma$, 1414, [21], [75], etc.
 $\delta\iota\alpha\nu^{\alpha}$, $\delta\iota\alpha\nu^{\cdot}$ = $\delta\iota\alpha\nu\omicron\mu\acute{\eta}$, 1346, 22; 1404, 22; 1413, 7, 8, etc.
 $\delta\iota\alpha\sigma\tau^{\lambda}$ = $\delta\iota\alpha\sigma\tau\alpha\lambda\acute{\epsilon}\nu\tau\alpha$, 1435, 71, 155
 $\delta\iota\alpha\sigma\tau^{\lambda}$ = $\delta\iota\acute{\alpha}\sigma\tau\alpha\lambda\mu\alpha$, 1416, 41
 $\delta\iota\alpha\sigma\tau^{\lambda}$ = $\delta\iota\alpha\sigma\tau\omicron\lambda\eta\varsigma$, 1435, 120, 198 (?)
 $\delta\iota\alpha\tau\iota\mu^{\theta}$ = $\delta\iota\alpha\tau\iota\mu\eta\theta\acute{\epsilon}\nu\tau\omicron\varsigma$, 1447, 142
 $\delta\iota^{\circ}$ = $\delta\iota\omicron\iota\kappa\eta\tau\omicron\upsilon$, 1434, 251
 $\delta\iota\omicron\iota\kappa^{\theta}/$ = $\delta\iota\omicron\iota\kappa\eta\theta\acute{\epsilon}\nu\tau\omicron\varsigma$, 1419, 14, 474, 1322
 $\delta\iota\phi^{\theta}$ = $\delta\iota\phi\theta\acute{\epsilon}\rho\alpha$, 1433, 64, 129, etc.
 $\delta\iota\phi^{\lambda}$, obscure, 1424, 65
 $\delta\omicron\iota\kappa^{\theta}/$ = $\delta\chi\acute{\iota}\omicron\iota\kappa\eta\theta\acute{\epsilon}\nu\tau\omicron\varsigma$, 1419, 469
 $\delta^{\pi}/$ = $\delta\alpha\pi\acute{\alpha}\nu\eta$, 1353, 1; 1366, 15, 16; 1379, 1; 1392, 1, etc.
 $\delta\rho^{\circ}\rho^{\circ}$ = $\delta\rho\omicron\mu\omicron\nu\alpha\rho\acute{\iota}\omega\nu$, 1410, 2; 1434, 242, etc.
 $\delta^{\tau}/$ or $\delta^{-}/$ = $\delta\acute{\iota}\alpha\ \tau\omicron\upsilon$, $\tau\eta\varsigma$, or $\tau\acute{\omega}\nu$, 1345, 42, etc.
 $\delta\chi/$ = $\delta\acute{\iota}\alpha\ \chi\epsilon\iota\rho\acute{\omicron\varsigma}$, 1433, 67, 70, 71, etc.
 $\delta^{\omega}/$ = $\delta\acute{\omega}\sigma\iota\nu$, 1434, 45, 113, etc.
 $\delta\omega\rho^{\theta}$ = $\delta\omega\rho\eta\theta\acute{\epsilon}\nu\tau\omega\nu$, 1416, 24
 $\epsilon\gamma\gamma^{-}$ = $\epsilon\gamma\gamma\acute{\omicron}\mu\omicron\nu(?)$, 1433, 200
 $\epsilon\gamma\rho^{\alpha}/$, $\epsilon\gamma\rho/$, $\epsilon\gamma\rho^{\cdot}$, $\epsilon\gamma\rho^{-}$, $\epsilon\gamma\rho$ = $\epsilon\gamma\rho\acute{\alpha}\phi\eta$, 1332, 19; 1333, 21; 1335, 18; 1337, 24; 1338, 41; 1339, 21; 1341, 10, etc.
 $\epsilon\delta^{\theta}/$ = $\epsilon\delta\acute{\omicron}\theta\eta$, 1435, 115
 $\epsilon\iota/$ = $\epsilon\acute{\iota}\varsigma$, 1332, 21-23; 1333, 23-25; 1353, 9, etc.
 $\epsilon\iota^{-}/$. See $\epsilon\iota^{\tau}/$
 $\epsilon\iota^{\delta}$, $\epsilon\iota^{\delta}/$ = $\epsilon\acute{\iota}\delta\omicron\varsigma$, 1346, 2; [1362, 1]; 1416, 1 a (*h*) and (*r*); 1433, 23, 42, etc.
 $\epsilon\iota/\kappa/$ = $\epsilon\acute{\iota}\sigma\kappa\omicron\mu\iota\sigma\theta\acute{\epsilon}\nu\tau\alpha(?)$, 1414, 106
 $\epsilon\iota/\pi\rho^{\alpha\chi}$ = $\epsilon\acute{\iota}\sigma\pi\rho\alpha\chi\theta\acute{\epsilon}\nu\tau\alpha$, 1418, 19; 1435, 120
 $\epsilon\iota/\pi\rho^{\chi}$ = $\epsilon\acute{\iota}\sigma\pi\rho\alpha\chi\theta\acute{\epsilon}\iota\varsigma$, 1435, 1, 150
 $\epsilon\iota\sigma\iota/$ = $\epsilon\acute{\iota}\sigma\iota\nu$, 1419, 827, [1365]

$\epsilon\iota^{\tau}$ or $\epsilon\iota^{-}$ = $\epsilon\iota\varsigma$ τόν, τήν, τό, etc., 1391, 31, etc.
 $\epsilon\kappa\kappa\lambda\lambda\acute{\iota}$, $\epsilon\kappa\kappa\lambda\lambda\acute{\iota}$, $\epsilon\kappa\kappa\lambda\lambda\acute{\iota}$, $\epsilon\kappa\kappa\lambda\lambda^{-}$, $\epsilon\kappa\kappa\lambda\lambda\bar{\iota}$ = $\epsilon\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$, 1419, 16, 75, etc.
 $\epsilon\kappa^{\pi}$ = $\epsilon\kappa\pi\acute{\epsilon}\mu\psi\epsilon\omega\varsigma$, 1380, 33; 1494, 47; 1499, 22
 $\epsilon\kappa^{\pi}$ = $\epsilon\kappa$ προσώπου (?), 1434, 71; 1435, 133
 $\epsilon\kappa\sigma\tau\iota\kappa$ = $\epsilon\kappa\sigma\tau\iota(\gamma)\iota\omicron\nu$, 1447, 216
 $\epsilon\kappa^{\tau}$ = $\epsilon\kappa\alpha\sigma\tau\omicron\varsigma$, 1434, 11, [16], 18, etc.
 $\epsilon\kappa^{\tau}$ = $\epsilon\kappa$ τοῦ, etc., 1408, 2, etc.
 $\epsilon\lambda^{\alpha}$ = $\epsilon\lambda\alpha\theta\acute{\epsilon}\nu\tau\omicron\varsigma$ (?), 1400, 23; 1433, 79
 $\epsilon\lambda\alpha\iota^{\nu\upsilon}$ = $\epsilon\lambda\alpha\iota\omicron\upsilon\rho\gamma\omicron\upsilon$, 1419, 1044
 $\epsilon\lambda\alpha\iota^{\nu\upsilon}$ = $\epsilon\lambda\alpha\iota\omicron\upsilon\rho\gamma\omicron\upsilon$, 1434, 52
 $\epsilon\lambda\alpha\chi$ = $\epsilon\lambda\acute{\alpha}\chi\iota\sigma\tau\omicron\varsigma$, 1494, 40; 1495, 13, etc.
 $\epsilon\lambda\alpha\chi^{\tau}$ = $\epsilon\lambda\acute{\alpha}\chi\iota\sigma\tau\omicron\varsigma$, 1536, 18
 $\epsilon\lambda^{\theta}$ = $\epsilon\lambda\theta\acute{\omega}\nu$, 1433, 83, 122, etc.
 $\epsilon\lambda\chi$ = $\epsilon\lambda\acute{\alpha}\chi\iota\sigma\tau\omicron\varsigma$, 1589, 11
 $\epsilon\mu\beta^{\lambda}$ = $\epsilon\mu\beta\omicron\lambda\eta\varsigma$, 1428, 22
 $\epsilon\mu\beta\lambda^{\theta}$ = $\epsilon\mu\beta\lambda\eta\theta\acute{\epsilon}\nu\tau\omicron\nu$, 1447, 197
 $\epsilon\mu\beta\omicron^{\lambda}$ = $\epsilon\mu\beta\omicron\lambda\acute{\alpha}\rho\chi\omicron\upsilon$, 1457, 117
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 $\epsilon\nu^{\delta}$ = $\epsilon\nu\delta\acute{o}\tau\alpha\tau\omicron\varsigma$, 1412, 24, 30, 36, etc.
 $\epsilon\nu\epsilon\chi^{\theta}$ = $\epsilon\nu\epsilon\chi\theta\acute{\epsilon}\iota\varsigma$, 1416, 51, 64, 69, etc.
 $\epsilon\nu\kappa^{\theta}$ = $\epsilon\nu\kappa\omicron\mu\sigma\theta\acute{\epsilon}\nu\tau\omicron\varsigma$, 1414, 216
 $\epsilon\nu^{\tau}$ = $\epsilon\nu\tau\acute{\alpha}\gamma\iota\omicron\nu$, 1418, 24; 1421, 2 (?)
 $\epsilon\nu^{\tau}$, $\epsilon\nu^{-}$ = $\epsilon\nu$ τῷ, τῇ, etc., 1407, 2; 1433, 180, 228, etc.
 $\epsilon\nu^{\tau}$, $\epsilon\nu^{-}$ = $\epsilon\nu\tau\acute{o}\varsigma$, 1433, 23, 39, etc.
 $\epsilon\nu^{\tau\gamma}$ = $\epsilon\nu\tau\acute{\alpha}\gamma\iota\omicron\nu$, 1418, 24; 1428, 4-6, 11
 $\epsilon\nu\chi$ = $\epsilon\nu\chi\omega\rho\iota\sigma\theta\acute{\epsilon}\iota\varsigma$, 1434, 17, 22, 35, etc.
 $\epsilon\zeta^{\cdot}$ = $\epsilon\zeta\eta\varsigma$ (?), 1416, 26
 $\epsilon\zeta^{\cdot}$ = $\epsilon\zeta\eta\varsigma$ (?), 1462 (a), 8
 $\epsilon\zeta^{\delta}$ = $\epsilon\zeta\acute{\epsilon}\delta\rho\omega\nu$, 1419, 16, 371, etc.
 $\epsilon\zeta\epsilon\delta$ or $\epsilon\zeta\epsilon^{\delta}$ = $\epsilon\zeta\acute{\epsilon}\delta\rho\omega\nu$, 1419, 184, 785
 $\epsilon\zeta\omicron^{\cdot}$ = $\epsilon\zeta\omicron\acute{\iota}\kappa\omega\nu$ (?), 1432, 71
 $\epsilon\zeta\omega^{\tau}$ = $\epsilon\zeta\omega(\theta)\epsilon\nu$ (or $\epsilon\zeta\omega\tau\iota\kappa\acute{o}\varsigma$), 1421, 150
 $\epsilon\zeta\omega^{\tau}$ = $\epsilon\zeta\omega\tau\epsilon\rho\iota\kappa\acute{\omega}\nu$ (probably), 1459, 23
 $\epsilon\zeta\omega\chi$ = $\epsilon\zeta\omega\chi\omega\rho\acute{\iota}\omicron\upsilon$ (?), 1435, 152
 $\epsilon\pi\alpha\rho^{\theta}$ = $\epsilon\pi\alpha\rho\theta\acute{\epsilon}\nu\tau\omicron\nu$ or $\epsilon\pi\alpha\rho\theta\mu\eta\theta\acute{\epsilon}\nu\tau\omicron\nu$ (?), 1412, 495, 531
 $\epsilon\pi\iota$ = $\epsilon\pi\iota\mu\epsilon\rho\iota\sigma\mu\acute{o}\varsigma$ (?), 1419, *passim*
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